श्रीदण्डिविरचितम्

दशकुमारचरितम् ।

सटीकम् ।

मोरेश्वर रामचन्द्र काळे इत्यनेन टिपण्यादिभिः संस्कृतम् ।

तच्च

मुम्बय्यां

मुंबईवैभवमुद्रायन्त्रालये मुद्रितम् ।

शकाब्दाः १८३८

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INTRODUCTION.

Daṇḍin's Das'akumâracharita is a prose *Kâvya* and belongs to the class of poetical compositions (romantic poems) called A'khyâyikâs. Its subject matter is purely fictitious though not probably wholly invented by the author. Before proceeding to discuss the question of Daudin's date or pass any remarks upon the merits or defects of his work, or laying down any criticism on the manners of the time &c., we propose to give here, for the better covenience of the student, the substance of the work.

THE STORY.

CHAPTER I.

RA'JAHAMSA, a benevolent and accomplished monarch ruled in Pushpapurî, the capital of the kingdom of Magadha. His queen, a peerless beauty, was named Vasumati. He had three ministers, Dharmapâla, Padmodbhava and Sitavarman by name, who held their offices by hereditary succession. Of these Dharmapâla had three sons, SUMANTRA, SUMITRA and KA'MAPA'LA; Padmodbhava had two, SUS'RUTA, and RATNODBHAVA; and Sitavarman two, SUMATI and SATYAVARMAN. Kâmapâla turned out a vagabond and led a life of dissolute profligacy. Ratnodbhava, engaged in foreign commerce, constantly performed distant voyages; while Satyavarman, disgusted with the world, went upon a pilgrimage to foreign climes. The remaining brothers succeeded to the ministerial offices held by their fathers.

War once broke out between Râjahamsa and Mânasâra, king of Mâlwâ. In a decisive battle the latter was defeated and taken prisoner. Râjahamsa, however, generously set his enemy free and restored his kingdom to him. The king of Magadha now ruled supreme over the world and there remained nothing to complete his happiness except the birth of progeny. He constantly prayed to Nârâyaṇa for being blessed with chidren. His prayers were heard and his principal queen shortly conceived.

On the occasion of the celebration of her Simanta ceremony while the king was seated on the throne, a spy of his, in a hermit's garb, appeared before him, upon which the courtiers withdrew, leaving the king with his ministers alone to confer with him. The spy narrated that Mánasára, smarting under his recent defeat, had obtained by his devotion from Mahes'vara a club destined to kill one individual and was advancing with a large army to invade the territory of Rájahamsa. On hearing this intelligence the king, disdaining the counsel of his ministers himself to retire into the fort and to leave to them the conduct of the war, determined to meet the advancing foe in person. The royal ladies accompanied by a fiting escort were sent to a safe resort in the Vindhya mountains. The armies met, the rival princes encountered each other and Mánasâra aimed a blow of the God-bestowed *Gadâ* at Rájahamsa. The weapon, however, killed the charioteer and left the king in an unconscious state in his car. The horses bolted towards the inaccessible forest, where resided in safety the king's household.

Râjahamsa's army, left without a leader, fled in every direction and Mânasâra crowned himself supreme sovereign of Pushpapurí. The wounded ministers of the unfortunate sovereign, immediately on their recovery, searched for the body of the king but without success. To the queen therefore they repaired and became the bearers of the woeful tidings. Vasumati, though shortly expected to be a mother, resolved not to outlive her lord, but was dissuaded by the ministers from courting such a terrible fate. Her purpose, however, was unchanged. So at night she stealthily left the camp and was about to hang herself after a short prayer to the Almighty to unite her in wedlock with the departed Râjahamsa in her future life. Fortunately Râjahamsa who had been thrown by the horses in the same place and had just recovered recognised the voice of his beloved queen and called out to her. After the joyful meeting of husband and wife, and master and servants, the king was removed to the camp, where he fully recovered.

The king visited a sage named Vâmadeva who resided in the vicinity and asked his saintly assistance for the restoration of his kingdom. The ascetic comforted him by assuring him that queen Vasumati would give birth to a son who would avenge

his wrongs. Soon after the queen was delivered of a prince who was named RA'JAVA'HANA. About the same time the four ministers of the king also got sons—that of Sumati was named PRAMATI, of Sumantra MITRAGUPTA, of Sumitra MANTRAGUPTA, and of S'us'ruta VIS'RUTA.

One day a Bráhmaṇa paid a visit to the king and handing over a young boy to him said—As I was travelling through the forest I met an elderly woman in ragged clothes, weeping in distress. Compassionately and softly I inquired as to the cause of her misery. She told the following tale. She was a nurse belonging to the household of king Prahárvarman, prince of Mithilá and ally of Rajahamsa. On the defeat of the latter prince, the former beat a hasty retreat with the shattered remnants of his forces towards his own country. But fierce S'abaras suddenly attacked him in the intervening forest. Prabháravarman with the royal ladies somehow escaped falling into the hands of the enemies. In this precipitate flight the woman with her daughter and two young princes committed to their charge, was unable to keep pace with the others and lost her way in the forest. In this perplexity a fierce tiger suddenly rushed on her. She being terror-stricken fell down with the boy-prince in her arms. He crawled along and hid himself by the side of the carcass of a cow lying hard by. The tiger was slain just at the moment by an arrow shot by a hunter, who presently issued forth and took the child away. She was prevented from following the hunter owing to the swoon she had fallen and was found in that state by a cowherd who removed her to his cottage and gave her food and shelter. She had then started to search for her charge or at least to return to her lord and inform him of the sad occurrence. Having told me this she left me. Moved with compassion I determined to find out the sons of Prabhâravarman. Soon I came across a temple of the goddess Chaṇḍikâ, where I saw a number of foresters with a fair child amongst them, whom they wished to offer to the deity in order to secure a similar success in future. They were disputing as to the manner of killing the boy. I approached and addressed them saying that I was an old Bráhmaṇa and had lost my son. They pitied me and producing the young boy asked me to see if he was mine. Owning the

child as my own, I received the young prince from them and have brought him to you. The king feeling greatly sorry for the misfortunes of his faithful friend and ally Prahâravarman took the child and having named him Upahâravarman brought him up with the other princes.

On another occasion while travelling to a holy place Râjahamsa saw a woman with a supremely fair child in her arms. On inquiry he learnt that the child was the other son of Práharavarman. The king took charge of the young boy and naming him Apahâravarman reared him with his own son.

A disciple of Vámadeva one day brought a young boy to the king and said:—While returning from Râmatirtha I met an elderly woman bearing a baby who on enquiry told me that she was the nurse of Suvṛttá, wife of Ratnodbhava. They were ship-wrecked while on their return voyage, but fortunately her mistress and she got safely to land. The fate of Ratnobhava was not known. Her mistress, she added, was then just delivered of a son, and lay senseless in a neighbouring thicket, and that she was in search of assistance in her sore calamity. Just as she finished, an elephant appeared on the scene terrifying the maid, thus causing her to drop the infant. The elephant picked the child when a lion attacked the brute which in alarm dropped the infant from his uplifted trunk on the branch of a tree, where an ape caught it mistaking it for a ripe fruit, but placed it at the root of a bough on discovering its mistake and leapt off. The lion too disappeared having killed the elephant. I then took the child from the tree and sought for the woman, but was unable to find her or her mistress. I then brought the child to my venerable preceptor who ordered it to be taken to you. The king and S'us'ruta, the brother of Ratnodbhava, were greatly touched by the loss of Ratnodbhava, and took the child after tendering thanks to the Almighty for the deliverance of his son. The boy was named Pushpodbhava and consigned to S'usruta for being brought up.

One day the king, seeing his queen Vasumatí nursing an infant he had never before seen, asked her who the child was.

The queen told him how at night a celestial nymph appeared before her and handed over her son to her to be the attendant of Rájavāhana destined to future glory. She introduced herself as Táráváli by name, wife of Kámapála, son of Dharmapála, and the daughter of Manibhadra. Rájahamsa was astonished at this account. He received the child, named it Arthapála, and gave it in the charge of his uncle Sumitra to be brought up as became him.

On another day a disciple of Vámadeva brought a child to the king and said that while he had gone on a pilgrimage to the river Káveri, he saw a female with a child in her arms, weeping on the bank. On inquiry she said that Satyavarman, son of Sitavarman, had married Kâlí, the daughter of a Bráhmaṇa. She, however, proved barren. Whereupon Satyavarman married Gaurí the younger sister of Káli, by whom he got a son. Kálí became jealous of her sister and sought to drown her child with its nurse into the stream. She, the nurse, managed to get to land with the child, with the help of a tree which was up-rooted and was washed ashore by the current. She was, however, bitten by a serpent, and was consequently weeping. As soon as she finished her story she swooned and lay dead. Upon this he took the child, and unable to find the whereabouts of its parents, brought it to the king. On hearing this account the king received the child, named it Somadatta, and gave it to Sumati, his uncle, to be reared.

So these* ten boys brought together grew to be accomplished scholars and able warriors under the supervision of the king and the proper guidance of teachers who were adepts in the different branches of knowledge. The king delighted at their youth and valour felt confident of winning his lost kingdom once more.

CHAPTER II.

One day as the sage Vámadeva came to the king surrounded by the *Kumaras* he observed their youth and valour and asked the king to send them on a compaign for the conquest of the world.

*For easy reference we give below the names of the ten *Kumaras*:—

1 RA'JAVA'HANA—son of Râjahamsa, king of Magadha.

2 SOMADATTA—son of Satyavarman (brother of Sumati and son of Sitavarman, the old minister of Râjahamsa).

3 PUSHPODBHAVA—son of Ratnodbhava (brother of S'us'ruta and son of Padmodbhava, the second of the three old ministers.)

4 APAHARAVARMAN } sons of Prahâravarman, king of Mithilâ and an ally of Râj.

5 UPAHARAVARMAN }

6 ARTHAPÂLA—son of Kâmapâla (brother of Sumitra and son of Dharmapâla, one of the old ministers).

7 PRAMATI—son of Sumati (brother of Satyavarman and son of Sitavarman).

8 MITRAGUPTA—son of Sumantra (brother of Kâmapâla, son of Dharmapâla).

9 MANTRAGUPTA—son of Sumitra (brother of Sumantra and son of Dharmapâla).

10 VIS'RUTA—son of S'us'ruta (brother of Ratnodbhava and son of Padmodbhava).

In obedience to this wish of the sage, Prince Rajavâhana accompanied by his companions, took leave of his father and set out. While the ten Princes were journeying through the Vindhya forest Râjavâhana saw an ugly man, strongly built and covered with scars. The Yajnopavita he wore, however, gave unmistakable evidences of his being a Brâhmaṇa. Râjavâhana perceiving this strange inconsistency asked him who he was, and why he resided in the forest all alone.

The Brâhmaṇa replied that in the forest there were many Brâhmana renegades, who, giving up their holy pursuits and caste scruples and associating with the mountaineers, lived by robbery and such other wicked practices. Born of such a Brâhmaṇa, he, Mátañga by name, led a similar life, lived among savages and was shut up from all knowledge of the duties of a Brâhmaṇa. One day while on a plundering excursion he saw his savage associates torturing an aged Brâhmaṇa; he interfered, but his interference proved fatal and the robbers killed him. Up he was carried before the throne of the god of Death, who, perceiving that the man had died prematurely, and in the defence of a worthy Brâhmaṇa, which singular act of self sacrifice effaced all his former sins, ordered that he (Mátañga) be taken to the torture rooms and shown what unbearable tortures attend the evil doers; this done, he was thrown down o the mortal earth and restored to life and to his former wicked

body. The venerable Brâhmaṇa in whose defence he had died was, when he recovered, attempting to bring him to consciousness. His friends also arrived by that time and carried him home and dressed his wounds. Grateful for his rescue the old man nursed him, taught him to read and to write, gave him education worthy of a Brâhmaṇa, and unfolded to him the secrets of the Vedas. After his departure, Matanga solely devoted himself to penance and meditation. After relating so much of his history he requested a private interview with Râjavâhana, who gladly took him aside. Then the Brâhmaṇa said—"Last night, God S'iva appeared to me in a vision and foretold that a prince would meet me this day, agreeably to which you have come here to-day. The god further directed me to induce you to accompany me to the Dandakâranya where on the bank of the river is a *Liṅga* with the foot of Pârvati imprinted on it; and near it a dark passage to Pâtâla and at its opening a copper plate on which is written the way to make me king of Pâtâla." With these words Mâtanga asked for the Prince's help, which was readily promised. Accordingly Râjavâhana left the camp at midnight and accompanied the Brâhamana to the place. When the morning dawned Râjavâhana was missed, and the KUMARAS separated in search of him, agreeing to meet again at Ujjayini.

Mâtanga, accompanied by the Prince, entered the chasm leading to Pâtâla, obtained the copper plate, and entered the nether world. On arriving near a city in obedience to the directions on the plate, they repaired to a grove by the side of a tank. There Matanga kindled a fire, offered oblations of ghee and threw himself into it when it was quite ablaze. After a while he came out in a supremely handsome exterior. Soon a beautiful damsel in rich attire approached and presented him with a costly lustrous jewel. To his enquiry as to who she was she replied in a voice that imitated the cuckoo:—"I am the daughter of the king of Asuras who was killed by Vishṇu in a battle. My name is Kâlindi; I was told by a Saint that a being with a heavenly form would become my husband. Rely[illegible]n his words I waited so long and now hearing of your arrival here I have come to offer to you myself and my kingdom with the consent of my counsellors." Mâtaṇga consented, married her,

and became king of Pâtâla. He returned thanks to Râjavâhana for his assistance, gave him the jewel presented to him by Kâlindî, which had the peculiar power to satisfy hunger and thirst, and bade farewell to him. Râjavâhana, however, on coming out of the dark passage found none of his friends. He therefore set out in search of them and came to Ujjayinî where in a garden he encountered Somadatta accompanied by a splendid retinue and a beautiful damsel. The latter, as soon as he saw his royal master, fell at his feet with an acclamation of joy. Râjavâhana asked him what luck he had met with and how. Whereupon Somadatta thus began his narration.

CHAPTER III.

Somadatta's Story.

In the course of my wanderings in search of your Royal Highness, most noble Prince, I arrived, afflicted with thirst, on the bank of a tank. There in the sand I saw a brilliant diamond and picked it up. Near the tank was a temple on one side and a large army was encamped on the other. The former I entered for shelter from the sun, where I met an old Brâhmaṇa who lived on charity with a number of orphans. From him I gathered that the army belonged to Mattakâla, king of Lâta, who had come all the way from his province to demand of Vîraketu, king of the country, his daughter Vâmalochanâ in marraige as he had heard of her uncommon beauty. Her father reluctantly handed his daughter into his charge, compelled to do so by the enormous force which Mattakâla had summoned to back up his demand. The latter is now going back to his own country to celebrate the nuptials. Having got so much information I gave the jewel to the old Brâhmaṇa, who immediately departed. On account of the day's fatigue I fell into deep slumber from which I was roughly awakened by the loud cry 'this is the thief.' When I opened my eyes I saw the old man with his arms pinioned and pointing at me. His guards left him and inspite of my resistence arrested me and threw me into prison, pointing at several others as my companions. I asked them what fate had brought them there, when they told me that they were the servants of the minister

of Vîraketu, employed by him to murder Mattakála. They accordingly entered the apartment of the latter, but unhappily Mattakála was not in and they only plundered the apartment and took away all the valuables found in it. They were pursued, overtaken, and the king's valuables recovered from them except one costly diamond which was missing, and which was accidentally the one I had found. I managed to escape with my comrades from the prison and saw the minister. Next day Mattakála sent for us, but the minister refused to deliver us over and sent a most insulting reply. Mattakála incensed at this immediately advanced against us. I was placed at the head of the minister's army. I personally encountered Mattakála and killed him in a single combat. His army was routed, and king Vîraketu when he heard of my exploits crowned me Yuvarâj in recognition of my services and gave his daughter Vámalochaná in marriage to me. So I had every thing to make me happy except the lack of your company. An astrologer told me that I should meet you in the temple of Mahâkála and was now on my way to the place with my wife. Just then approached a man whom they easily recognised to be Pushpodbhava hastily bending down in homage to the Prince. They rushed forth to greet him and then asked him to narrate his adventures, whereupon he said :—

CHAPTER IV.

THE STORY OF PUSHPODBHAVA.

My lord, we knew for certain that your Highness was gone to assist the Bráhmana, but unable to fix upon a particular place as your destination we dispersed in search of your Highness. After several days of fruitless search I rested, one day, while wandering in a forest, in the shade of a tree grown by the ridge of a clift, when suddenly I beheld before me the shadow of a contracted human figure. As I looked up I saw a man fallen from the top of the clift. Through compassion I took him up and brought him to his senses by using cool remedies. When he had fully regained consciousness I asked

him why he had thus precipitated himself from the precipice. He said: "I am the son of Padmodbhava, the minister of the king of Magadha. My name is Ratnodbhava. I being a sea-faring merchant once went to the island of Kálayavana where I married a merchant's daughter. While returning to my country with her we were wrecked on the coast, and all were drowned save myself. The death of my wife broke my heart, and I would have gladly put an end to this unhappy existence, had not an astrologer foretold that I should meet my wife and be reunited with her after the lapse of 16 years. To-day the term was completed and not meeting with my beloved yet I threw myself from the cliff." Just then we heard a female exclaiming.—'Oh lady, why do you sacrifice yourself when you are sure to be united with your husband and son according to the words of the Seer, after sixteen years from the date of your separation.'

On hearing this I, having asked my father-for so he proved to be—to wait for a few minutes, ran in the direction of the sound and saw a blazing fire with a female standing near it, just prepared to sacrifice herself to the flames. Before, however, she could throw herself in I caught her and brought her to my father. I then asked her old attendant the story of her life. She said that the woman was Suvṛttá, daughter of Kálagupta, a rich merchant of Kalayavana. On her marriage she was returning with her husband and herself to her father-in-law's home when they were all wrecked on the shore and her husband was lost. They two survived. Believing in an astrologer's words, her mistress waited for her husband for 16 long years. They have expired and her husband is not yet found. She, therefore, was about to sacrifice herself. It became plain to me that she was my mother. I therefore fell at her feet, asked her blessings, and introduced her to my father. They met joyfully, embraced me and asked me how I was reared and what I was doing. I satisfied their curiosity in that respect, and leaving them in the hut of a sage prosecuted my search for you. Having found a treasure in one of the forests of the Vindhya mountain, I purchased oxen and bags to carry it, went to Ujjayini as a merchant in the company of a merchant's son named Bandhupála, and lived there. Thence

I frequently travelled to search for you, but my attempts proved fruitless. Bandhupála dissuaded me from making farther attempts promising to give me the earliest tidings of your approach by observing certain signs in interpreting which he was well versed. Accordingly I visited him daily. In the course of these visits I often saw his daughter Bálchandriká. Her lovely sight thrilled me with pleasure and I fell in love with her. She too was not unaffected. On one occasion seeing that no body was near I opened my heart to her. She told me that Darpasára, son of Mánasára, had left the kingdom in the hands of Dáruvarman and Chandavarman and gone to the forest to practise austerities, and that the former disregarded the advice of the latter and committed great atrocities. Dáruvarman had lately seen her and being smitten by love at the sight of her charms offered her his love which was refused in due form. But he was not a man to calmly brook a refusal, and was trying to secure her person which he could not win by affection. I then comforted her who seemed to be pained by the thought and advised her to have a report circulated that Bálchandriká was possessed by a Yaksha who visited her chamber at night, and that he who would kill or exorcise the ghost would be the future husband of the fair damsel. "If this deters Dáruvarman," I said, "it is all well. But if he persists I would accompany you in the garb of a maid and kill him." This plan was agreed to. Dáruvarman took the bait, I killed him and rushed out of the chamber exclaiming that the Yaksha had killed Dáruvarman. In the noise and bustle which followed I slipped out with the maiden, and we were married a few days after. To-day Bandhupála gave me the glad news of your approach and I came out to seek you, my lord.

The Prince now narrated his account as well as that of Somadatta to him, and they three repaired to Ujjayini together, where Prince Rájaváhana disguised himself as the son of a Bráhmana and soon earned distinction for his eminent accomplishments.

CHAPTER V.

THE ADVENTURES OF RA'JAVA'HANA.

Spring approached with all its gaities, and the vernal festivities were celebrated by the youthful ladies of Ujjayini. Rájaváhana, desirous of seeing Avantisundarí who was reported to be the very incarnation of Rati, Káma's bride, went to the gardens outside the city accompanied by Pushpodhava. Avantisundarí, seeing the prince approach like the very god of love, trembled with emotion like a creeper shaken by the breeze. Rájaváhana too felt his heart wounded by the shafts of Káma at her sight. Bálóhandriká who was the companion of the Princess, being asked who the young stranger was, told her that he was a learned Bráhmana, well versed in the lores. On this the Princess called him near and worshipped him as befitted a Bráhmaṇa. Rájavâhana recognised in her his wife in a previous existence, and delicately and skilfully reminded her of the fact. Her love for him revived and they recognised each other. Just then the queen of Mânasára approached to see the festival, and Avantisundarí hastily dismissed Ra'javâhana. The Prince unable to see the mistress of his heart for a long time became uneasy. One day while wandering in the garden, the place of their first meeting, he encountered a Brâhmaṇa magician named Vidyeshvara. They became friends, and the magician promised to bring about the union of his friend Râjavâhana with his beloved by the power of his magical art. Next day Vidyeshvara proceeded to the palace and performed very wonderful feats of magic. When the king and his household were quite lost in astonishment at what they beheld, he proposed to perform the marriage of Avantisundarí with a worthy prince. While all believed that it was a trick of magic Râjavâhana and Avantisundarí were formally married. At the end of the ceremony the magician ordered all his attendants to retire, and along with them Râjavâhana and Avantisundarí repaired to the inner appartments of the harem, where they passed time in pleasant enjoyment. The Prince instructed his wife in the mysteries of the fourteen words. Once Râjavâhana saw a swan in a dream and on awakening found his feet bound in silver fetters. The Princess seeing it, alarmed and there-

fore unmindful of the consequences, screamed and caused her attendants to gather together inquisitively. They saw the Prince and informed Chandavarman of the matter, who instantly appeared on the scene. He recognised Râjavâhana as the friend of Pushpodbhava, the cause of his brother's destruction, and getting furious rebuked Avantisundari and ordered the Prince to prison. Avantisundari's misery now knew no bounds, but she was consoled by the parting words of her lover who reminded her that the swan had foretold that liberation would take place after an imprisonment of two months. Chandavarman heartily desired to execute Râjavâhan, but the old king and queen, solely attracted by the beauty of the prince, opposed his intentions and threatened to put and end to their own lives if evil befell their son-in-law at his hands. Unable to solve the dilemma Chandavarman applied to Darpasâra for advice, and pending his decision arrested Pushpodbhava with his family and confiscated his property. Meanwhile Chandavarman had set his heart on the beautiful daughter of the king of Anga, who was, however, averse to the match. To force his consent Chandavarman invaded the territory of Anga with a large force. Râjavâhana was taken away with the army in a wooden cage. Simhavarman, too impatient to wait for the allies who had been fast advancing to his succour at his request, rushed forth with his scanty troops to face the enemy. Bravely did his gallant soldiers fight, but his army heavily outnumberd was defeated and Simhvarman himself made prisoner with his beautiful and youthful daughter. About this time the messenger from Darpasâra arrived. Highly incensed at the violation of the secrecy and sanctity of the harem, Darpasâra demanded instant execution of Râjavâhana, and strict imprisonment of the mad Princess.

Accordingly Râjavâhana was summoned to face his death. He was to be trampled down by a huge elephant. Freshly he approached the elephant, when the silver chain which bound his feet fell off and there rose before him a nympth of heavenly beauty. She said:—Condescend, O Prince, to listen to me. I am Suratamanjari, daughter of Somarashmi. While waving my hand to frighten away a swan that annoyed me my bracelet slipped off and fell on the head of the sage Mârkandeya,

who had just emerged from the lake Mandodaka. He instantly cursed me to assume a metallic shape. Propitiated by me he relented and granted the restoration of my original form after two months during which period I was to be the binding chain of your feet. In my transformed condition I was picked up by Viras'ekhara, a Vidyádhara, and an ally of Darpasa'ra, who had promised to give him Avantisundari as the price of his alliance. The Vidyádhara intending to have a look at his intended wife visited Ujjayini and found her sleeping in your arms. Incensed at the sight he quickly passed me round your feet hoping thereby to wreak vengeance on you and disappeared. To-day the term of two months expired and I am free. Command me, O Prince! Can I do anything for you? Rájaváhana sent her to his beloved to assure her of his safety and liberation. Just at the moment a sudden cry arose that Chandavarman was killed by a thief, as he was taking the hand of Ambáliká and that the thief had killed many more who attempted to catch him. Now or never was the time for Râjavâhana to effect his liberation. With one bound he got on the back of the elephant, threw down the driver and urged the animal towards the scene of strife. He recognised in the valiant thief his friend and companion Apahâravarman. Their meeting, though under extraordinary circumstances, was joyful and very opportune. Together they fought and maintained their position bravely until they saw another army surround them. Now a warrior in battle array approached them and bowing to Apaha'ravarman told him that the army now arrived was that of the allies of the king of Anga whose march he had been sent to accelerate, and awaited further orders. Apahâravarman introduced him to Ra'java'hana as his trusted friend Dhanamitra, and leaving him to dispose of the enemy's property and to release the king of Anga, Apahâravarman and Râjavâhana drew aside to have a confidential talk. As they were sitting on the sandy bank of the Bhágirthi, Dhanamitra came accompanied by Upahâravarman, Artthapâla, Pramati, Mitragupta, Vis'ruta, Prahâravarman, the king of Mithilâ, Kâmapâla, the king of Kás'i, and Simhavarman, the king of Champá, and bowed to the Prince. The Prince rose to receive them and after the first greetings were over, Râjavâhana narrated to

them at their request his own story as well as that of Somadatta and Pushpodbhava and desirous of knowing the adventures of the rest of the *Kumáras* directed them to satisfy his curiosity in that respect. Apahâravarman was the first to recount his adventures. He said:—

CHAPTER VI.

STORY OF APAHA'RAVARMAN.

My lord, in my wanderings in search of your Highness, I heard that at a short distance from the city of Champá, in the country of Anga, resided a sage who had acquired wonderful power by his religious austerities. Wishing to learn your tidings form him I directed my steps to the place where I beheld a wild looking ascetic sitting under the shade of a young mango tree. I asked him where the sage Maricha was, when to my inquiry he thus replied:—There was a sage so named formerly in this retirement. Once a courtesan's daughter, Kámamanjari by name, the ornament of the capital of Anga, approached him, with pearly drops of tears bedecking her bosom, and sat down with a respectful bow. Close upon her heels came her mother and other relatives.

Moved with compassion the sage asked the damsel the cause of her grief. She told him that being disgusted with the pleasures of this world to which her elders would force her she sought the feet of his reverence, the refuge of the afflicted, and the sure means of salvation. Her mother interrupted her and said with folded hands:—Revered sir, allow this your slave to speak a word. It is customary with us, courtesans, when we have daughters, to cultivate their beauty and to give them such training as will fit them for our profession. Now this damsel, who has been so trained, refuses to attend to the duties proper for her caste. Having rejected admirers who were men of fortune she has fixed her affection on a young Bráhmana whose handsome form is his only fortune and has been indulging her passion at her own expense. She has thus brought ruin on our family. To-day I addressed her a word of admonition at which she left for the forest in anger. Now, what is to become of us

who depend upon her for maintenance. So saying she burst into a flood of tears.

Thereupon the sage pointed out to the damsel the difficulties of the path she wished to follow and advised her to obey her mother and to discharge the duties proper for her station. To this she replied that if he would refuse protection she would find it in flames. Finding her thus obdurate the Rshi recommended her mother and other relatives to leave her alone so that in a few days, wearied of a hermit's life, she herself would go back to them. They obeyed and returned home. The damsel was thus left alone with the Muni. In a few days the damsel, by her devotion, her graceful accomplishments, the elegance and sweetness of her address, and above all by her personal charms, made an impression on the Rshi's heart. His admiration soon grew into passion. Seizing an opportunity and forgetting his devotions, the sage expressed to her his desire to know the sweets of Artha and Káma, especially the latter. She consented and ascending a car with him at her side returned home by the high road.

When they reached home they heard that the Madana festival was to be celebrated the next day. In the morning the courtesan bathed the sage, changed his ragged garments for gay ones, perfumed him and decked him with garlands of flowers, and when he thus appeared to be a perfect votary of Ká'ma took him to the royal garden where the king was sitting with a number of damsels about him. The king asked the damsel to sit down with the sage. Soon one of the ladies got up and addressed the king—'Sire, I confess myself vanquished and to be the damsel's slave.' Expressions of general applause arose and the king rewarded the damsel, whereupon she rose with the sage to go. As they returned she bowed to the sage and said—'Sir, you are now at liberty to go back to your penance or anywhere you like. The damsel who addressed the king acknowledging herself as my slave once said while arguing with me that I boasted as if I had conquered your affections. I accepted the challenge and the condition was laid that the loser should be the slave of the other. And I have won the wager by your favour'. With these words she left the Muni,

who returned to his solitary abode befooled and crest-fallen. And the sage, thus shamed by that girl, behold you, in me. The eye of knowledge being opened again I have devoted myself to ascetic practices with greater zeal and tenacity than before. I shall be of assistance to you in a few days. In the meantime do you abide in this city of Champá.

As it was sunset then I passed the night at the Muni's hermitage and getting up early in the morning proceeded to the city. As I passed a Jain convent I noticed, seated under an As'oka tree, by the way side, a miserable-looking Jaina mendicant. The tears trickled down his cheeks. I drew near and asked him the cause of his grief. He told me that he was the son of a rich merchant, called Vasupálita—nicknamed Virûpaka or the Ugly by the people on account of his bodily deformities—who being caught into the snares of Kámamanjarí was reduced to utter poverty by the girl and driven out of his mansion by her. He had therefore taken to a Jaina mendicant's life and bewailed his hapless lot in those lonely shades. Moved to compassion I bade him be patient and promised to endeavour to redeem his property. I then made for Champá, notorious for its rogues and gamblers. There associating with the gamblers I acquainted myself with all their tricks and frauds. One day I laughed at a gamester who made a blunder in playing, whereupon his partner, stung to the quick challenged me to play in his stead. With the permission of the President I accepted the challenge and won from him an enormous sum of money. Vimardaka was the name of the gamester in whose behalf I played. He became my friend, and through him I became most perfectly acquainted with the city.

One dark night, as I retured from one of my robberies—for I had now made that my profession—my eyes encountered a sudden blaze like a flash of lightning and on nearing the object I discovered a lovely maiden, in rich attire, advancing like the very presiding goddess of the city. Being questioned she told me that she was the daughter of Kuberadatta, a rich merchant of the city, and bethrothed by him to a wealthy merchant's son, Dhanamitra by name. But as the latter was reduced to poverty by his profuse liberality, her father had changed his mind and now wished to give her in marriage to another

merchant of great opulence named Arthapati. To avoid the hateful marriage which was to come off the next day she had set out under cover of darkness and was then on her way to her lover's house. She then requested me to allow her to pass and handed over to me her casket of ornaments. I pitied her and conducted her safe to her lover's house. I also handed over to him the casket of precious gems. Much did he marvel at this my conduct and overcome with gratitude fell at my feet avowing himself to be thenceforth my slave. I raised him and pressing him to my bosom asked him what course he meant to follow. He told me that he intended to leave Champá that very night as it would it be no longer safe for him to reside there with his bride after marriage. I told him not to do so but advised him to follow my plan. I then asked the damsel to conduct us to her father's house which she did. With her assistance we stole everything in Kuberdatta's house except the earthen ware, and leaving the damsel managed to return home without detection.

The next morning we heard that Arthapati had sent some money to Kuberdatta on hearing of the robbery and that the marriage was put off for a month. I then advised Dhanamitra to procure a fine leather bag and to circulate a report that he had obtained from a *Siddha* a magic purse which yielded any sum he might desire, that it favoured with its bounties none but merchants and courtesans and that should any one wish to benefit by it, he must first restore whatever he might have obtained by unjust means to its right owner, and, also give away what he possessed to the Bráhmanas. I also instructed him to apply to the king for protection against its being stolen.

The plan exactly fulfilled my expectations. Kuberdatta hearing of the magic bag considered his intended son-in-law as nothing and gave his daughter to Dhanamitra. It was also our intention to ruin Arthapati. About this time I came to be acquainted with the fair Rágamanjarí, the younger sister of Kámamanjarí, who at once fell in love with me. Her mother and sister wanted money, while she was resolved to give up her profession and live with one who would wed her. I, therefore, promised Kámamanjarí to steal Dhanamitra's magic bag for her, provided he could thus secure the maiden. She agreed

and I fulfilled my promise. Kâmamanjari, blinded by avarice and wishing to make the bag yield treasures, restored his property to Virúpaka and gave away all her belongings to the Bráhmaṇas. Dhanamitra who at my instructions had already informed the king of the theft of his purse now told him of Kámamanjari's act and expressed to him his grave suspicion about what must be the probable cause of such liberality in so covetous a person. Kâmamanjarí was accordingly summoned and was instructed by me to say, as the only means of escape from sure ruin, that the bag was received from Arthapati. He in consequence was disgracefully expelled the country and his property confiscated, part of it being given to the luckless Kámamanjari. Dhanamitra of course got back his purse.

One day, as misfortune would have it, I fell into the hands of the police, while on one of my nocturnal excursions. I was taken to Kántaka, the magistrate and thrown into the prison. I instructed S'ṛgáliká, the old nurse of Rágamanjarí who was with me, how to act and procure my release. Now the old maid contrived to form acquaintance with Ambáliká, the king's daughter, and made Kántaka, who had once been to the apartments of the Princess, believe that she loved him. She told him that should he procure some one to dig out a subterranean passage to the apartment of the Princess, there was nothing to prevent his union with her since she longed so much for his company. Kântaka, being entirely in the power of passion, easily believed her story and selected me for the purpose. I agreed to do his bidding on condition that he set me free. To this he apparently consented though really he wanted to put me again into chains. I, however, excavated the passage, but just as he extended his hand to me to help me through I pulled him down and killed him. Through Sṛgáliká's means I then entered the inner apartment and was greatly struck by the beauty which the person of the sleeping Princess revealed to my eyes. Not daring to wake her I wrote down a stanza expressive of my admiration for her perusal, exchanged rings and effected my escape, but with a heart deeply wounded by love.

After I came home I cheered Rágamanjarí, and saw my friend Dhanamitra. I also saw sage Marîcha who had by this time regained his superhuman knowledge. He told me of your

approach. The subterranean passage to the palace was still open to me and through Srgaliká I won the princess's affection. About this time Chandavarman incensed at the refusal of his daughter by Simhavarman, attacked his territory. The latter was defeated and taken prisoner. The Princess too was seized and carried to the palace where the marriage was to be solemnised. I, too, made preparations for my marriage with the Princess at Dhanamitra's house. I sent him to quicken the advance of the allies and myself went to the palace. I killed Chandavarman, and finding out the Princess calmed her agitation and made with her to this place. What ensued your Highness already knows.

Rájaváhana, praised Apahâravarman for his exploits, and bending his gaze upon Upahâravarman said that it was his turn now to narrate his adventures. The latter with a bow thus obeyed.

CHAPTER VII.

The story of Upahá'ravarman.

Engaged in searching for your Highness I came to Videha and rested myself at the door of a convent outside the city of Mithilá. There an old woman gave me water for my feet. After eying me for a while the woman suddenly burst into tears, of which I desired to know the cause. Her story revealed her to be my old nurse. She told me in pathetic terms how the throne of my father had been seized by Vikatavarman and the other sons of his elder brother S'amhâravarman, and how he and his queen were both thrown into the prison. I comforted her and told her that I was the infant that she said she had lost in the forest. I vowed to destroy Vikatavarman and to restore my father to liberty and power. I then entered the convent where the old nurse gave me food, drink and a bedding. I passed the night in meditating on the means of accomplishing my object. I formed to myself a plan, and when I rose the next morning I asked the old woman if she was acquainted with the secrets of the harem. Just then a female appeared on seeing whom the

old woman said—Behold, dear daughter, here is the younger son of our master. She was delighted to see me, and when the first excitement caused by joy had calmed down I enquired of her the state of affairs in the palace. She told me that the queen, whose name was Kalpasundari and who excelled even the nymphs of heaven in beauty, highly disliked her husband on account of his bad habits. This was information enough for me.

I now explained to the ladies the plan I had formulated and asked them to take to the queen garlands prepared by me and to fan the embers of her resentment against her husband. My employees, both mother and daughter, exerted themselves diligently to further my designs and told me after a few days that the queen's heart was quite embittered against her husband. I then sent to her my portrait by them, and they worked her up so much that she began to love me most passionately. One day the queen sent me word to see her at the Mádhavi bower which would be our rendezvous. As I lay down for repose that day the thought that I sinned in intriguing with another's wife troubled me, but the noble and pious cause I had set myself about soon dispelled my scruples and I sank into deep slumber. During the whole of the next day the god of love plied me mercilessly with his shafts and as soon as the shades of night closed upon the world I put on dark garments and repaired to my assignation. There I waited until the gentle tread of feet made me aware of the queen's approach. Ours was a very happy meeting. I then instructed the queen thus—show my portrait to your husband. Doubtless he will acknowledge it to be possessed of more than mortal beauty. Then tell him that you have learnt from a female mendicant the charms and rites necessary for the performance of a sacrifice, to be performed at night and alone, which will endow you with a similar form and the power to transfer it to him, if after communicating all his secrets to you he will embrace you with his eyes closed; and that you will offer the sacrifice in the royal garden where he is to see you as soon as you ring a bell. He will agree to this. Then tell him to take the previous consent of his counsellors to this. When all is ready let me know it and I will hide myself in the bower of the garden.

Come to me as soon as you finish the sacrifice, and leave the rest to me.

Highly pleased with my plan the queen departed, and in a few days all things happened as I had desired them. The queen performed the sacrifice and saw me in the bower. Telling her to wait there I went and sat by the side of the altar and rang the bell. The king entered and seemed for a moment to be lost in astonishment at the metamorphosis of his queen. I asked him to acknowledge his secrets to me, which done, I slew him and threw his body into the blazing fire where it was soon reduced to ashes. I then cheered my mistress and came to the palace with her. Next morning I summoned my ministers into my presence and said—With my form I have also changed my nature, and I now wish to make amends for my past deeds. Let my uncle, therefore, be set free and restored to his sovereignty. Disposing of some other matters in a similar way I dismissed them. My orders were punctually obeyed, and my parents were re-established on the throne. I then asked my old nurse to reveal the whole secret to them, whereupon they crowned me Yuvaráj, and we all lived in happiness rendered highly unpalatable by the separation of your Highness. My father's aid being solicited by Simhavarman, his old friend, I came here with him and thus enjoyed the blessed sight of your Highness.

Rájaváhana, observing that his friend's single deviation from the path of rectitude had its excuse in the lofty aims he had accomplished, fixed his affectionate glance on Árthapála and asked him to proceed with his story. He with joined palms thus began:—

CHAPTER VIII.

Story of Arthapa'la.

Started on the same mission as others I arrived at Váráṇasi where, after I had bathed in the holy Maṇikarniká and offered my homage to the Destroyer of Andhaka (S'iva), I saw a stout and strongly built man with his eyes red on account of constant weeping. I asked him the cause of his affliction and to tell me if I could be of any use to him. He, looking at me with great

respect, thus told his story. I am the son of a rich householder, Pûrṇabhadra by name. In spite of my father's efforts to the contrary I took to the life of a thief and being once caught in the act of robbing the house of a trader was sentenced to death. I was accordingly taken to the palace gate where in the presence of the principal minister, Kámapála, a huge elephant was let loose upon me amidst the clamour of spectators. I, however, thrice succeeded in frightening away the animal, notwithstanding the best efforts of the driver. The minister was struck with my exceptional strength and intrepidity, and summoning me to his presence granted me pardon and asked me if I would enter into his service. I agreed and he soon began to treat me as his friend.

One day I requested the minister to relate to me his story whereupon he said:—I am the son of Dharmapála, minister of Rájahamsa, and younger brother of S'us'ruta, by a different mother. Given to a loose life I disobeyed my older brother, and leaving my home came to this city, Kás'î. Here, one day, I saw Kántimatî, the daughter of Chandasimha, the king of Kás'î, and being struck by her beauty somehow effected a union with her. She soon had a son by me. The infant was cast off for fear of a discovery but our secret was nevertheless betrayed and I fell a victim to the wrath of the king. I, however, made my escape from the hands of the executioners While wandering through a forest I saw a damsel of heaven whose countenance betrayed marks of inward sorrow. She advanced towards me, and with a bow invited me to sit with her at the foot of a Banian tree. She then thus related to me her story. I am Tárâvali, the daughter of Maṇibhadra, king of the Yakshas. While once returning from the mountain Malaya I found, in the vicinity of Kás'î, an infant weeping. I bore the the boy to my father who took me into the presence of Kubera. From what the god said I gathered that S'aunaka, S'údraka and you (Kámapála) were one and the same individual in different births; Bandhumatî, Vinayavatî, and Kántimatî were also the same person; when you were born as S'údraka, I was your wife named Aryadásî, the daughter of a cowherd and now born as Tárávali. A son was born to me as Aryadásî who was treated with affection by Vinayavatî and w

again born of Kántimatí in her present life. Having told this much Kubera directed me to take the child to the queen of Rájahamsa. I acted accordingly and have now come to you my husband in more lives than one.

When she finished her story I embraced her and spent some time with her in a palace suddenly called into existence in the forest by her, enjoying pleasures rare even in the heaven of Indra. One day I expressed to my new spouse my desire to be avenged on Chandasimha for the wrong done to me, upon which she transplanted me to the royal palace. I stood before the king, sword in hand, when he tremblingly begged my pardon and offered me both his daughter and kingdom. The wedding was celebrated with kingly pomp and I was exalted to the position of Yuvarája and placed at the head of state affairs.

Such was the story of the minister my one friend in this world. On the death of the old king and of his elder son Chandaghosha, he set on the throne the present king, Simhaghosha, then a boy five years of age and brought him up. The Prince, after he had attained the years of puberty listened to the insinuations of evil tongued counsellors and conceived enmity against the minister. The presence of Táravalí, however, defeated all schemes against his life. Now it so happened that Táravalí, her feminine jealousy being roused, left her lord. The fear from Táravalí being thus removed charges have been publicy preferred against Kámpála and he is sentenced to have his eyes put out, but in such a manner that death shall ensue. I have therefore come here to put an end to my life before evil betides my friend.

I was greatly afflicted on hearing of my father's misfortune. I told the stranger that I was the boy borne by the Yaksha's daughter to queen Vasumatí. Just as I spoke a cobra raised the head out of the wall. I at once secured him by the power of charms and said to my new friend that our object was gained. I told him at once to see my mother and to acquaint her with my plan, which was as follows. I should drop the snake on my father's person causing him to bite with such restraint upon the venom that it would not kill him although he would drop down dead to all appearances. My mother then should express to

the king her desire to accompany her husband in death and ask for his dead body. To this the king would gladly agree. She should then have the body removed to her mansion where I would see her, restore my father to his senses, and we should all be happily united. Hearing this my friend gladly set off. I, too, repaired to the place of execution and climbing up a tamarind tree hid myself in the branches. Everything happened as I had prearranged and as we all sat together, my mother bathed me with tears of joy. My father and I then concerted a plan for the destruction of the tyrant who was greatly vexed and alarmed to hear of what had transpired. My father expected help from different quarters and awaited a favourable opportunity. I at last managed to effect a subterranean passage to the royal chamber. The passage opened upon an underground chamber wherein I was surprised to find a number of damsels of a beauty likely to make earth a paradise. There a certain maiden of surpassing loveliness, chasing away the darkness in the cavern with the splendour of her body and moving like a statue of burnished gold trembled at my sight like a young sandal tree agitated by the Malaya breeze. I allayed the agitation of the ladies by letting them know that I was the son of Kámapala by Kántimati, Arthapála by name. To my inquiry as to who they were a matronly lady thus replied.—Prince, the maiden you behold here is Princess Maṇikarniká, daughter of Chandaghosha. Her grand sire, Chandasimha, wishing to guard her against all the mischievous influences, appointed me her guardian and placed us here. Twelve years have elapsed since then, and yet the king does not seem to remember us. It was the wish of her grandfather that the Princess should be given in marriage to Darpasára, but as that wish does not seem likely to be fulfilled, it were better you wedded her according to a secret agreement between your mother and hers. I told her that I should see them after transacting some business in the palace and taking a lamp from her entered the royal apartment. There I found Simhaghosha asleep. Darting upon him I dragged him of before he could cry for help and carried him to the cavern and thence to my residence. There I put him in fetters and showed him a captive to my father. I also communicated to my parents the incident of the cavern. My marriage with

the Princess was accordingly celebrated, and having thus got a new claim to the throne we performed the functions of royalty. Coming to the assistance of the King of Anga I had the good fortune to see your highness. Let that Simhaghosha now expiate his sins by bowing to your feet. Rájavâhana praised his valour and intellect and ordering Simhaghosha to be set free desired Pramati to go on with his narrative. He bowed and thus obeyed—

CHAPTER IX.

The Story of Pramati.

My lord, wandering in search of Your Highness in all quarters I came to a lofty tree in a forest lining the skirts of the Vindhya mountain. Being benighted I determined to pass the night there. I prepared a bed of dry leaves and commending myself to the protection of the guardian Dryad of the tree I lay down for repose. In a moment my limbs felt a touch of unearthly softness and a sensation of exquisite delight thrilled through my whole frame. My right arm too throbbed. Wondering what this could be I looked up and methought I saw a canopy white as the moon. Looking to the left I beheld a number of damsels in deep slumber, while looking to the right my eyes rested on a most lovely maiden resembling the goddess that bears a lotus, sleeping on a white couch. Was she an ethereal being ? No. Her eyes were closed in sleep and drops of perspiration bedecked her cheeks. Not daring to disturb her slumbers lest her cry might raise an alarm, I slept by her just touching her person and awaited the result. I thought she opened her eyes and surveyed me with the feelings of fear, astonishment, joy and love—the last the strongest of them all. Abandoning her desire to call her attendants she moved to the further part of the couch and remained watching me with half closed eyes till again sleep overtook her. I too felt the same influence overpower me, and when I awoke in the morning I found myself at the foot of the same tree and lying on the same leafy bed. Not knowing whether it was a dream, or an illusion or anything else, I determined to lie down there in the same position, until I should have the mystery unravelled.

Just as I formed this resolve, a woman of celestial mien, appearing like one who had suffered the pangs of separation, and looking graceful though emaciated, appeared before me and having embraced me with maternal affection as I bent low in veneration spoke as follows:—"My boy, I am the person who, as queen Vasumati must have told you, entrusted Arthapála to her care. I am the daughter of Maṇibhadra and wife of Kâma-pâla. Once I left my husband in anger when a certain demon appeared to me in a dream and said that he would abide in me for a year. That year expired last night and I am myself again. I did now know you when I saw you here. Last night going on a visit to the goddess Bhaváni I, moved by your words, carried you with me and left you for some time in the palace of the Princess Navamalliká, the daughter of the king of S'rávasti. When I returned I recognised you as my son and the dear friend of Arthapála. I also found that the Princess and you were in love with each other. But I brought you back knowing that when thus informed you would find the means of securing the maiden. I must now hasten to fall at my husband's feet." So saying she embraced me again affectionately and left me.

I too, the victim of Kâma's shafts, at once set off for S'râvasti. On my way I came to be acquainted with an old Bráhmaṇa, who entertained me at his house with every mark of respect. When I arrived at S'rávasti, I felt fatigued and lay down to rest at the foot of a tree in a garden. Soon I was roused by the jinglings of anklets and I saw a young lady approach me with a picture in her hand. She looked at me and at the picture and seemed to be agreeably surprised at the resemblance it bore me. I asked her to sit down. On mutual enquiries it transpired that she was the friend of the Princess of S'rávasti, and that I was the man she was in search of. She then described to me the sufferings of the Princess. I asked her to wait for a few days and returned to see my Bráhmaṇa friend. He was surprised to see me back so soon and enquired of me the cause. I told him all that had passed between me and the friend of the Princess and asked for his assistance which he readily promised. I then suggested the following plan. I should disguise myself in female apparel and profess

to be his daughter. Then taking me with him he should go to the king and say—'Sire, this is my daughter. She lost her mother when a child. She was betrothed to a Bráhmaṇa boy who some time ago went to Ujjayinî to earn her dower. But as he does not return yet I wish to go myself to bring him. In the meantime I wish to place my daughter under Your Majesty's protection as she is now a young woman and you are the parent of your subjects.' The king will undoubtedly comply with your request and make me over to his daughter. In the ensuing Phálguna you should come back and be present at the temple of Kârtikeya on the bank of the river, where the inmates of the royal apartments are sure to go to bathe. I will dive in the river, swim to you and will appear in my masculine dress. You should then go to the king with me, as your son-in-law, and demand back your daughter. The king will find himself in a fix, and will try to pacify you. You should pay no heed to what he says, but weeping piteously should collect a pile of wood and threaten to burn yourself. The king in alarm will give his daughter to me and also a handsome dowary. The plan was put into execution and as the result I obtained the hand of the Princess. After a short time the king finding my fitness retired having entrusted the affairs of Government to me. About this time Simhavarman solicited my aid and so I had the good fortune to see your Highness. Rájavâhana expressed his satisfaction at his friend's exploits and ingenuity, and cast his suggestive glance at Mitragupta. He understanding the sign thus began.

CHAPTER X.

The Story of Mitragupta.

My lord, the same cause having induced me to undertake a journey as my other friends, I came to the city of Dámalipta, in the country of Sumha, where I beheld a great crowd of men gathered at a festival. There in a bower of Atimukta creepers I saw a young man diverting himself by playing on his Viṇâ. I approached him and asked him what the festival

was and also why he sat apart from the rest. He thus replied. Tungadhanvan, the king of Sumha, obtained by the favour of the goddess of Vindhya, two children—one, a son, the other, a daughter. It was ordained by the goddess that the former should occupy a position dependent on the husband of the latter; that the daughter, from her seventh year to the time of her marriage, should worship her every month by playing at ball in public, and that she should marry any one whom she should choose. To-day is one of the days on which the Princess comes to attend on the goddess. Her foster-sister, Chandrasenâ by name, is my beloved. She has however, been forcibly detained by the Prince. This is why I seek this solitude. Just at the moment a female, introduced by her tinkling anklets, entered the bower. After mutual embracings the youth introduced her to me as his beloved whose separation consumed him like fire. After condoling with each other upon their unhappy condition they resolved to escape to some other country and asked me which of the places I had visited was the best. I told them that there was no lack of delightful regions on the face of the globe but that it was not impossible for them to be happy where they were. I also promised to show them the way.

Just then the tinkling of anklets was heard and the damsel rose up in haste saying that her mistress, the Princess Kandukâvati, had arrived to do honour to the goddess, and that she would go to be present by her side. She also told me that a sight of the Princess was allowed to every one at the time and that I should make myself happy by it. We followed her and saw the Princess seated on the jewelled throne. She at once occupied my heart. As I gazed upon her with admiration meditating on her beauty she rose gracefully, bowed to the goddess and began her sport. Now throwing the ball lightly on the ground and now beating it down again with her open hand as it rose, now tossing it from side to side alternately and now keeping it fluttering in the air like a bird, sometimes driving it in a circle about her and looking as if she was confined in a flowery cage, at others urging it forth with great velocity and bounding forward to catch it, did the Princess play amidst the applauses of the wondering crowd gathered

round the pavilion. She then closed the game and withdrew with her attendants, not however, without flinging a loveful and meaning glance at me. Entirely in the power of love I readily accepted the invitation of Kos'adâsa, my new friend, to be his guest that day and was treated by him very hospitably. In the evening Chandrasenâ came, bowed to me and touching her husband's person lovingly congratulated me on my good fortune. "The choice of the Princess" she said, "has fallen upon you. My mother will communicate it to the queen, who will inform the king of it. He must give his consent to the marriage, for such is the divine will. The Prince then will be your dependant, and when the kingdom becomes yours, he will not be able to disturb our happiness. You should only wait for three or four days." Having said so, she took leave of me, embraced her lover and departed.

Koshadása and I passed the night in discussing what the probable result of the information we had received might be. Next morning I went to the garden where I had seen the Princess. There I met the Prince who treated me with great courtesy and took me with him to his tent. As I retired to rest I fell into a reverie from which I was roused by the rough grasp of sturdy hands. I found myself bound in iron fetters. The Prince now said to me—so, Sirrah, the cursed Princess has fixed her affection on you; I am to be your servant and then you would restore Chandrasenâ to Kos'adâsa! Then turning to an attendant he ordered him to cast me into the sea. The order was instantaneously obeyed. Swimming with my arms I luckily found a piece of board upon which I remained floating until day-break when I noticed a vessel at some distance. The crew were Yavanas. They lifted me up and took me to the captain, Rames'u by name, saying 'here is a fellow who will water a thousand vines in a few moments.' Just at the moment a war-ship with a number of boats attached to it was observed bearing down upon us. The Yavanas were in a panic to see so many boats advancing to assail them. Our ship was soon surrounded by them and the Yavanas were dis comfited. I cheered them and told them that I would route enemy if they would take off my chains. This done, I urged them to resume the attack and showering volleys o

arrows upon the foe, I dispersed them. Then getting on board the foremost ship we fiercely attacked the crew and took the captain alive, who to my great wonder proved to be Prince Bhîmadhanvan. I made myself known to him and asked him to mark the reverses caused by Destiny. A strong gale then drove us to an island in the ocean where we anchored. Going in search of fresh water and fruits I came to a lofty mountain. Attracted by its beautiful scenery I passed on and on, unmindful of the distance, till I found myself on its summit. There I found a beautiful lake. As I bathed in it and emerged, a goblin of hideous aspect, presented himself before me and asked me menacingly who I was and where I had come from. He being answered proposed to ask me some more questions saying that if I failed to answer them properly he would devour me. I agreed and the following were the questions and replies that passed between us. What is the most cruel of all things? Woman's heart. What is it that contributes to the benefit and happiness of a householder? The virtues of a wife. What is true love? Which comes from the heart. What is the real means of achieving a difficult object? Ingenuity. In illustration of what I said I related to him the following stories.

THE STORY OF DHÛMINÎ.

In the country of Trigarta lived three brothers in affluent circumstances. The youngest was named Dhanyaka. Once a terrible dearth took place, there being no rain for 20 years. All reservoirs of water were dried up and no corn could be had. Man had to eat man. At such a juncture when every thing eatable in the house had been consumed, the three brothers resolved to kill Dhumini for the next day's food. Her husband who loved his wife passionately did not like to sacrifice her and escaped with her that very night. On the way he met with a maimed man whom out of pity he carried with him. They took their residence for some days in a cave having a good supply of herbs and water as also good game in the vicinity. As they regained health and strength the passions of Dhûminî were excited and in the absence of her husband she expressed her desire to the cripple and forced him to comply with her request. Thereafter as her husband was drawing water out of a well she pushed him over into it and came with the cripple to Avanti. She gave out that the man was her husband and became the object of public worship on account of her conjugal fidelity. The king of the country too gave her a handsome maintenance. Meanwhile Dhanyaka, who was

lifted out of the well by some travellers, also came to Avantī and was seen by Dhúminī. Thereupon she told the king that he was the man by whom her husband was mutilated so cruelly. Dhanyaka was in consequence ordered to be put to death. He, however, revealed the truth to the authorities and his statement was verified by the testimony of the cripple. The matter was reported to the king, who being highly incensed, ordered the wicked woman to be punished as she deserved and received Dhanyaka into his favour. This proves my first assertion. I shall now relate

THE STORY OF GOMINĪ.

In Kāñchi, a city in the country of Dravida, lived a merchant of great fortune named S'aktisāra. He was eighteen years old and being single resolved to set out in person in search of a worthy spouse. Putting on the disguise of an astrologer and taking with him a *prastha* of paddy he started on his journey. Whenever he met with a good girl he asked her if she had the skill to serve him with food prepared out of the Prastha of paddy he had. Some of the girls laughed while others returned no reply. Thus wandering he came to a town on the southern bank of the Kāveri, where in a house a girl who had lost her fortune with her parents, was brought to him by her aged nurse. She was symmetrically built, and her palms bore signs of great fortune. The merchant was captivated by her charms and proposed to her his usual question. With a quick inquisitive glance at her nurse the maiden received the grain from him and respectfully asked him to sit down at the threshold. She also provided him with water for the feet. She then took the corn and gently rubbing it on the ground separated the awn without injuring the grain. She then asked her nurse to take the bran to the goldsmiths who would purchase it for cleaning their jewellery and to buy with the money, fuel, an earthen boiler and two platters. Having well brayed and winnowed the grain and washed it with water she set it to boil worshipping the hearth. When the grains were properly swollen she extinguished the fire and sent the old woman to sell the coals and to purchase vegetables, ghee and other necessaries with the proceeds. When every thing was ready she asked the merchant to bathe and when he had done so she served him with rice, condiments and other articles. And when he demanded water to drink she brought him a jug full of pure, cool water fragrant with Pātala flowers and perfumed with sandal. The merchant being well pleased espoused the girl and went home. There he left all his house-hold affairs to her care and tasted in her company the joys of Paradise. Hence I said that a wife's virtues etc. I shall now tell you

The Story of Nimbavati.

There is a town called Valabhi in the country of Saurâshṭra. In it lived a millionaire who had a daughter Ratnavatî by name. Balabhadra, a young merchant of Madhumatî, married her. She, however, through her childish innocence offended her husband by being indifferent to his endearments, and he conceived so great a hatred towards her that he detested her very sight. He gave her the nickname of Nimbavati and in a short time all his relatives also began to despise her. She finding her husband obdurate, pined in solitude not knowing what her future would be. One day meeting with a female devotee she expressed her sad condition to her and exciting her sympathy asked her aid in carrying out the following plan. 'My neighbour,' she said, 'has a daughter Kanakavatî by name, who is of my age and nearly like me in person. I will go to play with her in a splendid dress and stand on the terrace of her house. You contrive to get my husband to the mansion. I will then drop down a ball as if through accident. Make him hand over the ball to me whom he will take for Kanakavatî. Having thus obtained a sight of me radiant with ornaments he will be enamoured of me, the supposed Kanakavatî. He will then conspire with me to flee to a distant country and thus our union will be effected." The plan was executed and Nimbavatî lived in happiness with her husband. After years were gone the real fact was disclosed to Balbhadra who not only did not regret the deception but returned with her to his country to the joy of all. This bears out my third statement. He then asked met o narrate

The Story of Nitambavati.

I thus began. In the city of Mathurâ in Súrasena, lived a merchant of family who led a loose life. Once he saw in the possession of a foreign painter a picture of a female whose charms made a deep impression on his heart. He learned from the painter that her name was Nitambavati and that she was the wife of an aged merchant of Ujjayini. Hearing this and being enamoured of her he at once set off for Ujjayini. Assuming a mendicant's character he went to the merchant's house for begging alms and obtained a sight of the lady.

He thought her to be more fascinating than her picture. With a view to mature his plan he tried and became the keeper of the cemetery. He also secured the services of a S'ramanikâ (a Buddhist female mendicant). This woman he one day sent to Nitambavati with instructions to skilfully broach the subject to her. She, however, was sent back with a reproof. Nothing discouraged he suggested the following stratagem to the woman. He told her to go to

the merchant's wife and say—"That day I simply wished to try your virtue. Persons of my holy profession never seek to mislead women. I am much pleased by your conduct. I only wish to see you a mother. But the evil influence of an adverse planet must be previously counteracted. You should, therefore, come with me to-night to a grove where I shall ask a seer to be present. You will have to put your foot in his hand. And he will enchant it. Then returning home and feigning anger-strike your husband on the breast with it. The moment he will be free from the bad influence and you will be blessed with a son." The unsuspecting Nitambavati believed her story and came to the grove. Now the man while pretending to touch her foot took off her golden anklet and making a slight incision into her thigh with his knife, quickly withdrew. The poor lady blaming herself for her folly came home and feigned sickness for a few days. In the meantime the man brought the golden anklet for sale to Nitambavati's husband. He at once recognised it and asked him how he had obtained it. He said that he would tell the whole in the presence of the merchants-guild. Accordingly he was taken before them when he said—"The other day at night I saw a female dragging the half burnt fragments of a dead body from the funeral pile. In trying to prevent her I made a cut in her thigh. In her hurry she dropped one of her anklets which I picked up. This is how I came by it." Nitambavati was then considered a sorceress and turned out of his house by her husband. Overcome with shame she repaired to the cemetery and tried to put an end to her life. She was, however, prevented from doing so by her lover, who, falling at her feet, explained to her the mystery. In her helpless condition she acceded to his wishes. Thus was his ingenuity rewarded.

The Brahmarákshasa when he heard these narrations, was well pleased with me. Just then there fell before us from the sky pearls mixed with drops of water. I looked up and saw a demon bearing away a damsel who was struggling to free herself from his grasp. As I stood a helpless spectator my Rákshasa friend at once flew up and engaged the ravisher, who in anger dropped down his load. I caught her in my arms and supported her fainting for a while. Imagine my surprise when on observing her countenance I found her to be my love Kandukávatí. I sprinkled her with cool water, and when she recovered her senses she recognised me and told me how on hearing of my fate she had gone to the pleasure garden wishing to put an end to her existence but how she was carried off from

that place by the demon. In the meantime the two Rákshasas fought desperately and killed each other. I then took my beloved to the ship and we set sail. Contrary winds drove us to the same Dámalipta. On landing I learned that the king and queen, deeply afflicted by the disappearance of their son and the loss of their daughter had gone to the bank of the Ganges in order to die there. I hastened to them with the Prince and Princess and the delighted parents bestowed upon me their daughter. The Prince too willingly became my subordinate. Chandrasená too was restored to Kos'adása. Coming to the succour of Simhavarman I enjoyed the pleasure of the sight of you, my royal master.

As he concluded Râjavâhana praised his might and looking at Mantragupta with his eyes dilated with joy desired him to narrate his story which he thus related.

CHAPTER XI.

The Story of Mantragupta.

Illustrious Prince, wandering in search of you after your disappearance in the mountain-cave I arrived at the capital of Kalinga. While lying down for rest at the foot of a tree near the public cemetery I heard, in the stillness of midnight, two voices dolefully complaining against a magician. Driven by curiosity I went in the direction of the voices and saw two imps, a male and a female. I followed the male spirit who presented himself before a man decked with the ornaments of bones and with hair of golden hue, who was offering oblations to a devouring fire. The Magician in a stern voice, ordered the goblin to fetch the Princess Kanakalekhá. No sooner ordered than done. The magician seizing by her tresses the Princess, half dead with terror, raised his sword with the intent of killing her. Quick as thought I snatched the sword from the wretch's grasp and struck off his head. The goblin expressed his great delight at being freed from a master who always plagued him with his cruel commands in and out of season and respectfully asked me what recompense he should make me

for so noble an act. I told him, if he wished to do me a service, to take the Princess back to the palace at once. On hearing this the Princess casting about a bewildered glance, while a soft sigh escaped her lips, said to me in a musical voice:—'Sir, why is this person left to die in the depths of love when thus rescued from the jaws of death. She is but a particle of dust of your feet and therefore ought to be favoured. If it be the fear of a discovery and its dreadful consequences, no such fear need be entertained as all her attendants are faithful and perfectly attached to her.' I assented to her request but too readily, wounded as I already was by the shafts of the mind-born god, and at the significance of my will the Spirit bore both of us to the royal palace where I resided for some time sporting in the company of my beloved.

Once in the delightful days of the spring the king of Kalinga went with all his household and servants to pass a few days in the delightful forests lining the seashore. There while engaged in every kind of elegant sport the party was attacked and carried off by Jayasimha, the king of Andhra, coming in a flotilla. The news that the Princess was taken a captive along with her parents filled me with despair and I long mediated on the means of rescuing her. At last I met a Bráhmaṇa coming from Andhra who reported that Jayasimha had at first intended to kill Kardana, the king of Kalinga, but he changed his mind afterwards having regard to the charms of Kanakalekhá; the Princess was possessed by a Yaksha who baffled the attempts of all magicians to expel him and the king dared not approach her. Encouraged by this account I procured an ascetic beard and his patched robe, and having collected a number of disciples went to Andhra and established myself as a great Seer. Soon my fame reached the ears of the king, as one possessed of universal knowledge and miraculous power. He saw me and repeated his visit every day until once respectfully approaching me he expressed to me his desire to have his object accomplished. I stood for a moment as if lost in contemplation and opening my eyes said—'It is but meet that Your Highness thinks of securing that maiden, the jewel of damsels, and the means of obtaining.

universal sovereignty. The Yaksha, however, is powerful and cannot bear any one even so much as to see her. Wait, therefore, for three days and I will do what is necessary.' The king departed in ecstatic joy. The interval I employed in making an excavation in an adjoining lake and took care to cover its outer opening from view. At the close of the third day, as the rays of the setting luminary were tinging the peaks of the Western mountain the king came and stood before me with folded hands, when I said to him—Fortunately your desire is sure to be fulfilled. The lake has been so sanctified by me that after bathing in it you will at once attain your object. Have it therefor well cleaned and examined by faithful servants. Then with the previous approval of your ministers and well-wishers and having stationed guards at a distance of thirty yards from the lake, enter it at midnight and remain immersed in the water with breath suppressed as long as you can. Just then a splashing sound will be heard for a moment and disappear. As soon as you come out of the water your form will be so changed that the Yaksha will not be able to face it. As for myself I have tarried here already too long and must go away now. I could not depart until I had done you some service.' The king expressed his regret at my intended departure, but as my will was not to be disputed he went home to prepare for his visit to the lake.

When the king had departed I secretly went and hid myself in the opening made by me and remained waiting. At the appointed hour he came and plunged into the water. As he dived into the water, I issued forth from my hiding place and approaching him from below dragged him down and killed him. I then emerged from water and the attendants were surprised at the King's supposed transformation. Mounting the royal elephant I returned to the palace where I held a short council and then dismissed the ministers after giving them a few orders. Expressing their astonishment at the transformation and wishing me a glorious future they left me. Meeting with an old servant of my wife I introduced myself to her and through her medium cheered my wife. I then set the captive king at liberty who bestowed his daughter along with his kingdom upon me. Thus ruling over the united kingdoms of

Audhra and Kalinga I came to the aid of the king of Anga and had the pleasure of meeting your Highness and other friends unexpectedly.

Rájavâhana complimented him on the success he had attained and looking at Vis'ruta with his lotus-like eyes directed him to proceed with his account which he thus narrated.

CHAPTER XII.

THE STORY OF VIS'RUTA.

My lord, I too, wandering in quest of Your Highness, saw in the Vindhya forest a boy about eight years old weeping bitterly by the side of a well. As soon as he saw me he begged my assistance in piteous terms to rescue an old man, his only guardian, who had tumbled down into the well. I at once complied with his request and helped the old man out of the well by means of creepers. As we three sat down at the root of a tree after satisfying hunger and thirst, I asked the old man who the boy was, what relation he bore to him and what had occasioned their present distress. He thus complied with my request:—You must have heard of the country of Vidarbha. A king, Puṇyavarman by name, ruled over it. He was an ornament of the Bhoja race, just, wise and accomplished, a patron of learning, the protector of the people and the chastiser of his foes. When he was reckoned amongst the immortals, Anantavarman, his son, succeeded him. This Prince though graced by every excellence, neglected the science and the duties of government. One day, the old minister, Vasurakshita, who was held in high esteem by the late king counselled him as follows:—"Prince, as for the graces of the mind or of the body, you possess them to the fullest extent. Your intellect, quick by nature, far out-shines others as far as the fine arts and poetics are concerned. But not being allowed free exercise in the study of *Dandanîti* it is like gold not refined in the fire. Want of this knowledge unfits a king for the exercise of regal power and his commands are treated with contempt. This contempt of authority leads to general demoralisation, all order

is subverted and total anarchy prevails. Leave off therefore your attachment to external accomplishments and attend to politics and morals."

On hearing this address the king, saying 'Your Excellency has counselled well, it shall be acted upon.' entered the inner apartment. There he incidentally talked of the minister's advice. Hearing it Vihárabhadra, the king's principal associate in pleasures, a man of wit and of licentious tongue, an adept in craft a pilot of libertinism and a professor of all vicious arts, smiled jeeringly and spoke at considerable length on the folly of too close an adherence to the injunctions of the S'ástra, and of listening to the counsels of those audacious counsellors who really are not the well-wishers of the king but seek to accomplish their own designs. 'It is all easy for these wise-acres,' said he, 'to speak of subduing the senses and the six foes. But have they done it themselves? No. Are not the learned easily taken in and the wise defeated in their schemes? Is it not by the grace of God that you have royalty, youth and beauty, as also a powerful army? Why then vex your mind with the cares of state? Leaving therefore the burden of administration to those who have your confidence, do you enjoy, in the company of the lovely damsels of the palace, the pleasures of life rendered more tasteful by the song, the dance and the convivial cup while the season lasts." The king approved of this speech and pursued his palatial amusements with greater zest than ever.

The minister now found that not only was his advice neglected, but that he was deliberately disrespected. He took a gloomy view of the king's future and knew for certain that the kingdom would fall into the hands of Vasantabhánu, the king of As'maka. But as he was attached to the Prince by ties that had long connected their mutual ancestors, he could not leave him but determined to continue in his service thinking that he might be serviceable to him when the occasion would arise.

In the meanwhile the state of affairs in the kingdom was slowly drifting to the crisis the minister had anticipated. The ruler and the ruled vied with each other as it were in dissolute-

ness and perfect disorder, and lawlessness prevailed in the kingdom. The king of As'maka making common cause with the other enemies of the king attacked his territory, overthrew him and usurped the throne. The faithful minister, Vasurakshita, at this juncture contrived with the assistance of some old servants to save the lives of the young prince, Bhaskaravarman, his younger sister Manjuvádiní, and the queen, their mother, Vasundhará, and retreated with them, but soon died of grief. The queen with her two children was taken to Mitravarman, king of Máhishmatí, and her late husband's brother by another mother. He formed an evil intention towards his sister-in-law, but was repulsed with reproof. Fearing that in revenge he might plot against the life of the Prince, the Queen requested me to secretly convey him to some safe asylum and to let her know where we were as soon as we had found one. I set off with the Prince, and on my way came to this forest where trying to raise some water out of the well for the Prince I lost my balance and tumbled down into it." When he had finished his story I asked him the family of the Queen, and gathered from the information given by him that her mother and my father were descended from a common maternal grand father. I then introduced myself to the old man, and as there was a double motive for me to exert myself in the Prince's interest I vowed that I would not rest content until I had installed him in his father's place. Just as I ended there appeared two deer chased by a huntsman who had pursued them in vain. I took the bow and the remaining two arrows from him and shot the animals dead. One of them I gave to the hunter and with the flesh of the other we satisfied our appetite.

After we had finished our repast I asked the forester if he knew any news from Máhishmati. He told me that he was just returning from that place and that the city was full of rejoicings on account of the intended marriage of Prachandavarman, brother of Chandavarman, with the Princess Manjuvádiní. Hearing this I said to the old man:—Mitravarman, by thus acting well towards the Princess, wishes to gain the confidence of the Queen and thus prepare the way for the destruction of the Prince. This must not be allowed. See,

therefore, the Queen and inform her of what has happened. Give out, with the previous assent of the Queen, that the Prince was devoured by a tiger. Let her then show to Mitragupta that she is willing to listen to his addresses. And when she gains his confidence let her rub her necklace with this deadly poison and strike him on the breast with it, saying, 'If I have ever been faithful to my husband let this necklace be as a sword unto you.' Let her then wash it with water mixed with this drug and give it to her daughter to wear. The poison will kill him and will thus prove the purity of the Queen. She should then send word to Prachandavarman to come and take the kingdom with the Princess. In the meantime we shall come there disguised as Kápálika mendicants, see the Queen and stay in the cemetery. Let her then call together the old ministers and tell them in private thus—"The Goddess Vindhyavásiní appeared to me in a dream and told me that the Prince was still alive having been carried away by her in the form of a tigress to preserve him from harm. That on the fourth day Prachandavarman would die, and on the fifth my son would be found in company with another youth in her temple on the bank of the Revâ. That the youth would establish my son on the throne and that I should bestow on him the hand of the Princess. Let this, however, be a profound secret until the predictions are fulfilled." The old man approved of my plan and committing his charge to my care set off for Máhishmati.

My instructions being fully carried out, I entered the city with the Prince, disguised as mendicants. There I learnt from Nálijangha (so was the old courtier called) that Prachandavarman being fully confident of sovereignty was in the royal palace attended by the bards. Thus informed I left the Prince in an old temple outside the wall of the palace and presenting myself before Prachandavarman as a dancer I pleased him with my feats. Then seizing an opportunity I thrust a dagger at him and killed him exclaiming 'May Vasantabhánu live a thousand years.' Before any of his servants could recover from their surprise and attempt to seize me, I jumped over the wall, came to the temple and having resumed my mendicant's dress made off with the Prince to the cemetery. At mid-night we put on

the sumptuous dresses sent us by the Queen and going to the temple of Durgá, hid ourselves in a cavity that had already been formed under the pedestal of the statue. Having given orders for the celebration of the obsequies of Prachandavarman the Queen came to the temple the next morning accompanied by the ministers and the people and worshipping the goddess closed the door and withdrew to a certain distance. As the drums beat aloud I lifted up the image and issued forth with the Prince. Resetting it in its proper place I opened the door and addressed the wondering crowd outside saying—This Prince is received into her protection by the goddess. Receive him as your lawful king and dread her power. I am appointed his guardian.' The people received us with acclamations of joy. I was made happy that day by the Queen with the hand of her daughter. The Prince was thenceforth known as A'ryáputra or the son of the goddess. I conducted the affairs of the state for him, attending at the same time to his political studies.

There was an old minister of Mitravarman, A'ryaketu by name, whom I knew to be a good man and well disposed to the Queen being from the same country. I was anxious to secure his assistance. Having therefore ascertained through Nálijangha his friendly disposition I entered into an intimate league with him and attached him to our cause. With his assistance I appointed the different officers of state and governed the kingdom maintaining justice and religion within its boundaries. One day I thought to myself—'My servants are attached to me and the bravest of them are even ready to die in my cause. Why not then try to set Bháskaravarman on the throne of his father? The army of the king of As'maka will offer little or no resistance as the Prince is known to be under divine protection.' I then sent my emissaries to make some overtures to the subjects of Vasantabhánu and won some of the leading persons over to my side. The measures taken by me alarmed the king of As'maka, and thinking that he would thus defeat our plans he attacked our army. I told our soldiers to remain quiet and rushed all alone upon him. His soldiers seeing this remained still as if transfixed with wonder. Vasantabhánu advanced to meet me but I killed him. His army then easily

yielded and paid homage to Bhâskaravarman acknowledging him to be their master. Thus were my efforts fully crowned with success. The kingdom of Prachandavarman was given to me in recognition of my services. Then coming to the help of Simhavarman I enjoyed the pleasure of meeting with your Highness.

When these narrations were over the *Kumaras* sent for Somadatta as previously agreed, and as he came and joined them, there arrived messengers from Rájahamsa with a letter which the Prince received with a bow and read as follows:—"My blessing upon you all. The news of the sudden disappearance of Rájahamsa and of the resolution of the other Kumáras to travel in search of him deeply afflicted me and the Queen, and we had determined to put an end to our lives but were dissuaded from our purpose by the sage Vámadeva who told us that we should see you all back again and in prosperity after the sixteenth year. That period having elapsed we went this day to see the sage who told us how you had all assembled at Champá after having subdued your foes and won kingdoms. Do you therefore start at once to see us." In obedience to this royal order the Kumaras set out for Pushpapura at once. Coming to Ujjayini they liberated Pushpodbhava from prison, and took possession of the kingdom of Málwá. After this the Kumáras came to Pushpapura and bowed to the feet of the King and Queen. Now the King with the approval of the sage Vamadeva distributed among the Kumáras the various kingdoms they had won and himself retired from public life. Rájaváhana became the king of the united kingdoms of Pushpapura and Ujjayini. The Kumaras governed their respective kingdoms with justice and always acting with one accord enjoyed pleasures, not easily attainable even in the world of Indra.

Having thus briefly sketched the contents of the Daśakumáracharita let us turn to the poet and his work. Of the personal history of Dandin, sometimes called Dandyácharya, the reputed author of Daśakumáracharita and Kávyádarśa, a treatise on rhetorics, we know but little, almost nothing. We can guess with some certainty that he was a Dákshinátya—probably a native of Vidar-

bha, as he speaks proudly of the Maháráshtrí language and praises the Vaidarbhí style of writing in his Kávyádarśa; and further that he was not a Sanyásin as his name is likely to imply* but one on whom fortune smiled and who had drunk deep at the fountain of worldly pleasures, as appears from the concluding stanza of the Kávyádarśa and his life-like descriptions of gambling companies, courtesan life and the sentiment of Sṛngára. He does not seem to be much acquainted with the southern parts of India. He was probably a worshipper of Vishṇu, as the introductory stanza of the Daśakumára-charita shows.

The next question is 'When did Daṇḍin live?' Upon this point there is no external evidence of any cogency to be found. Traditions do, indeed, tell us that he was a contemporary of Kalidása, but on such no reliance can be placed unless they are supported by any historical evidence. Two of these recorded in the Kavicharitra, we will mention here as too interesting to be passed over.

Once Sarasvatí, the Goddess of learning manifested herself in the form of a beautiful damsel playing with a ball, when looking at her Dandin said—

एकोपि त्रय इव भाति कंदुकोयं कान्तायाः करतलरागरक्तरक्तः ।
भूमौ तच्चरणनखांशुगौरगौरः स्वस्थः सन्नयनमरीचिनीलनीलः ॥

It appears as if there are three balls though there is really one: (when just in contact with her palm) it appears bright red

* *Cf.* Wilson—The very name of the author suggests an uncertainty. Dandí properly designates 'a staff-bearer,' but is commonly applied to a sect of religious mendicants, who profess to be the spiritual descendants of S'aṅkara A'chárya, a reformer of the eighth century, and who are so termed because they carry a slender Daṇḍa or wand. Many of the order have been literary characters; and it is not impossible that one of them may have amused his leisure with inventing the stories in question, however inconsistent with his religious meditations. The work would thus be that of a dandí, not of Dandi; but it is not generally so considered, Dandi being ordinarily regarded, in this instance at least, as a proper name, and associated with the usual honorary prefix, or S'rí Dandin.

॥ श्रीः ॥

दशकुमारचरितम् ।

पूर्वपीठिका ।

प्रथमोच्छ्वासः ।

ब्रह्माण्डच्छत्रदण्डः शतधृतिभवनाम्भोरुहो नालदण्डः
क्षोणीनौकूपदण्डः क्षरदमरसरित्पट्टिकाकेतुदण्डः ।
ज्योतिश्चक्राक्षदण्डस्त्रिभुवनविजयस्तम्भदण्डोऽङ्घ्रिदण्डः
श्रेयस्त्रैविक्रमस्ते वितरतु विबुधद्वेषिणां कालदण्डः ॥

अस्ति समस्तनगरीनिकषायमाणा (शश्वदगण्यपण्यविस्तारितमणिगणादिवस्तुजातव्याख्यातरत्नाकरमाहात्म्या) मगधदेशशेखरीभूता पुष्पपुरी नाम नगरी । तत्र वीरभटपटलोत्तरङ्गतुरङ्गकुञ्जरमकरभीषणसकल-

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ब्रह्माण्डेति । ब्रह्माण्डमेव छत्रं तस्य दण्डः आधारयष्टिः । ब्रह्माण्डं भुवनम् । शतं धृतयो यस्य स शतधृतिर्ब्रह्मा । तस्य भवनमुत्पत्तिस्थानं वासस्थानं वा तद्रूपं तस्याम्भोरुहोऽम्भसि रोहतीति व्युत्पत्त्या कमलस्य । हान्तोऽयं शब्दः । क्षोणी पृथ्वी तद्रूपा या नौस्तरिस्तस्याः कूपदण्डो गुणवृक्षकः । 'डोलकाठी' इति भाषायाम् । क्षरन्ती प्रस्रवन्ती या अमरसरिद्वियद्गङ्गा सैव पट्टिका तस्याः केतुदण्डः । ज्योतिश्चक्रं ज्योतिःसमूहस्तस्याक्षदण्डो नाभिक्षेपं काष्ठम् । त्रयाणां भुवनानां समाहारस्त्रिभुवनं तस्य विजयस्तद्द्योतकः स्तम्भदण्डः । अङ्घ्रिश्चरणो दण्ड इवेत्युपमितसमासः । श्रेयो निःश्रेयसं सुकृतं पुण्यं वा अतिशयेन प्रशस्यम् । त्रैविक्रमस्त्रिविक्रमस्यायम् । वितरतु ददातु । विबुधद्वेषिणां [redacted] । कालदण्डः कृतान्तः मृत्युरिति यावत् । **अस्तीति** । निकषः कषपाषाणः तद्वदाचरति निकषायते निकषायतेऽसौ निकषायमाणा । पण्यानि विक्रेयवस्तूनि । रत्नाकर उदधिः । शेखरीभूता भूषणभूता । **वीरेति** । वीराश्च ते भटाश्च तेषां पटलानि तैः उद्गताः तरङ्गा वीचयो यस्यासौ उत्तरङ्गः । तुरङ्गाश्च कुञ्जराश्च त एव मकरास्तैर्भीषणश्च

रिपुगणकटकजलनिधिमथनमन्दरायमाणसमुद्दण्डभुजदण्डः पुरंदरपुराङ्गण-वनविहरणपरायणगीर्वाणतरुणगणिकागणजेगीयमानयातिमानया शरदिन्दुकुन्दघनसारनीहारहारमृणालमरालसुरगजनीरक्षीरगिरिशाट्टहासकैलास-काशनीकाशमूर्त्या रचितदिगन्तरालपूर्त्या कीर्त्याभितःसुरभितः स्वर्लोकशिखरोरुरुचिररत्नरत्नाकरवेलामेखलावलयितधरणीरमणीसौभाग्यभोगभाग्य-वान् अनवरतयागदक्षिणारक्षितशिष्टविशिष्टविद्यासंभारभासुरभूसुरनिकरः, विरचितारातिसन्तापेन प्रतापेन सतततुलितवियन्मध्यहंसः, राजहंसो नाम घनदर्पकंदर्पसौन्दर्यसोदर्यहृद्यनिरवद्यरूपो भूपो बभूव। तस्य वसुमती नाम सुमती लीलावतीकुलशेखरमणी रमणी बभूव। रोषरूक्षेणेव निटिलेक्षणेन

एतादृशः। यः सकलाश्च ते रिपवश्च तेषां गणस्तस्य कटक स एव जलनिधिस्तस्य मथने मन्दर इवाचरन्समुद्दण्डो भुजदण्डो यस्य सः। भटा योद्धारः पटलं समूहः। कटकं सेना। **पुरन्दरेति** पुरन्दर इन्द्रः अङ्गणानि चत्वराणि तस्य पुरस्य तत्संबन्धीनि वनानि तेषु विहरणपरायणः यो गीर्वाणतरुणगणिकानां वेश्यानामप्सरसामित्यर्थः गणस्तेन। जेगीयमानया भृशं पुनः पुनर्वा कीर्त्यमानया। अतिमानयातिप्रमाणयाः। विस्तृतयेति यावत्। **शरदिन्द्विति**। कुन्दं पुष्पविशेषः। 'कर्पूरो हिमवालुका। घनसारः' इति हैमः। नीहारो हिमम्। मृणालं बिसम्। मरालो हंसः। सुरगज ऐरावतः। गिरिशस्य शिवस्याट्टहासो महान्हासः। काशस्तृणपुष्पभेदः। शरदिन्दुश्च कुन्दं चेत्यादिः काशान्तो द्वन्द्वः। तैःसदृशी तन्नीकाशा। नित्यसमासः। मूर्तिर्यस्यास्तया। रचिता कृता दिशामन्तरालं दिगन्तरालं तस्य पूर्तिः। दिगन्तरालपूर्तिर्यया। सुरभितो मनोज्ञः। **स्वर्लोकेति**। स्वर्लोकः सुरालयो मेरुस्तस्य शिखरं तद्वत्तत्संबन्धीनि वा उरूणि स्थूलानि रुचिराणि सुन्दराणि च यानि रत्नानि तेषां तद्युक्तो वा यो रत्नाकरस्तस्य वेला जलवृद्धेर्मर्यादा सैव मेखला काञ्ची तया वलयिता या धरणी सैव रमणी। अनवरता नित्याः। यागा यज्ञाः। तेषु या दक्षिणा तया रक्षितः शिष्टाश्चते विशिष्टविद्यासंभारेण। भासुरा देदीप्यमानाः। भुवो भुवि वा सुरा इव भूसुराः ब्राह्मणाः। तेषां निकरो वृन्दं येन। विरचितोऽरातिसन्तापो येन। रिपुदत्तसन्ताप इत्यर्थः। वियत आकाशस्य मध्ये हंसः सूर्यः। घनः दर्पोऽवलेप। यस्य तादृशो कंदर्पो मन्मथः तस्य रूपस्य सोदर्य [सोदर्यो बन्धुः समानोदर्यः। अत्र] सदृशम्। हृद्यं मनोहरं निरवद्यं निर्दोषं च रूपं यस्य। लीलावत्यो योषितस्तासां कुलं तस्य शेखरमणिर्भूषणमवतंसः **रोषणेति**। क्रोधताम्रदृशेत्यर्थः। रोषणमीक्षणं नेत्रं यस्य तेन निटिले भालस्थले ईक्षणं नयनं यस्येति। निटिलेक्षणः शिवः तेनः। मकरकेतनो

१ भुजदण्डमण्डनः २ गणिकाजनगीयमानया. ३ परिचित. ४ मेखलायित ५ रोषरूक्षेण निटिलाक्षेण.

भस्मीकृतचेतने मकरकेतने तदा भयेनानवद्या वनितेति मत्वा, तस्या रोलम्बावली केशजालम्, प्रेमाकरो रजनीकरो विजितारविन्दं वदनम्, जयध्वजायमानो मीनो जायायुतोऽक्षियुगलम्, सकलसैनिकाङ्गवीरो मलयसमीरो निःश्वासः, पथिकहृद्दलनकरवालः प्रवालश्चाधरबिम्बम्, जयशङ्खो बन्धुरा लावण्यधरा कन्धरा, पूर्णकुम्भौ चक्रवाकानुकारौ पयोधरौ, ज्यायमाने मार्दवासमाने बिसलते च बाहू, ईषत्फुल्ललीलावतंसकह्लारकोरको गङ्गावर्तसनाभिर्नाभिः, दूरीकृतयोगिमनोरथो जैत्ररथोऽतिघनं जघनम्, जयस्तम्भभूते सौन्दर्यभूते विघ्नितयतिजनारम्भे रम्भे चोरुयुगम्, आतपत्रसहस्रपत्रं पादद्वयम्, अस्त्रभूतानि प्रसूनानि तानीतराण्यङ्गानि च समभूवन्निव । विजितामरपुरे पुष्पपुरे निवसता सा अनन्तभोगलालिता वसुमती वसुमतीव मगधराजेन यथासुखमन्वभावि ।

तस्य राज्ञः परमविधेया धर्मपालपद्मोद्भवसितवर्मनामधेया धीरधिषणावधीरितविबुधाचार्यविचार्यकार्यसाहित्याः कुलामात्यास्त्रयोऽभूवन् ।

मन्मथः । अनवद्या निर्दोषा । **रोलम्बेति** । रोलम्बावली भ्रमरपङ्क्तिः । अर्थात्कामस्य मौर्वीस्थिता । तस्या केशजालं समभूत् । एवं सर्वत्र । प्रेम्ण आकरः खनिः । विजितारविन्दं विजितं कान्त्या तिरस्कृतमरविन्दं कमलं येन तत् । जयध्वज इवाचरति जयध्वजायते । जयध्वजे तिष्ठति वा । जायायुतः पत्नीसहितः । अक्षियुगलमक्ष्णोर्द्वयम् । अङ्गवीरः प्रधानयोधः । मलयसमीरो दक्षिणानिलः । पथिकाः प्रोषिताः पान्थाः तेषां हृदयस्य यद्दलनं पाटनं तस्मिन्करवालः कृपाणः प्रवालः किसलयः । बन्धुरोन्नतानता । कन्धरा ग्रीवा । ज्यायमाने ज्येवाचरन्त्यौ । मार्दवे मृदुत्वेऽसमाने । कह्लारं कमलं तस्य कोरकः कुड्मलः । गङ्गाया आवर्तोऽम्भसां भ्रमः । तत्सनाभिः सदृशा । दूरीकृता अपनीता योगिजनानां मनोरथा येनेति । जैत्रो जयनशीलः । रथो लक्षणया रथचक्रम् । **जयस्तम्भेति** । आरम्भा कर्माणि । आरभ्यन्त इत्यारम्भाः । रम्भे कदली । ऊर्वोर्युगमूरुयुगम् । **आतपत्रेति** । आतपात्त्रायते तदातपत्रं छत्रं तद्रूपं यत्सहस्रपत्रं कमलं तत् । प्रसूनानि पुष्पाणि । तदुक्तम्—अरविन्दमशोकं च चूतं च नवमल्लिका । नीलोत्पलं च पञ्चैते पञ्चबाणस्य सायकाः ॥ **विजितेति** । विजितं स्ववैभवेन तिरस्कृतममरपुरमिन्द्रनगरं येन तस्मिन् । अनन्ताश्च ते भोगाश्च तैः लालिता । पक्षे अनन्तस्य शेषस्य भोगः शरीरं तेन । लालिता उपरिधारणेन । अन्वभावि अनुपूर्वकभूसत्तायामिति धातोः कर्मणि लुङ् । **तस्येति** । परमं विधेया विनयग्राहिणः । धीरा प्रगल्भा या धिषणा बुद्धिस्तया अवधीरितं विबुधाचार्यः सुरगुरुर्बृहस्पतिस्तस्यापि विचार्यं विचारार्हं कार्यसाहित्यं यैस्तेः । अतीव पद्ध-

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१ तस्य. २ पथिकहृद्दलनः करवालप्रवालः ।

तेषां सितवर्मणः सुमतिसत्यवर्माणौ, धर्मपालस्य सुमन्त्रसुमित्रकामपालाः, पद्मोद्भवस्य सुश्रुतरत्नोद्भवाविति तनयाः समभूवन्। तेषु धर्मशीलः सत्यवर्मा संसारासारतां बुद्ध्वा तीर्थयात्राभिलाषी देशान्तरमगमत्। विटनटवारनारीपरायणो दुर्विनीतः कामपालो जनकाग्रजन्मनोः शासनमतिक्रम्य भुवं बभ्राम। रत्नोद्भवोऽपि वाणिज्यनिपुणतया पारावारतरणमकरोत्। इतरे मन्त्रिसूनवः पुरन्दरपुरातिथिषु पितृषु यथापूर्वमन्वातिष्ठन्।

ततः कदाचिन्नानाविधमहदायुधनैपुण्यरचितागण्यजन्यराजन्यमौलिपालिनिहितनिशितसायको मगधनायको मालवेश्वरं प्रत्यग्रसङ्ग्रामघस्मरं समुत्कटमानसारं मानसारं प्रति सहेलन्यक्कृतजलधिनिर्घोषाहङ्कारेण भेरीझाङ्कारेण हठिकाकर्णनक्रान्तभयचण्डिमानं दिग्दन्तावलवलयं विघूर्णयन्निजभरनमन्मेदिनीभरेणायस्तभुजगराजमस्तकबलेन

बुद्ध्य इति भावः। कुलामात्या वंशक्रमागताः। धर्मशीलो धार्मिकः। असारतां फल्गुताम्। अध्रुवत्वमित्यर्थः। अन्यो देशो देशान्तरम्। वारस्य वृन्दस्य नार्यो साधारणत्वात् वारनार्यो गणिकाः। परायणस्तत्परः। दुर्विनीतोऽविनीतः। जनकश्चाग्रजन्मानौ तयोः। पितुर्ज्येष्ठभ्रातुश्चेत्यर्थः। शासनं निदेशम्। वाणिज्यं वणिक्कर्म। भाण्डस्य द्वीपान्तरे नयनं द्वीपान्तरादानयनमित्यादि च। पारावारः समुद्रः। पुरन्दर इन्द्रस्तस्य पुरं नगरं तदतिथयो गृहागताः। 'दूराच्चोपनतं श्रान्तं वैश्वदेव उपस्थितम्। अतिथिं तं विजानीयात्' इति व्यासः। प्रेत्य महेन्द्रनगरं गतेषु। मृतेष्विति तात्पर्यार्थः। पूर्वमनतिक्रम्य वर्तत इति यथापूर्वम्। अतिष्ठन्कार्याण्यकुर्वन्नित्यर्थः। तत इति। नानाविधान्यनेकप्रकाराणि। महान्त्यायुधानि तेषु निपुणता तया रचितानि कृतानि यान्यगण्यान्यसंख्यानि जन्यानि युद्धानि तेषु राजन्यानां क्षत्रियाणां मौलीनां किरीटानां पालिप्रान्तेषु कर्णलताप्रदेशेषु निहिता अध्यारोपिताः स्थापिता वा निशितास्तीक्ष्णाः सायका बाणा येनैतादृशः। प्रत्यग्रो नवीनः यः सङ्ग्रामो युद्धं तत्र घस्मरो भक्षकः। शत्रुनाशक इत्यर्थः। 'सृघस्यदः क्मरच्' इति क्मरच्। समुत्कटोऽतिरिक्तो मान एव सारो यस्य तम्। यद्वा समुत्कटौ मानोदर्पः सारो बलं च यस्य तम्। मानसार इति नृपनाम। सहेलं लीलया न्यक्कृतोऽवधूतस्तिरस्कृतो जलधेःसागरस्य निर्घोषविषयेऽहङ्कारोऽभिमानो येन भेरीझाङ्कारेणेत्यस्य विशेषणम्। भेर्या दुन्दुभेर्झाङ्कारो महाशब्दः। हठिकाकर्णनान्महतो ध्वनेर्बलादाकर्णनाच्छ्रवणादाक्रान्तोभयस्यचण्डिमामहाभयमित्यर्थः

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१ धरणायस्त-

चतुरङ्गबलेन संयुतः सङ्ग्रामाभिलाषेण रोषेण महताविष्टो निर्ययौ । मालवनाथोऽप्यनेकानेकपयूथसनाथो विग्रहः सविग्रह इव साग्रहोऽभिमुखीभूय भूयो निर्जगाम । तयोरथ रथतुरगखुरक्षुण्णक्षोणीसमुद्भूते करिघटाकटस्रवन्मदधाराधौतमूले नव्यवल्लभवरणागतदिव्यकन्याजनजवनिकापटमण्डप इव वियत्तलव्याकुले धूलीपटले दिविषदध्वनि धिक्कृतान्यध्वनिपटहध्वानबधिरिताशेषदिगन्तरालं शस्त्राशस्त्रि हस्ताहस्ति परस्पराभिहतसैन्यं जन्यमजनि । तत्र मगधराजः प्रक्षीणसकलसैन्यमण्डलं मालवराजं जीवग्राहमभिगृह्य कृपालुतया पुनरपि स्वराज्ये प्रतिष्ठापयामास ।

ततः स रत्नाकरमेखलामिलामनन्यशासनां शासदनपत्यतया नारायणं सकललोकैककारणं निरन्तरमर्चयामास । अथ कदाचित्त-

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यं तम् । दिशां दन्तावला हस्तिनस्तेषां वलयश्चक्रं समूहः । विघूर्णयंश्चालयन् । निजभरेण स्वभारेण नमन्त्यधोगच्छन्ती या मेदिनी पृथ्वी तस्या भरेण भारेणायस्तं पीडितं भुजगानां राजा शेषस्तस्य मस्तकबलं येन । तस्य मेदिन्या आधारभूतत्वात् । चतुरङ्गबलेन हस्त्यश्वरथपादातेन महता रोषेणाभिनिवेशेनेत्यर्थः । आविष्टो व्याप्ताकारः । अनेके येऽनेकपा द्विपाः । हस्तिन इति यावत् । तेषां यूथं वृन्दं तेन सनाथो युक्तः । विग्रहः संग्रामः । सविग्रहो मूर्तिमान् । साग्रह आग्रहेण सहितः । 'तयोः अथ' इति छेदः । रथैरथाग्र्यचक्रनेमिभिः । तुरगाणामश्वानां खुरैः शफैः क्षुण्णायाश्चर्णितायाः क्षोण्याः पृथ्व्याः समुद्भूते उत्पन्ने । करिणां हस्तिनां घटाः । 'बहूनां घटना घटा' इति हलायुधः । तासां कटा गण्डाः । तेभ्यः स्रवन्त्यो या मदधारा दानसलिलासारास्ताभिर्धौतं निर्मलीकृतं मूलं यस्य । नव्या नवीना ये वल्लभा रमणास्तेषां वरणं पतित्वेन स्वीकरणं तदर्थमागतो यो दिव्यकन्याजनोऽप्सरःसमुदायस्तस्य जवनिका तिरस्करिणी तदर्थं पटमण्डपो इव । वियत आकाशस्य तले व्याकुले संभृते तस्मिन् धूल्याः पांसोः पटलं च यस्तस्मिन् दिवि सीदन्ति ते दिविषदः देवाः तेषामध्वनि मार्गे धिक्कृता अन्यध्वनयो येनैतादृशो यः पटहध्वानो ढक्काध्वनिस्तेन बधिरितमशेषदिगन्तरालं यस्मिन् । शस्त्राशस्त्रि । शस्त्रैः शस्त्रैश्च प्रहृत्येदं युद्धं प्रवृत्तमिति । 'तत्र तेनेदम्–' इति बहुव्रीहिः । 'इच्कर्मव्यतिहारे' इतीच्समासान्तः । परस्परस्याभिहतं सैन्यं यस्मिन् । जन्यं युद्धम् । प्रक्षीणं हतविध्वस्तम् । जीवग्राहं जीवन्तमित्यर्थः । तत इति । रत्नाकरः सागरो मेखला कटिसूत्रं यस्याः । इलां पृथ्वीम् । नास्त्यन्यशासनं यस्याम् । शासत् । अभ्यस्तत्वान्नुमभावः । सकल-

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१ मण्डले. २ अवधीरित.

दग्रमहिषी देवी 'देवेन कल्पवल्लीफलमाप्नुहि' इति प्रभातसमये सुस्वप्नमवलोकितवती। सा तदा दयितमनोरथपुष्पभूतं गर्भमधत्त। राजापि संपन्न्यक्कृताखण्डलः सुहृन्नृपमण्डलं समाहूय निजसंपन्मनोरथानुरूपं देव्याः सीमन्तोत्सवं व्यधत्त।

एकदा हितैः सुहृन्मन्त्रिपुरोहितैः सभायां सिंहासनासीनो गुणैरहीनो ललाटतटन्यस्ताञ्जलिना द्वारपालेन व्यज्ञापि—'देव, देवसंदर्शनलालसमानसः कोऽपि देवेन विरच्यार्चनार्हो यतिर्द्वारदेशमध्यास्ते' इति। तदनुज्ञातेन तेन स संयमी नृपसमीपमनायि। भूपतिरायान्तं तं विलोक्य सम्यग्ज्ञाततदीयगूढचारभावो निखिलमनुचरनिकरं विसृज्य मन्त्रिजनसमेतः प्रणतमेनं मन्दहासमभाषत—'ननु तापस, देशं सापदेशं भ्रमन्भवांस्तत्रतत्र भवदभिज्ञातं कथयतु' इति। तेनाभाषि भूभ्रमणबलिना प्राञ्जलिना—'देव, शिरसि देवस्याज्ञामादायैनं निर्दोषं वेषं स्वीकृत्य मालवेन्द्रनगरं प्रविश्य तत्र गूढतरं वर्तमानस्तस्य राज्ञः समस्तमुदन्तजातं विदित्वा

लोकस्यैककारणमादिहेतुः। दयितमनोरथफलस्य पुष्पमिव भूतम्। संपदा न्यक्कृत आखण्डल इन्द्रो येन। सुहृदश्च ये नृपास्तेषां मण्डलम्। सुहृदश्च नृपाश्चेति वा। **समाहूयेति**। निजसंपन्मनोरथयोरनुरूपं सदृशम्, रूपस्य योग्यमनुरूपम्। सीमन्तोत्सवं सीमन्तोन्नयनसंज्ञः संस्कारस्तदनुषङ्गिकमुत्सवम्। तथा चाश्वलायनः—'चतुर्थे गर्भमासे सीमन्तोन्नयनम्' इति। सीमन्तः केशवेशो यस्मिन्कर्मण्युन्नीयते तत्सीमन्तोन्नयनम्। **एकदेति**। हितैः पथ्यैः। सिंहासनं भद्रासनं तत्र समासीनः। अहीनोऽन्यूनः ललाटतटेन्यस्तः अञ्जलिर्येन तेन। लालसमभिलाषयुक्तम्। विरच्या कर्तव्या यार्चना तामर्हतीति। यतिर्भिक्षुः। **द्वारदेशमिति**। 'अधिशीङ्स्थासाम्—' इति कर्मत्वम्। द्वारि तिष्ठतीत्यर्थः। तेनानुज्ञातस्तदनुज्ञातः संयमी यतिः। आयान्तमागच्छन्तम्। सम्यक्सुष्ठु ज्ञातोऽवगतः। तस्यायं तदीयः। 'प्रत्ययोत्तरपदयोश्च' इत्यनेन त्वादेशः। गूढः प्रच्छन्नश्चारभावो यस्य सः। निखिलं सर्वम्। अनुचरनिकरमनुयायिवर्गम्। प्रणतं प्रह्वम्। मन्दहासमिति क्रियाविशेषणम्। तत्र तत्र तेषु तेषु स्थानेषु। भवताभिज्ञातं भवदभिज्ञातम्। कथयत्वित्यत्र भवच्छब्दस्य कर्तृत्वेन प्रयोगात्प्रथमपुरुषः। भूभ्रमणे भ्रमणविषये बली समर्थस्तेन। प्रबद्धोऽञ्जलिर्येन। देव राजन्। **शिरसीति**। अङ्गीकृत्येत्यर्थः। निर्दोषं दोषविवर्जितम्। मालवेन्द्रो मानसारः। गूढतरम्। अतिशयेन गूढमित्यर्थः। उदन्तो वार्ता उदन्तजात-

१ आप्नुहि: आप्नोहि.

प्रत्यागमम् । मानी मानसारः स्वसैनिकायुष्मत्तान्तराये संपराये भवतः पराजयमनुभूय वैलक्ष्यलक्ष्यहृदयो वीतदयो महाकालनिवासिनं कालीविलासिनमनश्वरं महेश्वरं समाराध्य तपःप्रभावसन्तुष्टादस्मादेकवीरारातिघ्नीं भयदां गदां लब्ध्वाऽऽत्मानमप्रतिभटं मन्यमानो महाभिमानो भवन्तमभियोक्तुमुद्युङ्क्ते । ततः परं देव एव प्रमाणम्' इति । तदालोच्य निश्चिततत्कृत्यैरमात्यै राजा विज्ञापितोऽभूत्—' देव, निरुपायेन देवसहायेन योद्धुमरातिरायाति । तस्मादस्माकं युद्धं सांप्रतमसांप्रतम् । सहसा दुर्गसंश्रयः कार्यः ' इति । तैर्बहुधा विज्ञापितोऽप्यखर्वेण गर्वेण विराजमानो राजा तद्वाक्यमकृत्यमित्यनादृत्य प्रतियोद्धुमना बभूव । शितिकण्ठदत्तशक्तिसारो मानसारो योद्धुमनसामग्रीभूय सामग्रीसमेतोऽक्लेशं मगधदेशं प्रविवेश । तदा तदाकर्ण्य मन्त्रिणो भूमहेन्द्रं मगधेन्द्रं कथंचिदनुनीय रिपुभिरसाध्ये विन्ध्याटवीमध्येऽवरोधान्मूलबल-

मखिलां प्रवृत्तिम् । विदित्वा ज्ञात्वा । मानीति । ताच्छील्ये णिनिः । स्वसैनिका निजभटास्तेषामायुष्मत्ता जीवितमर्यादा तस्या अन्तरायो विघ्नस्तस्मिन् । संपराये युद्धे । भवतो देवात् । वैलक्ष्येण दैन्येन लक्ष्यमाक्रान्तं हृदयं यस्य सः । वीता नष्टा दया यस्य सः । महाकाले निवासोऽस्त्यस्य तस्य । कालीविलासिनं कालीपतिम् । अनश्वरं नाशरहितम् । महांश्चासावीश्वरश्च महेश्वरस्तम् । समाराध्य सम्यगाराध्य । तपसस्तदाचरितस्य प्रभावः सामर्थ्यं तेन सन्तुष्टात्प्रीतात् । अस्मान्महेश्वरात् । एकवीरश्चासावरातिश्च तं हन्तीति । भयदात्रीम् । गदामायुधविशेषम् । अप्रतिभटम् न विद्यते प्रतिभटो यस्य तम् । महानभिमानो यस्येति बहुव्रीहिः । अभियोक्तुमभिषेणयितुम् । उद्युङ्क्ते उद्युक्तो भवति । देव एव प्रमाणम् । किंकर्तव्यतानिर्णेतेत्यर्थः । निश्चितं निर्णीतं तत्कृत्यं तत्कालोचितं कृत्यं राजकृत्यं वा यैस्तैः । अमात्यैर्मन्त्रिभिः । निरुपायेन नास्त्युपायः प्रतीकारो यस्य तेन । देवसहायेन देवसाहाय्येनेति यावत् । अरातिः परः सांप्रतमधुना । असांप्रतमयुक्तम् । न खर्वोऽखर्वः । महानित्यर्थः । विराजमानः शोभमानः । अकृत्यं कर्तुमनुचितमिति । अनादृत्यानादरं कृत्वा । शितिकण्ठः शिवस्तेन दत्ता या शक्तिः प्रहरणविशेषः स एव सारो बलं यस्य सः । योद्धुमनसां युद्धकामानामग्रीभूय पुरो भूत्वा । 'तुं काममनसोरपि' इत्यनुस्वारलोपः । सामग्र्या समेतो युक्तः । अक्लेशमिति क्रियाविशेषणम् । 'तत् आकर्ण्य' इति छेदः । भुवि पृथिव्यां महेन्द्रस्तम् । कथंचिद्यत्नेन । अनुनीय प्रार्थ्य । असाध्ये दुर्गाह्यनीये । अवरोधान्राजस्त्रियः । मूलबलेन प्रधानसैन्येन

१ एक वीरारातिघ्नीं. २ देवसहायेन. ३ अस्मात्पूर्वं मानसार इत्यधि०. ४ अवाध्ये.

रक्षितान्निवेशयामासुः। राजहंसस्तु प्रशस्तवीतदैन्यसैन्यसमेतस्तीव्रगत्या निर्गत्याधिकरुषं द्विषं रुरोध। परस्परबद्धवैरयोरेतयोः शूरयोस्तदा तदालोकनकुतूहलागतगगनचराश्चर्यकारणे रणे वर्तमाने जयाकाङ्क्षी मालवदेशरक्षी विविधायुधस्थैर्यचर्याञ्चितसमरतुलितामरेश्वरस्य मगधेश्वरस्य तस्योपरि पुरा पुरारातिदत्तां गदां प्राहिणोत्। निशिततरशरनिकरशकलीकृतापि सा पशुपतिशासनस्यावन्ध्यतया सूतं निहत्य रथस्थं राजानं मूर्च्छितमकार्षीत्। ततो वीतप्रग्रहा अक्षतविग्रहा वाहा रथमादाय दैवगत्यान्तःपुरशरण्यं महारण्यं प्राविशन्। मालवनाथो जयलक्ष्मीसनाथो मगधराज्यं प्राज्यं समाक्रम्य पुष्पपुरमध्यतिष्ठत्।

तत्र हेतिततिहतिश्रान्ता अमात्या दैवगत्यानुत्क्रान्तजीविता निशान्तवातलब्धसंज्ञाः कथंचिदाश्वस्य राजानं समन्तादन्वीक्ष्या-

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रक्षितान्। निवेशयामासुः स्थापितवन्तः। **प्रशस्तेति**। वीतं गतं दैन्यं यस्मात्तद्वीतदैन्यम्। प्रशस्तं च तद्वीतदैन्यं च तादृशं सैन्यं तेन समेतः। तीव्रा चासौ गतिश्च तया। **निर्गत्येति**। अधिका रुड्यस्य तम्। द्विषमरिं रुरोध। **परस्परेति**। परस्परेण बद्धं वैरं याभ्यां तयोः। **तदालोकनेति**। तस्यालोकने दर्शने यत्कुतूहलं कौतुकं तदर्थमागता ये गगनचरा देवाः तेषामाश्चर्यस्य कारणं तस्मिन्। वर्तमाने प्रवृत्ते। जयमाकाङ्क्षते सः। मालवदेशस्य रक्षी रक्षिता। **विविधेति**। विविधानि नैकप्रकाराणि यान्यायुधानि प्रहरणानि तेषां स्थैर्येण चर्या चालनमुपयोगः प्रयोगो वा। तयाञ्चितं युक्तं यत्समरं युद्धं तस्मिंस्तुलितोऽमरेश्वर इन्द्रो येन तस्य। **पुरारातीति**। पुरारातिः शङ्करस्तेन दत्ताम्। प्राहिणोत्। निशितास्तीक्ष्णाश्च ते शराश्चेषवस्तेषां निकरः समुदायस्तेन शकलीकृता[1] खण्डशः कृता। पशूनां जीवानां पतिः पशुपतिः शिवस्तस्य शासनस्याज्ञाया अवन्ध्यतया सफलभावित्वात् रथस्थं रथे तिष्ठतीति। अकार्षीत्। वीताः प्रग्रहा येषां ते वीतप्रग्रहा मुक्तरश्मयः। अक्षतो विग्रहः शरीरं येषाम्। वाहा अश्वाः। दैवगत्या यदृच्छया। अन्तःपुरस्य राजस्त्रीणां शरणे साधु। **जयलक्ष्मीति**। जयलक्ष्म्या सनाथो युक्तः। प्राज्यं पुष्कलम्। पुष्पपुरमिति। 'अधिशीङ्-' इति कर्मत्वम्। **तत्रेति**। हेतीनामायुधानां ततयः समुदायास्तैर्हतिस्ताडनं प्रहारस्तेन श्रान्ताः **अनुत्क्रा-**

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१ शस्त्रेण शकलीकृता.

नवलोकितवन्तो दैन्यवन्तो देवीमवापुः । वसुमती तु तेभ्यो निखिलसैन्यक्षतिं राज्ञोऽदृश्यत्वं चाकर्ण्योद्विग्ना शोकसागरमग्ना रमणानुगमने मतिं व्यधत्त । 'कल्याणि, भूरमणमरणमनिश्चितम् । किं च दैवज्ञकथितो मथितोद्धताराति: सार्वभौमोऽभिरामो भविता सुकुमारः कुमारस्त्वदुदरे वसति । तस्मादद्य तव मरणमनुचितम्' इति भूषितभाषितैरमात्यपुरोहितैरनुनीयमानया तया क्षणं क्षणहीनया तूष्णीमस्थायि । अथार्धरात्रे निद्रानिलीढनेत्रे परिजने विजने शोकपारावारमपारमुत्तर्तुमशक्नुवती सेनानिवेशदेशं निःशब्दलेशं शनैरतिक्रम्य यस्मिन्रथस्य संसक्ततया तदानयनेपलायनश्रान्ता गन्तुमक्षमाः क्षमापतिरथ्याः पथ्याकुलाः पूर्वमतिष्ठंस्तस्य निकटवटतरोः शाखायां मृतिरेखायामिव कचिदुत्तरीयार्धेन बन्धनं मृतिसाधनं विरच्य मर्तुकामाऽभिरामा

न्तोति । नोत्क्रान्ता जीविते प्राणा येषां ते । निशाया अन्तोऽवसानं तत्संबन्धिवातेनार्योच्छीतलेन लब्धा प्राप्ता संज्ञा यैस्ते । कथंचिन्महतायासेन । आश्वस्य धैर्यावष्टम्भं कृत्वा । समन्तादितस्ततः । दैन्यवन्तो दैन्यं खेदस्तद्वन्तः । **निखिलेति** । निखिलस्य सर्वस्य सैन्यस्य क्षतिर्नाशस्तम् । **शोकेति** । शोक एव सागरस्तस्मिन्मग्ना । रमणानुगमने पतिमनुसरणे । मतिं व्यधत्त निश्चयं चकार । **कल्याणीति** । कल्याणि कल्याणलक्षणोपेते इति यावत् । भुवो रमणो वल्लभः । पतिरित्यर्थः । दैवस्येति तात्पर्यम् । अनिश्चितं न निर्णीतम् । किं चापि चान्यच्च । दैवज्ञेन कार्तान्तिकेन । ज्योतिषिकेणेत्यर्थः । कथितः । मथिता मथिष्यमाणा उद्धता धृष्टा अरातयो येन सः । सार्वभौमश्चक्रवर्ती । अभिरामो मनोज्ञः । अनुचितमयुक्तम् । भूषितं भूषणैराढ्यं भाषितं भाषणं येषां तैः । भावे क्तः । 'तारकादिभ्यः—' इतीतच् । **अमात्येति** । अमात्याश्च पुरोहिताश्च तैः । पुरोहिताः पुरोधसः । अनुनीयत इत्यनुनीयमाना तया । क्षणं क्षणपर्यन्तम् । 'कालाध्वनोः—' इति द्वितीया । तूष्णीं जोषम् । अथानन्तरम् । अर्धरात्रे निशीथे । निद्रया निलीढे नेत्रे यस्य स तस्मिन् । परिजनेऽनुचरवर्गे । विजने विविक्ते । शोकपारावारं शोकसमुद्रम् । अपारं पारयितुमशक्यम् । सेनाया निवेशः शिबिरम् । वासस्थानमिति यावत् । तस्य देशः प्रदेशः । निर्गतः शब्दलेशो यस्मात्तम् । संसक्तस्य भावस्तया । तस्यानयनं तदानयनं तस्मिन्यत्पलायनं तेन श्रान्ताः । अक्षमा असमर्थाः । क्ष्मायाः पृथ्व्याः । पतिः स्वामी भर्ता वा तस्य रथ्या वाह्याः । 'तद्वहति रथयुग—' इति यः । 'पथि आकुलाः' इति च्छेदः । मृतेर्मरणस्य रेखा तस्याम् । उत्तरीयस्य संव्यानस्य

वाङ्माधुरीविरसीकृतकलकण्ठा साश्रुकण्ठा न्यलपत्—' लावण्योपमितपुष्पसायक भूनायक, भवानेव भाविन्यपि जन्मनि वल्लभो भवतु ' इति । तदाकर्ण्य नीहारकरकिरणनिकरसंपर्कलब्धावबोधो मागधोऽगाधरुधिरविक्षरणनष्टचेष्टो देवीवाक्यमेव निश्चिन्वानस्तन्वानः प्रियवचनानि शनैस्तामाह्वायत् । सा ससंभ्रममागत्यामन्दहृदयानन्दसंफुल्लवदनारविन्दा तमपोषिताभ्यामिवानिमिषिताभ्यां लोचनाभ्यां पिबन्ती विकस्वरेण स्वरेण पुरोहितामात्यजनमुच्चैराहूय तेभ्यस्तमदर्शयत् । राजा निटिलतटचुम्बितनिजचरणाम्बुजैः प्रशंसितदैवमाहात्म्यैरमात्यैरभाणि—' देव, रथ्यचयः सारथ्यपगमे रथं रभसादरण्यमनयत् ' इति । ' तत्र निहतसैनिकग्रामे संग्रामे मालवपतिनाराधितपुरारातिना प्रहितया गदया दयाहीनेन ताडितो मूर्च्छामागत्यात्र वने निशान्तपवनेन बोधितोऽभवम् ' इति महीपतिरकथयत् ।

विरच्य कृत्वा । मर्तु कामो यस्याः सा । ' तुं काममनसोरपि ' इत्यनुस्वारलोपः । वाचो माधुरी माधुर्यं तया विरसीकृतोऽधरीकृतः कलकण्ठः कोकिलो यया सा । न्यलपत् । करोदेत्यर्थः । लावण्येनोपमितः पुष्पसायको मदनो येन तत्संबुद्धौ । भूनायक धराङ्गनाभर्तः । भाविन्यागामिनि । वल्लभो रमणः । नीहारकरश्चन्द्रस्तत्किरणानां मयूखानां निकरस्य समुदायस्य संपर्केण लब्धः प्राप्तोऽवबोधो येन सः । प्रकृतिमापन्न इत्यर्थः । मागधो मगधाधिपो राजहंसः । अगाधं बहुलं निश्चिन्वानो निश्चयं कुर्वन् । ससंभ्रमं सादरम् । न मन्दोऽमन्दः । हृदयस्यानन्दो हृदयानन्दः । अमन्दश्चासौ हृदयानन्दश्चामन्दहृदयानन्दः । तेन संफुल्लं सम्यग्विकसितं प्रसन्नं वदनारविन्दं मुखकमलं यस्याः सा । उपोषिताभ्यां जातोत्कण्ठाभ्यामित्यर्थः । अनिमिषिताभ्यां निमेषरहिताभ्याम् । विकस्वरेण समुन्मीलितेन । ' पिकस्वरेण ' इति पाठे पिकस्य कोकिलस्य स्वर इव स्वरो यस्य तेन । उच्चैरिति क्रियाविशेषणम् । निटिलतटेन भालस्थलेन चुम्बितं निजचरणाम्बुजं यैस्तैः । प्रशंसितं दैवमाहात्म्यं महिमा यैस्तैः । रथ्यचयोऽश्वसमुदायः । सारथेरपगमो नाशस्तस्मिन् । रभसाद्वेगेन । निहतो निःशेषं हतः सैनिकग्रामो योधसमूहो यस्मिंस्तथाभूते । आराधितः सन्तोषितः पुरारातिः शिवो येन तेन । प्रहितया प्रेरितया । निशान्तः प्रभातं तत्संबन्धिना पवनेन वायुना । ' निशीत '

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१ दूरीकृतकलकण्ठाकण्ठा. २ भवानेकः ३ चिरक्षरण. ४ देवीवाक्यमिव.

अथ विरचितमहेन मन्त्रिनिवहेन विरचितदैवानुकूल्येन कालेन शिबिरमानीयापनीताशेषशल्यो विकसितनिजाननारविन्दो राजा सहसा विरोपितव्रणोऽकारि । विरोधिदैवधिक्कृतपुरुषकारो दैन्यव्याप्ताकारो मगधाधिपतिरधिकाधिरमात्यसंमत्या मृदुभाषितया तथा वसुमत्या मत्या कलितया च समबोधि— 'देव, सकलस्य भूपालकुलस्य मध्ये तेजोवरिष्ठो गरिष्ठो भवानद्य विन्ध्यवनमध्यं निवसतीति जलबुद्बुदसमाना विराजमाना संपत्तडिल्लतेव सहसैवोदेति नश्यति च । तन्निखिलं दैवायत्तमेवावधार्य कार्यम् । किं च पुरा हरिश्चन्द्ररामचन्द्रमुख्या असंख्या महीन्द्रा ऐश्वर्योपमितमहेन्द्रा दैवतन्त्रं दुःखयन्त्रं सम्यगनुभूय पश्चादनेककालं निर्जरराज्यमकुर्वन् । तद्वदेव भवान्भविष्यति । कञ्चन कालं विरचितदैवसमाधिर्गताधिस्तिष्ठतु तावत्' इति ।

ततः सकलसैन्यसमन्वितो राजहंसस्तपोविभ्राजमानं वामदेवनामानं तपोधनं निजाभिलाषावाप्तिसाधनं जगाम । तं प्रणम्य

इति पाठे नितरां शीत इति पवनविशेषणम् । 'निशीथ—'इति पाठेऽपि निशीथोऽर्धरात्रस्तत्संबन्धिनेति । विरचितो महः पूजासत्कारो येनेति तथा । मन्त्रिणां निवहो वृन्दं तेन । विरचितं कृतं दैवानुकूल्यं येन तेन । शिबिरं सेनाया वासस्थानम् । अपनीतान्युद्धृतान्यशेषाणि सर्वाणि शल्यानि बाणाग्राणि शङ्कवो वा यस्य सः । शलति गच्छतीति शल्यम् । विरोपिताश्चिकित्सिता व्रणा यस्य सः । विरोधिनाऽननुकूलेन दैवेन भागधेयेन धिक्कृतः पुरुषकारो विक्रमः पौरुषमिति यावद्यस्य सः । दैन्येन खेदेन व्याप्त आकारो यस्य सः । अतिशयेनाधिका आधिर्मनोव्यथा यस्य तथा[1] । अमात्यानां संमतिस्तया । मृदु भाषितं यस्यास्तया । कलितया युक्तया । तेजसा वरिष्ठः । अतिशयेन गुरुर्गरिष्ठः । 'प्रियस्थिर—'इत्यादिना 'वर् गर्' इत्यादेशाः । जलस्य बुद्बुदो विकारस्तत्समाना तत्सदृशी । तडिल्लता विद्युत् । सहसाऽकस्मात् । उदेत्युद्गच्छति दृक्पथमायाति । अवधार्य निर्णेतव्यम् । ऐश्वर्येण विभवेनोपमितस्तुल्यीकृतो महेन्द्रो देवराजो यैस्ते । दैवतन्त्रं दैवचालितम् । दुःखयन्त्रं दुःखमेव यन्त्रं तत् । विरचिता दैवसमाधिर्येन तथा । गत आधिर्यस्य सः । तत इति । समन्वितो युक्तः । तपसा विशेषेण भ्राजते

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१ अधिकाधिकाधिः. २ निजकार्यम्.

तेन कृतातिथ्यस्तस्मै कथितकथ्यस्तदाश्रमे दूरीकृतश्रमे कञ्चन् कालमुषित्वा निजराज्याभिलाषी मितभाषी सोमकुलावतंसो राजहंसो मुनिमभाषत—'भगवन्, मानसारः प्रबलेन दैवबलेन मां निर्जित्य मद्भोग्यं राज्यमनुभवति । तद्वदहमप्युग्रं तपो विरच्य तमरातिमुन्मूलयिष्यामि लोकशरण्येन भवत्कारुण्येनेति नियमवन्तं भवन्तं प्रापवम्' इति । ततस्त्रिकालज्ञस्तपोधनो राजानमवोचत्—'सखे, शरीरकार्श्यकारिणा तपसाऽलम् । वसुमतीगर्भस्थः सकलरिपुकुलमर्दनो राजनन्दनो नूनं संभविष्यति । कञ्चन कालं तूष्णीमास्स्व' इति । गगनचारिण्यापि वाण्या 'सत्यमेतत्' इति तद्देवावोचि । राजापि मुनिवाक्यमङ्गीकृत्यातिष्ठत् ।

ततः संपूर्णगर्भदिवसा वसुमती सुमुहूर्ते सकललक्षणलक्षितं सुतमसूत । ब्रह्मवर्चसेन तुलितवेधसं पुरोधसं पुरस्कृत्य कृत्यविन्महीपतिः कुमारं सुकुमारं जातसंस्कारेण बालालङ्कारेण च विराजमानं राजवाहननामानं व्यधत्त । तस्मिन्नेव काले सुमतिसुमन्त्रसुमित्रसुश्रुतानां मन्त्रिणां प्रमतिमित्रगुप्तमन्त्रगुप्तविश्रुताख्या महाभिख्याः

दीप्यतेऽसौ तम् । तप एव धनं यस्य तम् । निजोऽभिलाषस्तस्यावाप्तिः प्राप्तिस्तस्य साधनं साधनभूतम् । कृतमातिथ्यं यस्य सः । कथितं निवेदितं कथ्यं कथयितुं योग्यं सर्वं येनैतादृशः । तदाश्रम इति । दूरीकृतः श्रमो यत्रैतादृशे । सोमकुलस्य चन्द्रवंशस्यावतंसो भूषणं ललामभूतः । मानसार इति राजनाम । मया भोग्यं भोक्तव्यम् । अरातिं शत्रुम् । उन्मूलयिष्याम्युन्मूलयितुमुद्यतोऽस्मि । लोकानां शरणे रक्षणे साधु तेन । नियमवन्तं व्रतिनम् । त्रिकालज्ञो भूतभविष्यद्वर्तमानकालगतं जानातीति तथा । सखे इति कोमलामन्त्रणम् । शरीरस्य देहस्य कार्श्यं कृशत्वस्य भावस्तत्करोतीति तेन । तपसाऽलं तपो मानुतिष्ठेति भावः । नूनं निश्चितम् । तूष्णीं जोषम् । तत इति । संपूर्णा गर्भदिवसा नव मासा नव दिवसाश्च यस्याः सा । सकललक्षणैर्लक्षितं युक्तम् । ब्रह्मणो वर्चो ब्रह्मवर्चसम् । 'ब्रह्महस्तिभ्यां वर्चसः' इत्यच् । तुलितो वेधा ब्रह्मा येन तम् । पुरोधसमुपाध्यायम् । कृत्यं वेत्तीति तथा । जातसंस्कारेण जननकालेऽनुष्ठितसंस्कारेण बालार्हैरलङ्कारैश्च । विराजमानं विशेषेण शोभमानम् । व्यधत्त कृतवान् । सुमतीति मन्त्रिनामानि । प्रमतीति सुतनामानि । महत्यभिख्या शोभा येषां ते । 'महदभिख्याः' इति

सूनवो नवोद्यदिन्दुरुचश्चिरायुषः समजायन्त । राजवाहनो मन्त्रिपुत्रैरात्ममित्रैः सह बालकेलीरनुभवन्नवर्धत ।

अथ कदाचिदेकेन तापसेन रसेन राजलक्षणविराजितं कंचिन्नयनानन्दकरं सुकुमारं कुमारं राज्ञे समर्प्यावोचि—'भूवल्लभ' कुशसमिदानयनाय वनं गतेन मया काचिदशरण्या व्यक्तकार्पण्याश्रु मुञ्चन्ती वनिता विलोकिता । 'निर्जने वने किंनिमित्तं रुद्यते त्वया' इति पृष्टा सा करसरोरुहैरश्रु प्रमृज्य सगद्गदं मामवोचत्—'मुने' लावण्यजितपुष्पसायके मिथिलानायके कीर्तिव्याप्तसुधर्मणि निजसुहृदो मगधराजस्य सीमन्तिनीसीमन्तमहोत्सवाय पुत्रदारसमन्विते पुष्पपुरमुपेत्य कंचन कालमधिवसति समाराधितगिरीशो मालवाधीशो मगधराजं योद्धुमभ्यगात् । तत्र प्रख्यातयोरेतयोरसंख्ये संख्ये वर्तमाने सुहृत्साहाय्यकं कुर्वाणो निजबले सति विदेहे विदेहेश्वरः प्रहारवर्मा जयवता रिपुणाभिगृह्य कारुण्येन पुण्येन विसृष्टो हतावशेषेण शून्येन सैन्येन

प्रयोगश्चिन्त्यः । नवः प्रातिपदिकः । उद्यन्नुद्गच्छन् । 'उन्दी क्लेदने' इति धातुः । तस्य रुक्कान्तिर्येषां ते । चिरायुषश्चिरंजीविनः । **अथेति** । तापसेन मुनिना । रसेन रागेण । कुशाश्च समिधश्च तेषामानयनं तस्मै । नास्ति शरण्यं रक्षिता यस्याः सा । व्यक्तं कार्पण्यं दैन्यं यस्याः सा । मुञ्चन्तीत्यत्र तुदादित्वाद्वैकल्पिको नुम् । निर्जने जनसंचाररहिते । कररुहैः अङ्गुलिभिः । करे रोहन्तीति तैः । यद्यपि कररुहशब्दो नखपरस्तथाप्यत्राङ्गुलिवाचकः । करसरोरुहैरिति पाठे करावेव सरोरुहाणि तैः । करसरोरुहाभ्यामिति समीचीनः पाठः । प्रमृज्य । 'मृजू शुद्धौ' इति धातुः । ल्यबन्तम् । सगद्गदं गद्गदस्वरेण । लावण्ये सौन्दर्ये जितः पुष्पसायको मदनो येन तस्मिन् । कीर्त्या व्यापृता सुधर्मा देवसभा यस्य तस्मिन् । 'धर्मादनिच्केवलात्' इति धर्मशब्दस्य धर्मन् । निजसुहृदः स्वमित्रस्य । सीमन्तिनी वधूस्तस्याः सीमन्तमहोत्सवो गर्भिण्यवस्थायामनुष्ठातव्यस्य सीमन्तोन्नयनाख्यसंस्कारस्योत्सवस्तदर्थं । ६ पृष्ठं द्रष्टव्यम् । पुत्राश्च दाराश्च पुत्रदारास्तैः समन्विते युक्ते । 'उपान्वध्याङ्वसः' इत्यनेन कालस्य कर्मत्वम् । समाराधितः सम्यक्पूजितः संतोषितो वा गिरीशः शिवो येन सः । संख्ये युद्धे । सुहृदः साहाय्यकम् । साहाय्यमेव साहाय्यकम् । स्वार्थे कप् । निजबले आत्मसैन्ये । विदेहे मृत इत्यर्थः । 'असति विधेये' इति पाठे विधेयो विनयग्राही इति

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१ करसरोरुहैः. २ व्याप्त. ३ असति विधेये.

सह स्वपुरगमनमकरोत् । ततो वनमार्गेण दुर्गेण गच्छन्नधिकबलेन शबरबलेन रभसादभिहन्यमानो मूलबलाभिरक्षितावरोधः स महानिरोधः पलायिष्ट । तदीयार्भकयोर्यमयोर्धात्रीभावेन परिकल्पिताऽहं मद्दुहितापि तीव्रगतिं भूपतिमनुगन्तुमक्षमे अभूव । तत्र विवृतवदनः कोऽपि रूपी कोप इव व्याघ्रः शीघ्रं मामाघ्रातुमागतवान् । भीताहऽमुदग्रग्राण्णि स्खलन्ती पर्यपतम् । मदीयपाणिभ्रष्टो बालकः कस्यापि कपिलाशवस्य क्रोडमभ्यलीयत । तच्छवाकर्षिणोऽमर्षिणो व्याघ्रस्य प्राणान्बाणो बाणासनयन्त्रमुक्तोऽपाहरत् । विलोलालको बालकोऽपि शबरैरादाय कुत्रचिदुपानीयत । कुमारमपरमुद्वहन्ती मद्दुहिता कुत्र गता न जाने । साहं मोहं गता केनापि कृपालुना वृष्णिपालेन स्वकुटीरमावेश्य विरोपितव्रणा अभवम् । ततः स्वस्थीभूय भूयः क्ष्माभर्तुरन्तिकमुपतिष्ठासुरसहायतया दुहितुरनभिज्ञाततया च व्याकुलीभवामि ' इत्यभिदधाना ' एकाकिन्यपि स्वामिनं गमिष्यामि ' इति सा तदैव

इति कोशाद्विनयातिक्रमणशील इति भावः । विदेहानामीश्वरः प्रभुः । शून्येन रिक्तेन । शुनः संप्रसारणं वा च दीर्घत्वम् ' इति यत् । दुःखेन गन्तुं शक्यो दुर्गस्तेन । अधिकं बलं यस्य तेन । रभसाद्वेगेन । अभिहन्यमानः । कर्मणि शानच् । मूलबलं प्रधानसैन्यं तेनाभिरक्षितोऽवरोधः शुद्धान्तो येन सः । महान्निरोधो यस्य स तथा । पलायिष्ट । ' अय गतौ ' इति धातुः । परेत्युपसर्गस्यरस्य स्थाने ' उपसर्गस्यायतौ ' इति लादेशः । लुङ् । तस्येमौ तदीयौ च तावर्भकौ तयोः । यमयोः सहजातयोः धात्र्या उपमातुर्भावस्तेन । तीव्रा गतिर्यस्य तम् । अक्षमे अभूवेत्यत्र प्रगृह्यत्वान्न संधिः मूर्तः रूपी । आघ्रातुं नाशयितुम् । उद्गतान्यग्राणि यस्यैतादृशो यो ग्रावा तस्मिन् । ' उदग्रपाणिः ' इति पाठ उदग्रः पाणिर्यस्याः सेत्यहमित्यस्य विशेषणं द्रष्टव्यम् । भ्रष्टश्च्युतः । कपिलाया गोः शवः कुणपस्तस्य । क्रोडमङ्कदेशम् । अभ्यलीयत प्रच्छन्नः अभूत् । बाणासनं धनुस्तदेव यन्त्रं तस्मान्मुक्तः । अपाहरज्जहार । विलोलाश्चञ्चला अलकाश्चूर्णकुन्तला यस्य सः । शबरैर्वनवासिभिः । आदाय गृहीत्वा । कुत्रचिदनिर्दिष्टे । अज्ञात इति यावत् । उद्वहन्ती धारयन्ती सेति पूर्वनिर्दिष्टा । मोहं गता विगतसंज्ञा । वृष्णिपालेन मेषपालेन । स्वकुटीरं स्ववासगृहम् । आवेश्य । णिजन्ताल्ल्यप् । विरोपिता व्रणा यस्याः सा भूयः पुनः क्ष्माभर्तुर्नरेन्द्रस्य । उपतिष्ठासुरुपस्थातुमिच्छुः । अभिदधानाभिधत्तेऽसौ । एका एवै-काकिन्यसहाया । तदैव तस्मिन्नेव क्षणे ।

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१ उदग्रपाणिः

निरगात् । अहमपि भवन्मित्रस्य विदेहनाथस्य विपन्निमित्तं विषादमनुभवंस्तदन्वयाङ्कुरं कुमारमन्विष्यंस्तदैकं चण्डिकामन्दिरं सुन्दरं प्रागाम् । तत्र सन्ततमेवंविधविजयसिद्धये कुमारं देवतोपहारं करिष्यन्तः किराताः 'महीरुहशाखावलम्बितमेनमसिलतया वा, सैकततले खनननिक्षिप्तचरणं लक्षीकृत्य शितशरनिकरेण वा, अनेकचरणैः पलायमानं कुक्कुरबालकैर्वा दंशयित्वा संहनिष्यामः' इति भाषमाणा मया समभ्यभाष्यन्त—'ननु किरातोत्तमाः घोरप्रचारे कान्तारे स्खलितपथः स्थविरभूसुरोऽहं मम पुत्रकं कचिच्छायायां निक्षिप्य मार्गान्वेषणाय किंचिदन्तरमगच्छम् । स कुत्र गतः केन वा गृहीतः परीक्ष्यापि न वीक्ष्यते । तन्मुखालोकनेन विना अनेकान्यहान्यतीतानि । किं करोमि क यामि भवद्भिर्न किमदर्शि' इति । 'द्विजोत्तम कश्चिदत्र तिष्ठति । किमेष तव नन्दनः सत्यमेव । तदेनं गृहाण' इत्युक्त्वा दैवानुकूल्येन मह्यं तं न्यतरन् । तेभ्यो दत्ताशीरहं बालकमङ्गीकृत्य शिशिरोदकादिनोपचारेणाश्वास्य निःशङ्कं भवदङ्कं समानीतवानस्मि । एनमायुष्मन्तं पितृरूपो

विषादं खेदम् । तस्यान्वयो वंशस्तस्याङ्कुरः प्ररोहः । चण्डिकाया मन्दिरमायतनम् । एवंविधः प्रकारो यस्य तादृशो यो विजयस्तस्य सिद्धिस्तस्यै । देवताया उपहारस्तम् । महीरुहो वृक्षस्तस्य शाखायामवलम्बितम् । असिलता खड्गः । इदं केचित्किराता आहुः । सिकताः सन्त्यस्मिन्निति सैकतम् । सैकतं च तत्तलं च । खननेन निक्षिप्तौ भूमौ कीलितौ चरणौ यस्य तम् । शितास्तीक्ष्णाश्च ते शराश्च तेषां निकरेण । अनेकचरणैरिति कुक्कुरबालकैरित्यस्य विशेषणम् । पलायमानमेनं बालकम् । दंशयित्वा दंशं कारयित्वा । 'दंदशयित्वा' इति पाठे यङन्तप्रयोगः । इदमप्यपरे । किरातोत्तमाः । प्रार्थनानुकूल्यमेतत्संबोधनम् । घोरः प्रचारः संचारो यस्मिंस्तथा । कान्तारे दुर्गमे वर्त्मनि । स्खलितः पन्था यस्य सः । 'ऋक्पूरब्धूःपथामानक्षे' । पथिन् इत्यस्य पथः । स्थविरो वृद्धः । भूसुरो भुवि पृथ्व्यां सुरो द्विजः । निक्षिप्य संस्थाप्य । मार्गस्यान्वेषणं गवेषणम् । मुखालोकनेन विना । 'पृथग्विनानाना—' इति तृतीया । अतीतानि गतानि । अदर्शि । 'दृशिर् प्रेक्षणे' । कर्मणि लुङ् । गृहाण । 'ग्रह उपादाने' । लोटि रूपम् । दैवस्यानुकूल्यं ते न । न्यतरन्नददुः । दत्ता आशीःआशीर्वादो येन सः ।

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१ विलं॰ २ दंदश॰ ३ किराताः समीघोरप्रचारे; सुघोरप्रचारे. ४ अवलोकनसुखेन.

भवानभिरक्षतात्' इति। राजा सुहृदापन्निमित्तं शोकं तन्नन्दनविलोकनसुखेन किंचिदधरीकृत्य तमुपहारवर्मनाम्नाहूय राजवाहनमिव पुपोष।

जनपतिरेकस्मिन्पुण्यादिवसे तीर्थस्नानाय पक्कणनिकटमार्गेण गच्छन्नबलया कयाचिदुपलालितमनुपमशरीरं कुमारं कंचिदवलोक्य कुतूहलाकुलस्तामपृच्छत्—'भामिनि रुचिरमूर्तिः सराजगुणसंपूर्तिरसावर्भको भवदन्वयसंभवो न भवति। कस्य नयनानन्दनः निमित्तेन केन भवदधीनो जातः, कथ्यतां याथातथ्येन त्वया' इति। प्रणतया तया शबर्या सलीलमलापि—'राजन् आत्मपल्लीसमीपे पदव्यां वर्तमानस्य शक्रसमानस्य मिथिलेश्वरस्य सर्वस्वमपहरति शबरसैन्ये मद्दयितेनापहृत्य कुमार एष मह्यमर्पितो व्यवर्धत'। तदवधार्य कार्यज्ञो राजा मुनिकथितं द्वितीयं राजकुमारमेव निश्चित्य सामदानाभ्यां तामनुनीयापहारवर्मेत्याख्याय देव्यै 'वर्धय' इति समर्पितवान्।

कदाचिद्वामदेवशिष्यः सोमदेवशर्मा नाम कंचिदेकं बालकं राज्ञः पुरो निक्षिप्याभाषत—'देव रामतीर्थे स्नात्वा प्रत्यागच्छता

शीतं च तदुदकं च तदादिर्येस्मिंस्तेन। निःशङ्कमिति क्रियाविशेषणम्। भवदन्तं भवन्निकटम्। अभिरक्षतात् 'तुह्योस्तातङाशिष्यन्यतरस्याम्' इति तातङ्। सुहृदः आपन्निमित्तं यस्य तम्। तस्य सुहृदो नन्दनस्तन्नन्दनः। अधरीकृत्य लघूकृत्य[1]पुपोष वृद्धिं निनाय। **जनपतिरिति**। पुण्यादिवसे पर्वणि। पक्कणः शबरालयः। उपलालितं प्रेमविधृतम्। अनुपमं शरीरं यस्य तथा। कुतूहलेन कौतुकेनाकुलो व्याप्तः। भामिनि 'कोपना कोपना सैव भामिनी' इत्यमरः अत्र तु केवलस्त्रीवाचकोऽयं शब्दः कोपकारणाभावात्। रुचिरा सुन्दरा। राज्ञो गुणास्तेषां संपूर्तिस्तत्सहितः। अन्वयो वंशः। नयने आनन्दयति तथा। कस्य सूनुरित्यर्थः। निमित्तेन कारणेन भवदधीनस्त्वदायत्तः। याथातथ्येन तत्त्वतः। प्रकर्षेण नता तया। पल्ली घोषः। पदव्यां मार्गे। शक्र इन्द्रः। मिथिलेश्वरस्य मिथिलाधिपस्य प्रहारवर्मणः। दयितेन वल्लभेन। भर्त्रेत्यर्थः। व्यवर्धत वृद्धिं प्राप्तः। अवधार्य विमृश्येत्यर्थः। कार्यं जानातीति तथा। साम च दानं च ताभ्याम्। अनुनीय संतोष्य। आख्याय नाम कृत्वा। **कदाचिदिति**। रामतीर्थ एतन्नाम्नि क्षेत्रे। प्रत्यागच्छता

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१ संकुचीकृत्य.

मया काननावनौ वनितया कयापि ध्रियमाणमेनमुज्ज्वलाकारं कुमारं विलोक्य सादरमभाणि— 'स्थविरे, का त्वम् । एतस्मिन्नटवीमध्ये बालकमुद्वहन्ती किमर्थमायासेन भ्रमसि' इति । वृद्धयाऽप्यभाषि— 'मुनिवर, कालयवननाम्नि द्वीपे कालगुप्तो नाम धनाढ्यो वैश्यवरः कश्चिदस्ति । तन्नन्दिनीं नयनानन्दकारिणीं सुवृत्तां नामैतस्माद्द्वीपादागतो मगधनाथमन्त्रिसंभवो रत्नोद्भवो नाम रमणीयगुणालयो भ्रान्तभूवलयो मनोहारी व्यवहार्युपयम्य सुवस्तुसंपदा श्वशुरेण संमानितः अभूत् । कालक्रमेण नताङ्गी गर्भिणी जाता । ततः सोदरविलोकनकुतूहलेन रत्नोद्भवः कथंचिच्छ्वशुरमनुनीय चपललोचनयाऽनया सह प्रवहणमारुह्य पुष्पपुरमभिप्रतस्थे । कल्लोलमालिकाभिहतः पोतः समुद्राम्भस्यमज्जत् । गर्भभरालसां तां ललनां धात्रीभावेन कल्पिताऽहं कराभ्यामुद्वहन्ती फलकमेकमधिरुह्य दैवगत्या तीरभूमिमगमम् । सुहृज्जनपरिवृतो रत्नोद्भवस्तत्र निमग्नो वा केनोपायेन तीरमगमद्वा न जानामि । क्लेशस्य परां काष्ठामधिगता सुवृत्तास्मिन्नटवीमध्येऽद्य सुतमसूत । प्रसववेदनया विचेतना सा प्रच्छायशीतले तरुतले निवसति । विजने वने

प्रतिनिवर्तमानेन । काननावनावरण्यभुवि । उज्ज्वलो दीप्तिमान् । स्थविरे वृद्धे इति संबुद्धिः । अटव्यरण्यम् । आयासेन कष्टेन । मुनिवर ऋषिश्रेष्ठ । धनाढ्यो धनसमृद्धः । वैश्यवरो वणिक्श्रेष्ठः । नन्दिनीं कन्याम् । नयनयोरानन्दं करोति तथा । मन्त्रिसंभवो मन्त्रिणः पुत्रः । रमणीयगुणानामालयो वसतिस्थानम् । भ्रान्तं भुवो वलयं चक्रं येनेति तथा । मनोहारी अभिराम इत्यर्थः । व्यवहारी वाणिज्यकर्ता । उपयम्य विवाहं कृत्वा । सुवस्तुसंपदा शोभनवस्तुसमृद्ध्या । संमानितः पूजितः । सत्कृत इति यावत् । नतान्यवनम्राण्यङ्गान्यस्यास्तथा । सोदरः समानोदर्यः । चपले लोचने यस्यास्तया । प्रवहणं नावम् । अभिप्रतस्थे 'समवप्रविभ्यः स्थः' इत्यात्मनेपदम् । कल्लोलाः महातरङ्गाः । तेषां मालिकाः परम्परास्ताभिरभिहतस्ताडितः । पोतो नौः । ललना स्त्री । धात्रीभावेनोपमातृत्वेन । परां काष्ठामतिशयम् । प्रसवकाले या वेदना तया विचेतना निःसंज्ञा । नष्टचेष्टेत्यर्थः । प्रच्छायेन शीतले । 'गोस्त्रियोरुपसर्जनस्य'

१ वनितया नया. २ गर्भभरालसाम्, गर्भविकलालसाम्.

स्थातुमशक्यतया जनपदगामिनं मार्गमन्वेष्टुमुद्युक्तया मया विवशायास्तस्याः समीपे बालकं निक्षिप्य गन्तुमनुचितमिति कुमारोऽप्यानायि' इति। तस्मिन्नेव क्षणे वन्यो वारणः कश्चिददृश्यत। तं विलोक्य भीता सा बालकं निपात्य प्राद्रवत्। अहं समीपलतागुल्मके प्रविश्य परीक्षमाणोऽतिष्ठम्। निपतितं बालकं पल्लवकवलमिवाददति गजपतौ कण्ठीरवो भीमरवो महाग्रहेण न्यपतत्। भयाकुलेन दन्तावलेन झटिति वियति समुत्पात्यमानो बालको न्यपतत्। चिरायुष्मत्तया स चोन्नततरुशाखासमासीनेन वानरेण केनचित्पक्वफलबुद्ध्या परिगृह्य फलेतरतया विततस्कन्धमूले निक्षिप्तोऽभूत्। सोऽपि मर्कटः क्वचिदगात्। बालकेन सत्त्वसंपन्नतया सकलक्लेशसहेनाभावि। केसरिणा करिणं निहत्य कुत्रचिदगामि। लतागृहान्निर्गतोऽहमपि तेजःपुञ्जं बालकं शनैरवनीरुहादवतार्य वनान्तरे वनितामन्विष्याविलोक्यैनमानीय गुरवे निवेद्य तन्निदेशेन भवन्निकटमानीतवानस्मि।' इति। सर्वेषां सुहृदामेकदैवानुकूल्दैवाभावेन महदाश्चर्यं बिभ्राणो राजा रत्नोद्भवः कथमभवदिति चिन्तयंस्तन्नन्दनं पुष्पोद्भवनामधेयं विधाय तदुदन्तं

इति ह्रस्वः। विजने निर्जने। जनपदः। नीवृद्देश इति यावत्। विवशा विह्वला। विकलेत्यर्थः। वने भवो वन्यः। वारणो गजः। निपात्य प्रच्याव्य। प्राद्रवदधावत्। द्रुतगत्यापासरदित्यर्थः। गुल्मकेऽप्रकाण्डे। स्वार्थेऽल्पार्थे वा कः। परीक्षमाणः परित ईक्षमाणः। कवलं ग्रासम्। कण्ठीरवः सिंहः। भीमो भयंकरो रवो यस्य तथा। महाग्रहेण महतावेशेन। चिरायुष्मत्तया दीर्घायुषो भावस्तया। उन्नतस्योच्छ्रितस्य। 'आसन्नोन्नत—' इति पाठ आसन्नः समीपवर्ती। पक्वफलबुद्ध्या पक्वं फलं किमप्येतदिति भ्रान्त्या। फलादितरदिति दृष्ट्वा। वितते विस्तृते स्कन्धस्य प्रकाण्डस्य मूले। सत्त्वेन संपन्नस्तस्य भावस्तया। सकलक्लेशसहेनाखिलक्लेशसहिष्णुना। कुत्रचिदनिर्दिष्टे स्थले। लतागृहात्कुञ्जात्। अवन्यां रोहतीत्यवनीरुहो वृक्षस्तस्मात्। अन्यद्वनं वनान्तरं तस्मिन्। एनम्। अन्वादेश इदं रूपम्। निदेशेनाज्ञया। **अनुकूलेति।** दैवस्य प्रातिकूल्येनेत्यर्थः। महत् आश्चर्यम् इति भिन्ने पदे। **रत्नोद्भव इति।** रत्नोद्भवस्य का गतिः। किमभवदित्यर्थः। नामधेयं नाम। 'भाग-

व्याख्याय सुश्रुताय विषादसंतोषावनुभवंस्तदनुजतनयं समर्पितवान् ।

अन्येद्युः कंचन बालकमुरसि दधती वसुमती वल्लभमभिगता । तेन 'कुत्रत्योऽयम्' इति पृष्टा समभाषत— 'राजन् अतीतायां रात्रौ काचन दिव्यवनिता मत्पुरतः कुमारमेकं संस्थाप्य निद्रामुद्रितां मां विबोध्य विनीताऽब्रवीत्—देवि त्वन्मन्त्रिणो धर्मपालनन्दनस्य कामपालस्य वल्लभा यक्षकन्याहं तारावली नाम नन्दिनी मणिभद्रस्य । यक्षेश्वरानुमत्या मदात्मजमेतं भवत्तनूजस्याम्भोनिधिवलयवेष्टितक्षोणीमण्डलेश्वरस्य भाविनो विशुद्धयशोनिधे राजवाहनस्य परिचर्याकरणायानीतवत्यस्मि । त्वमेनं मनोजसंनिभमभिवर्धय' इति । विस्मयविकसितनयनया मया सविनयं सत्कृता स्वक्षी यक्षी साप्यदृश्यतामयासीत् ।' इति । कामपालस्य यक्षकन्यासङ्गमे विस्मयमानमानसो राजहंसो रञ्जितमित्रं सुमित्रं मन्त्रिणमाहूय तदीयभ्रातृपुत्रमर्थपालं विधाय तस्मै सर्वं वार्तादिकं व्याख्यायादात् ।

ततः परस्मिन्दिवसे वामदेवान्तेवासी तदाश्रमवासी समाराधितदेव-

रूपनामभ्यो धेयः' इति धेयप्रत्ययः । विधाय कृत्वा । उदन्तं वार्ताम् । व्याख्याय कथयित्वा । रत्नोद्भवस्य नाशाद्विषादः तन्नन्दनस्य च लाभात्संतोषः । अनु पश्चाज्जातोऽनुजः । अन्येद्युरिति । अन्येद्युः अपरेद्युः । 'सद्यः-परुत्परार्यैषमः—' इति निपातः । उरसि दधती लालयन्ती । अभ्यस्तत्वाद्गुमभावः । कुत्र भवः कुत्रत्यः । 'अव्ययात्त्यप्' इति त्यप् । अतीतायां गतायाम् । दिवि भवा दिव्या सा चासौ वनिता । निद्रया मुद्रितां निमीलितनेत्राम् । विनीता नम्रा । यक्षेश्वरः कुबेरः । अम्भोनिधिः समुद्रः । स एव वलयः कटकस्तेन वेष्टितं क्षोणीमण्डलं धरामण्डलं तस्येश्वर ईशिता तस्य । भाविनो नाद्यापि भूतस्य । विशेषेण शुद्धो यशसो निधिर्यस्य तस्य । परिचर्या शुश्रूषा । मनोजः कामः । संनिभः सदृशः । विस्मयेनाश्चर्येण विकसिते नयने नेत्रे यस्यास्तया । सविनयमिति क्रियाविशेषणम् । 'सविनया' इति पाठे यक्षीविशेषणम् । सत्कृता संमानिता । स्वक्षी शोभननयना । यक्षकन्यया सङ्गमस्तस्मिन् विस्मयमानं मानसं यस्य तथा । रञ्जितानि मित्राणि येन तम् । आहूय । ह्वेञः सम्प्रसारणम् आकार्यानाय्येत्यर्थः । तत इति । अन्तेवासी शिष्यः । 'छात्रान्तेवासिनौ शिष्ये' इत्यमरः । अन्ते वसतीति तथा । समारा-

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१ यक्षकान्ता. २ सविनया.

कीर्तिं निर्भर्त्सितमारमूर्तिं कुसुमसुकुमारं कुमारमेकमवगमय्य नरपतिमवादीत्—' देव तीर्थयात्राप्रसङ्गेन कावेरीतीरमागतोऽहं विलोलालकं बालकं निजोत्सङ्गतले निधाय रुदतीं स्थविरामेकां विलोक्यावोचम्—'स्थविरे का त्वम्, अयमर्भकः कस्य नयनानन्दकरः, कान्तारे किमर्थमागता, शोककारणं किम्' इति । सा करयुगेन बाष्पजलमुन्मृज्य निजशोकशङ्कूत्पाटनक्षममिव मामवलोक्य शोकहेतुमवोचत्—'द्विजात्मज, राजहंसमन्त्रिणः सितवर्मणः कनीयानात्मजः सत्यवर्मा तीर्थयात्राभिलाषेण देशमेनमागच्छत् । स कस्मिंश्चिदग्रहारे काली नाम कस्यचिद्भूसुरस्य नन्दिनीं विवाह्य तस्या अनपत्यतया गौरीं नाम तद्भगिनीं काञ्चनकान्तिं परिणीय तस्यामेकं तनयमलभत । काली सासूयमेकदा धात्र्या मया सह बालमेतमेकेन मिषेणानीय तटिन्यामेतस्यामक्षिपत् । करेणैकेन बालमुद्धृत्यापरेण प्लवमाना नदीवेगागतस्य कस्यचित्तरोः शाखामवलम्ब्य तत्र शिशुं निधाय नदीवेगेनोह्यमाना केनचित्तरुलग्नेन कालभोगिनाऽहमदंशि । मदवलम्बीभूतो भूरुहोऽयमस्मिन्देशे तीरमगमत् । गरलस्योद्दीपनतया मयि मृतायामरण्ये कश्चन शरण्यो नास्तीति मया शोच्यते ' इति । ततो विषमविषज्वालावलीढावयवा सा धरणीतले न्यपतत् । दयाविष्टहृदयोऽहं

धिता लब्धेति यावत् देवकीर्तिर्येन तम् । निर्भर्त्सिता स्वरूपेण मारस्य कंदर्पस्य मूर्तिर्येन तम् । कुसुममिव कुसुमारं पेलवम् । अवगमय्य प्रापय्य । यात्रा गमनम् । प्रसङ्गेन क्रमेण । कावेरी दक्षिणदेशस्था काचिन्नदी । विलोलाश्चञ्चला अलका यस्य तम् । उत्सङ्गोऽङ्कः । 'कान्तारं वर्त्म दुर्गमम्' इत्यमरः । युगेन द्वन्द्वेन बाष्पजलमश्रूणि । निजशोक एव शङ्कुः शल्यं तस्योत्पाटने तत्र क्षमं समर्थम् । कनीयान् । 'युवाल्पयोः कनन्यतरस्याम्' इति कनादेशः । अग्रहारे नृपात्प्रतिग्रहेण लब्धभूमिप्रदेशे ग्रामादौ वा । भूसुरस्य द्विजस्य । धात्र्युपमाता । मिषेण व्याजेन । तटिन्यां नद्याम् । प्लवमाना तरन्ती । भोगी सर्पः । अदंशि । कर्मणि लुङ् । भूरुहो वृक्षः । गरलस्य विषस्य । उद्दीपनतया प्रबलतरतया । शरण्यो रक्षिता । विषमं दुर्धरम् । अविषह्यमित्यर्थः । विषज्वालाभिरवलीढा व्याप्ता

१ उत्सृज्य. २ अम्भसि प्लवमाना. ३ विषोल्बणज्वाला.

मन्त्रबलेन विषव्यथा पनेतुमक्षमः समीपकुञ्जेष्वौषधिविशेषमन्विष्य प्रत्यागतो व्युत्क्रान्तजीवितां तां व्यलोकयम् । तदनु तस्याः पावकसंस्कारं विरच्य शोकाकुलचेता बालमेनमगतिमादाय सत्यवर्मवृत्तान्तश्रवणवेलायां तन्निवासाग्रहारनामधेयस्याश्रुततया तदन्वेषणमशक्यमित्यालोच्य भवदमात्यतनयस्य भवानेवाभिरक्षितेति भवन्तमेनमानयम्' इति । तन्निशम्य सत्यवर्मस्थितेः सम्यगनिश्चिततया खिन्नमानसो नरपतिः सुमतये मन्त्रिणे सोमदत्तं नाम तदनुजतनयमर्पितवान् । सोऽपि सोदरमागतमिव मन्यमानो विशेषेण पुपोष ।

एवं मिलितेन कुमारमण्डलेन बालकेलीरनुभवन्नधिरूढानेकवाहनो राजवाहनोऽनुक्रमेण चौलोपनयनादिसंस्कारजातमलभत । ततः सकललिपिज्ञानं निखिलदेशीयभाषापाण्डित्यं षडङ्गसहितवेदसमुदायकोविदत्वं काव्यनाटकाख्यानकाख्यायिकेतिहासचित्रकथासहितपुराणगणनैपुण्यं धर्मशब्दज्योतिस्तर्कमीमांसादिसमस्तशास्त्रनिकरचातुर्यं कौटिल्यकामन्दकीयादिनीतिपटलकौशलं वीणाद्यशेषवाद्यदाक्ष्यं संगीत-

दयया आविष्टं हृदयं यस्य मन्त्रबलेन मन्त्रसामर्थ्येन । अपनेतुं दूरीकर्तुम् । कुञ्जेषु निकुञ्जेषु । व्युत्क्रान्तजीवितां मृताम् । तदनु ततः । पावकसंस्कारं विरच्याग्निसंस्कारं कृत्वा । चिताधिरोपणेन तस्याः शरीरमग्निसात्कृत्वेत्यर्थः । अगतिमशरण्यम् । अनाथमित्यर्थः । **एवमिति** । कुमारमण्डलेन कुमारसमुदायेन । केलीः क्रीडाः । अधिरूढान्यनेकवाहनानि येन सः । चौलं चोपनयनं च चौलोपनयने । एते आदी यस्य तत्संस्कारजातम् । तत्र चौलं चूडाकर्म । 'तृतीये वर्षे चौलं यथाकुलधर्मं वा' इति सूत्रम् । जन्मप्रभृति तृतीये वर्षे कुलधर्ममादृत्यान्यस्मिन्वा केशसन्निवेशानां करणम् । उपनयनं प्रसिद्धम् । लिपिरक्षरसंस्थानं तस्य ज्ञानम् । षडङ्गसहितस्य वेदसमुदायस्य कोविदत्वं ज्ञातृत्वम् । 'शिक्षा कल्पो व्याकरणं निरुक्तं ज्योतिषां गणः । छन्दसां विचितिश्चैव षडङ्गो वेद उच्यते' ॥ इति । आख्यानकानि चूर्णकानि । आख्यायिकाः [बृहत्कथाद्याः] । इतिहासः पुरावृत्तकथनम् । चित्रकथा रम्यकथा । एतैः सर्वैः सहिते पुराणगणे ब्राह्माग्न्यादिपुराणसमुदाये नैपुण्यम् । धर्मशास्त्रं स्मृतयः । शब्दशास्त्रं व्याकरणम् । ज्योतिःशास्त्रं प्रसिद्धम् । तर्कशास्त्रं न्यायः । मीमांसा पूर्वोत्तरभेदेन प्रसिद्धं शास्त्रम् । निकरः समूहः । कौटिल्यश्चाणक्यस्तत्प्रणीत-

१ प्रत्यागच्छं व्युत्क्रान्त.

साहित्यहारित्वं मणिमन्त्रौषधादिमायाप्रपञ्चचञ्चुत्वं मातङ्गतुरङ्गादिवाहनारोहणपाटवं विविधायुधप्रयोगचणत्वं चौर्यदुरोदरादिकपटकलाप्रौढत्वं च तत्तदाचार्येभ्यः सम्यग्लब्ध्वा यौवनेन विलसन्तं कृत्येष्वनलसं तं कुमारनिकरं निरीक्ष्य महीवल्लभः सः 'अहं शत्रुजनदुर्लभः' इति परमानन्दममन्दमविन्दत ।

इति श्रीदण्डिनः कृतौ दशकुमारचरिते कुमारोत्पत्तिर्नाम प्रथम उच्छ्वासः ।

द्वितीयोच्छ्वासः ।

अथैकदा वामदेवः सकलकलाकुशलेन कुसुमसायकसंशयितसौन्दर्येण कल्पितसोदर्येण साहसोपहसितकुमारेण सुकुमारेण जयध्वजातपवारणकुलिशाङ्कितकरेण कुमारनिकरेण परिवेष्टितं राजानमानतशिरसं समभिगम्य तेन तां कृतां परिचर्यामङ्गीकृत्य निजचरणकमलयुगलमिलन्मधुकरायमाणकाकपक्षं विदलिष्यमाणवि-

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कामन्दकीयमिति प्रसिद्धम् । दाक्ष्यं दक्षता । साहित्यं शिल्पं नृत्यादिकलाः । हारित्वं मनोहारित्वम् । मायाप्रपञ्चः कपटप्रबन्धः । चञ्चुत्वं कुशलत्वम् । 'तेन वित्तश्चञ्चुप्चणपौ' इति चञ्चुप् । चणत्वं कौशलम् । 'तेन वित्त–' इति चणप् । दुरोदरं द्यूतम् । तत्तदाचार्येभ्यस्तेषु तेषु शास्त्रेषु निष्णातेभ्य आचार्येभ्य इत्यर्थः । विलसन्तं शोभमानम् । अनलसमुद्यमशीलम् । महीवल्लभो राजा राजहंसः ॥

इति श्रीदशकुमारचरितपूर्वपीठिकाटीकायां पददीपिकाभिधायां प्रथम उच्छ्वासः ।

अथेति । सकलकलासु कुशलस्तेन । कुसुमसायकः कामः । संशयितं संशयं प्रापितम् । कल्पितं सौदर्यं बन्धुता येन तथा साहसेनोपहसितो धिकृतः कुमारो गुहो येन सः । जयध्वजः पताका । आतपवारणं छत्रम् । कुलिशं वज्रम् । एते रेखामात्रैरङ्कितौ करौ यस्य तेन । परिवेष्टितं परिवृतम् । निजौ वामदेवस्येत्यर्थः चरणौ तावेव कमले तयोर्युगलं तस्मिन्मिलन्तः संयुक्ता ये मधुकरा इवाचरन्तः काकपक्षाः शिखण्डकाः यस्य तम् । विदलिष्यमाणा उद्दारिष्यमाणा विपक्षाः शत्रवो

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१ चतुरत्वम्. २ कलशाङ्कित. ३ गलन्.

पुत्रं कुमारचयं गाढमालिङ्ग्य मितसत्यवाक्येन विहिताशीरभ्यभाषत—'भूवल्लभ भवदीयमनोरथफलमिव समृद्धलावण्यं तारुण्यं नुतमित्रो भवत्पुत्रोऽनुभवति । सहचरसमेतस्य नूनमेतस्य दिग्विजयारम्भसमय एषः । तदस्य सकलक्लेशसहस्य राजवाहनस्य दिग्विजयप्रयाणं क्रियताम्' इति । कुमारा माराभिरामा रामाद्यपौरुषा रुषा भस्मीकृतारयो रयोपहसितसमीरणा रणाभियानेन यानेनाभ्युदयाशंसं राजानमकार्षुः । तत्साचिव्यमितरेषां विधाय समुचितां बुद्धिमुपदिश्य शुभे मुहुर्ते सपरिवारं कुमारं विजयाय विससर्ज ।

राजवाहनो मङ्गलसूचकं शुभशकुनं विलोकयन्देशं कंचिदतिक्रम्य विन्ध्याटवीमध्यमविशत् । तत्र हेतिहतिकिणाङ्कं कालायसकर्कशाकायं यज्ञोपवीतेनानुमेयविप्रभावं व्यक्तकिरातप्रभावं लोचनपरुषं कमपि पुरुषं ददर्श । तेन विहितपूजनो राजवाहनो-

येन तम् । चयं समुदायम् । गाढं निर्भरम् । मितं च सत्यं च यद्वाक्यं तेन । 'सत्यं मृदु प्रियम्' इति सत्यशब्दप्रयोगः । विहिता आशीराशीर्वादो येन सः । भवदीयानां मनोरथानामिच्छानां फलम् । समृद्धं संवृद्धं लावण्यं यस्मिन् । नुतानि नुतानि स्तुत्यानि वा मित्राणि येन यस्य वा सः । दिशां विजयस्तस्यारम्भस्तस्य समयः कालः । सकलक्लेशसहस्य । सत्त्वशीलसंपन्नत्वात् । दिग्विजयेति । दिग्विजयं कर्तुमयं प्रहीयतामित्यर्थः । मारः कंदर्प इवाभिरामाः सुन्दराः । रामो दाशरथिः स आद्यो येषां ते रामाद्यास्तेषां पौरुषं पराक्रम इव पौरुषं येषां ते । रयेण वेगेन । आवेशेनेति यावत् । उपहसितो न्यक्कृतः समीरणो वायुर्यैः । रणमभियातीत्येतादृशेन । यानेन गमनेन । अभ्युदयस्य वृद्धेराशंसा विद्यते यस्य तम् । इतरेषां कुमाराणाम् । विजयाय । 'तुमर्थाच्च भाववचनात्' इति चतुर्थी । विजयं कर्तुमित्यर्थः । राजवाहन इति । मङ्गलं शुभोदर्कं सूचयति तथा । शुभशकुनं निमित्तम् । हेतिभिः शस्त्रैर्या हतिः प्रहारस्तस्य किणा व्रणजाश्चिह्नानि तेषामङ्का यस्मिन् । कालायसं लोहं तदिव कर्कशः कठिनः कायो यस्य । यज्ञस्य यज्ञार्थं वा उपवीतं यज्ञोपवीतम् । अनुमातुं योग्यो विप्रभावो विप्रत्वं यस्येति तथा । व्यक्तः स्पष्टः किरातस्य वनचरस्येव प्रभावो यस्य । लोचनयोः परुषं कर्कशम् । दुर्दर्शनमिति यावत् । विहितं

१ अमित. २ सहनस्य ३ रामाद्य, रामाढ्य.

ऽभाषत—‘ ननु मानव, जनसङ्गरहिते मृगहिते घोरप्रचारे कान्तारे विन्ध्याटवीमध्ये भवानेकाकी किमिति निवसति । भवदंसोपनीतं यज्ञोपवीतं भूसुरभावं द्योतयति । हेतिहतिभिः किरातरीतिरनुमीयते । कथय किमेतत् ’ इति । ‘ तेजोमयोऽयं मानुषमात्रपौरुषो नूनं न भवति ’ इति मत्वा स पुरुषस्तद्वयस्यमुखान्नामजनने विज्ञाय तस्मै निजवृत्तान्तमकथयत्— ‘ राजनन्दन केचिदस्यामटव्यां वेदादिविद्याभ्यासमपहाय निजकुलाचारं दूरीकृत्य सत्यशौचादिधर्मव्रातं परिहृत्य किल्बिषमन्विष्यन्तः पुलिन्दपुरोगमास्तदन्नमुपभुञ्जाना बहवो ब्राह्मणब्रुवा निवसन्ति । तेषु कस्यचित्पुत्रो निन्दापात्रचारित्रो मातङ्गो नामाहं सह किरातबलेन जनपदं प्रविश्य ग्रामेषु धनिनः स्त्रीबालसहितानानीयाटव्यां बन्धने निधाय तेषां सकलधनमपहरन् उद्धत्यं वीतदयो व्यचरम् । कदाचिदेकस्मिन्कान्तारे मदीयसहचरगणेन जिघांस्यमानं भूसुरमेकमवलोक्य दयायत्तचित्तोऽब्रवम्—‘ ननु पापाः न हन्तव्यो ब्राह्मणः ’ इति । ते रोषारुणनयना मां बहुधा निरभर्त्सयन् । तेषां

कृते पूजनं सत्कारो यस्य सः । जनसङ्गेन रहिते विवर्जिते । मृगेभ्यो हितमनुकूलं तस्मिन् । घोरः प्रचारः संचारो यस्मिन्निति तथा । एकाक्येककः । ‘ एकादाकिनिच्चासहाये ’ इत्याकिनिच्प्रत्ययः । अंसो भुजशिरः । उपनीतं गतं प्राप्तम् । भूसुरभावं विप्रत्वम् । हेतिहतिभिः शस्त्रप्रहारचिह्नैः । किरातरीतिर्वनचरवृत्तिः । अनुमीयत उह्यते तर्क्यते । तेजोमयस्तेजःप्रचुरः । ‘ तत्प्रकृतवचने मयट् ’ इति मयट् । मानुषमात्रं मानुषप्रमाणं पौरुषं पराक्रमो यस्येति तथा । ‘ प्रमाणे द्वयसज्दघ्न—’ इति प्रमाणार्थे मात्रच् । वेदादि । आदिशब्देन स्मृतिपुराणादीनि गृह्यन्ते । निजकुलाचारं विप्रविहितधर्मान् । सत्यमवितथभाषित्वम् । शौचं शुचित्वम् आदिशब्देन दयादमक्षान्तिशान्त्यादि गृह्यते । धर्मव्रातं कुलधर्मसमुदायम् । किल्बिषं पापम् । पुलिन्दा म्लेच्छजातिष्वेका जातिः । ते पुरोगमा नेतारो येषां ते । उपभुञ्जाना भक्षयन्तः । ब्राह्मणब्रुवा ब्राह्मणाधमाः । कुत्सनार्थेऽत्र ब्रुवपदम् । निन्दापात्रं गर्ह्यं चारित्रं यस्यैतादृशः । वीता दया यस्य सः । जिघांस्यमानं हन्तुमिष्यमाणम् । निरभर्त्सयंस्तर्जितव-

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१ हेतिततिभिः. २ निन्दामात्रचरित्र. ३ उद्धृत्य.

भीषणपारुष्यमसहिष्णुरहमवनिसुररक्षणाय चिरं प्रयुध्य तैरभिहतो गतजीवितोऽभवम् । ततः प्रेतपुरीमुपेत्य तत्र देहधारिभिः पुरुषैः परिवेष्टितं सभामध्ये रत्नखचितसिंहासनासीनं शमनं विलोक्य तस्मै दण्डप्रणाममकरवम् । सोऽपि मामवेक्ष्य चित्रगुप्तं नाम निजामात्यमाहूय तमवोचत्—'सचिव नैषोऽमुष्य मृत्युसमयः । निन्दितचरितोऽप्ययं महीसुरनिमित्तं गतजीवितोऽभूत् । इतःप्रभृति विगलितकल्मषस्यास्य पुण्यकर्मकरणे रुचिरुदेष्यति । पापिष्ठैरनुभूयमानमत्र यातनाविशेषं विलोक्य पुनरपि पूर्वशरीरमनेन गम्यताम्' इति । चित्रगुप्तोऽपि तत्र तत्र सन्तप्तेष्वायसस्तम्भेषु बध्यमानान्, अत्युष्णीकृते विततशरावे तैले निक्षिप्यमाणान्, लगुडैर्जर्जरीकृतावयवान् निशितटङ्कैः परितक्ष्यमाणानपि दर्शयित्वा पुण्यबुद्धिमुपदिश्य माममुञ्चत् । तदैव पूर्वशरीरमहं प्राप्तो महाटवीमध्ये शीतलोपचारं रचयता[1] महीसुरेण परीक्ष्यमाणः शिलायां शयितः क्षणमतिष्ठम् । तदनु विदितोदन्तो मदीयवंशबन्धुगणः सहसागत्य मन्दिरमानीय मामपक्रान्तव्रणमकरोत् । द्विजन्मा कृतज्ञो मह्यमक्षरशिक्षां विधाय विविधागमतन्त्रमाख्याय कल्मषक्षयकारणं सदाचारमुपदिश्य ज्ञानेक्षणगम्यमानस्य शशिखण्डशेखरस्य

न्तः । भीषणपारुष्यं कठोरवचांसि । असहिष्णुः सोढुमसमर्थः । 'अलंकृञ्निराकृञ्–' इतीष्णुच् । प्रेतपुरीं यमनगरीम् । रत्नैः खचितं प्रत्युप्तं यत्सिंहासनं तत्रासीनम् । शमनं यमम् । दण्डप्रणामं दण्डवद्भूमौ शयित्वा प्रणाममित्यर्थः । विगलितं नष्टं कल्मषं पापं यस्य तस्य । रुचिः प्रीतिः । उदेष्यत्युत्पत्स्यते । अतिशयेन पापाः पापिष्ठाः । 'अतिशायने तमबिष्ठनौ' इतीष्ठन् । अयस इमे आयसाश्च ते स्तम्भास्तेषु विततो विस्तीर्णो यः शरावः पात्रविशेषः । 'कढई' इति भाषायाम् । जर्जरीकृताः । अर्थात्प्रहारैः । निशितास्तीक्ष्णास्तेजिताष्टङ्काः पाषाणदारणास्तैः परितक्ष्यमाणान्परितस्तक्षणेन तनूक्रियमाणान् । रचयता कुर्वता । विदित उदन्तो वार्ता येन तथा । अपक्रान्ताश्चिकित्सिता व्रणाः प्रहारस्थानानि यस्य तादृशः । अक्षराणां शिक्षोपदेशः । विविधागमेषु शास्त्रेषु तन्त्रं प्रधानम् । कल्मषस्य पापस्य यः क्षयस्तस्य कारणं निमित्तम् । सदाचारं सद्भिरुपदर्शितं मार्गम् । ज्ञानेक्षणेन

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[1] रचयित्वा.

पूजाविधानमभिधाय पूजां मत्कृतामङ्गीकृत्य निरगात् । तदारभ्याहं किरातकृतसंसर्गी बन्धुकुलवर्गमुत्सृज्य सकललोकैकगुरुमिन्दुकलावतंसं चेतसि स्मरन्नस्मिन्कानने दूरीकृतकलंको वसामि । देव भवते विज्ञापनीयं रहस्यं किंचिदस्ति । आगम्यताम् इति । स वयस्यगणादपनीय रहसि पुनरेनमभाषत——राजन् अतीते निशान्ते गौरीपतिः स्वप्नसन्निहितो निद्रामुद्रितलोचनं विबोध्य प्रसन्नवदनकान्तिः प्रश्रयानतं मामवोचत्——मातङ्ग दण्डकारण्यान्तरालगामिन्यास्तटिन्यास्तीरभूमौ सिद्धसाध्याराध्यमानस्य स्फटिकलिङ्गस्य पश्चाददिपतिकन्यापदपङ्क्तिचिह्नितस्याश्मनः सविधे विधेराननमिव किमपि बिलं विद्यते । तत्प्रविश्य तत्र निक्षिप्तं ताम्रशासनं शासनं विधातुरिव समादाय विधिं तदुपदिष्टं दिष्टविजयमिव विधाय पातालोकाधीश्वरेण भवता भवितव्यम् । भवत्साहाय्यकरो राजकुमारोऽद्य श्वो वा समागमिष्यति इति । तदादेशानुगुणमेव भवदागमनभूत् । साधनाभिलाषिणो मम तोषिणो रचय साहाय्यम् इति । तथा इति राजवा-

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न तु चर्मचक्षुषा गम्यमान आसायः प्राप्यस्तस्य । शशिनः खण्डः कला सा शेखरोऽवतंसो यस्य तस्य । धूर्जटेरित्यर्थः । विधानं विधिम् । अभिधाय कथयित्वा । तदारभ्य ततः प्रभृति । किरातैः कृतः संसर्गो येन तथा सकललोकानामेकं मुख्यं गुरुम् । इन्दुकला अवतंसः शिरोभूषणं यस्य तम् । दूरीकृतकलङ्को निष्पापः । रहस्यं गुह्यम् । रहस्येकान्ते । निशाया अन्ते प्रत्यूषे । सन्निहितः सन्निकर्षं प्राप्तः । निद्रया मुद्रिते निमीलिते लोचने यस्य तम् । प्रश्रयेण विनयेनानतं प्रह्वम् । अन्तरालं मध्यम् । तटिन्या नद्याः । सिद्धाः साध्याश्च स्तैराराध्यमानस्य पूज्यमानस्य । 'पिशाचो गुह्यकः सिद्धः', 'महाराजिकसाध्याश्च' इत्युभयत्राप्यमरः । तत्र सिद्धा देवयोनिविशेषाः, साध्या गणदेवताः । स्फटिकलिङ्गस्य स्फटिकनिर्मितलिङ्गस्य विशिष्टाकृतेः शंकरशरीरस्य । अद्रिपतिर्हिमालयस्तत्कन्या पार्वती तस्याः पदपङ्क्त्या चिह्नितस्य । अश्मनो प्राव्णः[१] सविधे समीपे । निक्षिप्तं स्थापितम् । ताम्रशासनं ताम्रपट्टम् । शासनमाज्ञा । विधिं कल्पम् । तदुपदिष्टं तेन ताम्रशासनेनोपदिष्टम् । 'तदुपरिष्ठम्' इति पाठे तदुपरि तिष्ठतीत्यसौ तम् । दिष्टमदृष्टं तस्य विजयः । अधीश्वरः । 'राजा तु प्रणताशेषसामन्तः स्यादधीश्वरः' इत्यमरसिंहः । अनुगुणमनुरूपम् । साधनमु-

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१ एवं.

हनः साकं मातङ्गेन नम्रितोत्तमाङ्गेन विहायार्धरात्रे निद्रापरतन्त्रं मित्रगणं वनान्तरमवाप । तदनु तदनुचराः कल्ये साकल्येन राजकुमारमनवलोकयन्तो विषण्णहृदयास्तेषु तेषु वनेषु सम्यगन्विष्यानवेक्षमाणा एतदन्वेषणमनीषया देशान्तरं चरिष्णवोऽतिसहिष्णवो निश्चितपुनःसङ्गमसङ्केतस्थानाः परस्परं वियुज्य ययुः ।

लोकैकवीरेण कुमारेण रक्ष्यमाणः सन्तुष्टान्तरङ्गो मातङ्गोऽपि बिलं शशिशेखरकथिताभिज्ञानपरिज्ञातं निःशङ्कं प्रविश्य गृहीतताम्रशासनो रसातलं पथा तेनैवोपेत्य तत्र कस्यचित्पत्तनस्य निकटे केलीकाननकासारस्य विततसारसस्य समीपे नानाविधेन ईशशासनविधानोपपादितेन हविषा होमं विरच्य प्रत्यूहपरिहारिणि सविस्मयं विलोकयति राजवाहने समिदाज्यसमुज्ज्वलिते ज्वलने पुण्यगेहं देहं मन्त्रपूर्वकमाहुतीकृत्य तडित्समानकान्तिं दिव्यां तनुमलभत । तदनु मणिमयमण्डनमण्डलमण्डिता सकललोकललनाकुलललामभूता

पायस्तमभिलषतीति तथा । तोषिण आनन्दयुक्तस्य । रचय कुर्वित्यर्थः । साकमित्यव्ययं सहेत्यर्थे । नमितमुत्तमाङ्गं शीर्षं येन तेन । निद्रापरतन्त्रं निद्राधीनम् । अनुचराः सचिवा अनुगामिनः । कल्ये प्रातःकाले । 'प्रत्यूषोऽहर्मुखं कल्यमुषःप्रत्युषसी अपि' । इत्यमरः । साकल्येन समग्रतः । विषण्णं खिन्नं हृदयं येषां ते । तेषु तेष्वखिलेषु । मनीषया बुद्ध्या । चरिष्णवो गन्तुमनसः । 'अलंकृञ्–' इतीष्णुच्प्रत्ययः । पुनः सङ्गमः पुनःसङ्गमस्तस्य सङ्केतस्थानम् । निश्चितं निर्णीतं पुनःसङ्गमसङ्केतस्थानं यैस्ते । वियुज्य वियुक्ता भूत्वा । लोकैकेति । लोकेष्वेकवीरः प्रधानयोधः । रक्ष्यमाणः । कर्मणि शानच् । सन्तुष्टान्तरङ्गो हृष्टमनाः । अभिज्ञानं चिह्नम् । रसातलं पातालम् । केलीकाननं क्रीडावनम् । कासारः सरः । वितता बहवः सारसाः पक्षिविशेषा यत्र । 'विगत–' इति पाठे नष्टा इत्यर्थः । नानाविधेनानेकप्रकारेण । उपपादितेन संपादितेन । हविषा हूयते तद्धविस्तेन । आज्यादियाज्यद्रव्येण । प्रत्यूहो विघ्नः । विलोकयति सति । समिधश्चाज्यं च तैः समुज्ज्वलिते दीपिते । ज्वलनेऽग्नौ । पुण्यस्य गेहं वसतिस्थानम् । देहविशेषणम् । आहुतीकृत्याग्नौ क्षिप्त्वा । तडिद्विद्युत् । दिव्यां देवतार्हाम् । तनुं शरीरम् । मणिमयानि मणिप्रचुराणि । 'तत्प्रकृतवचने [प्राचुर्येण प्रकृतं प्रस्तुतं तस्य वचने] मयट्' इति मयट् । मण्डनानि भूषणानि । मण्डितोपशोभिता । ललामभूता भूषणभूता । विनीता

१ विगत.

कन्यका काचन विनीतानेकसखीजनानुगम्यमाना कलहंसगत्या शनै-रागत्यावनिसुरोत्तमाय मणिमेकमुज्ज्वलाकारमुपायनीकृत्य तेन 'का त्वम्' इति पृष्टा सोत्कण्ठा कलकण्ठस्वनेन मन्दं मन्दमुदञ्जलिरभाषत—भूसुरोत्तम अहमसुरोत्तमनन्दिनी कालिन्दी नाम । मम पितास्य लोकस्य शासिता महानुभावो निजपराक्रमासहिष्णुना विष्णुना दूरीकृतामरे समरे यमनगरातिथिरकारि । तद्वियोगशोकसागरमग्नां मामवेक्ष्य कोऽपि कारुणिकः सिद्धतापसोऽभाषत—बाले कश्चिद्दिव्यदेहधारी मानवो नवो वल्लभस्तव भूत्वा सकलं रसातलं पालयिष्यति इति । तदादेशं निशम्य घनशब्दोन्मुखी चातकी वर्षागमनमिव तवालोकनकाङ्क्षिणी चिरमतिष्ठम् । मन्मनोरथफलायमानं भवदागमनमवगम्य मद्राज्यावलम्बभूतामात्यानुमत्या मदनकृतसारथ्येन मनसा भवन्तमागच्छम् । लोकस्यास्य राज्यलक्ष्मीमङ्गीकृत्य मां तत्सपत्नीं करोतु भवान् इति । मातङ्गोऽपि राजवाहनानुमत्या तां तरुणीं परिणीय दिव्याङ्गनालाभेन हृष्टतरो रसातलराज्यमुररीकृत्य परमानन्दमाससाद ।

वञ्चयित्वा वयस्यगणं समागतो राजवाहनस्तदवलोकनकौतुहलेन भुवं गमिष्णुः कालिन्दीदत्तं क्षुत्पिपासादिक्लेशनाशनं मणिं साहाय्यकरणसन्तुष्टान्मातङ्गाल्लब्ध्वा कञ्चनाध्वानमनुवर्तमानं तं विसृज्य त्रि-

नम्रा । कलहंसस्य गत्या । मन्थरगत्येत्यर्थः । अवनिसुरोत्तमाय द्विजश्रेष्ठाय । उज्ज्वलाकारं दीप्रम् । उपायनीकृत्य । उपायनं दत्त्वेत्यर्थः । सोत्कण्ठा उत्कण्ठया सहिता । कलकण्ठः कोकिलः । उदञ्जलिः अवबद्धाञ्जलिः । शासिता पालकः । महाननुभावः प्रभावो यस्यैतादृशः । असहिष्णुना सहनासमर्थेन । दूरीकृताः । पराजिता इति यावत् । अमरा देवा यस्मात् । यमनगरस्यातिथिरकारि हत इत्यर्थः । तेन वियोगस्तस्मादुद्भूतो यः शोकः स एव सागरस्तस्मिन्मग्ना । कारुणिकोऽनुकम्पावान् । सिद्धतापसो हस्तधृतसिद्धिस्तपस्वी । वल्लभो रमणः । घनशब्दो मेघशब्दः । तस्योन्मुखी । उन्नतं मुखं यस्याः इति तथा । फलायमानं फलवदाचरति तथा । मम राज्यस्यावलम्बभूतानाममात्यानामनुमत्या । मदनेन कृतं सारथ्यं यस्यैतादृशा । समानः पतिर्यस्याः सा सपत्नी । तस्या राजलक्ष्म्याः सपत्नीम् । उररीकृत्य स्वीकृत्य । **वञ्चयित्वेति** । वञ्चयित्वा प्रतार्य । कौतूहलेन कौतुकेन । कालिन्दी रसातलगतमातङ्गपत्नी । नाशयतीति नाशनस्तम् । उपशल्ये ग्रामान्ते ।

लपथेन तेन निर्ययौ । तत्र च मित्रगणमनवलोक्य भुवं बभ्राम । भ्रमंश्च विशालोपशल्ये कमप्याक्रीडमासाद्य तत्र विशिश्रमिषुरान्दोलिकारूढं रमणीसहितमाप्तजनपरिवृतमुद्याने समागतमेकं पुरुषमपश्यत् । सोऽपि परमानन्देन पल्लवितचेता विकसितवदनारविन्दः 'मम स्वामी सोमकुलावतंसो विशुद्धयशोनिधी राजवाहन एषः । महाभाग्यतयाकाण्ड एवास्य पादमूलं गतवानस्मि । संप्रति महान्नयनोत्सवो जातः' इति ससंभ्रममान्दोलिकाया अवतीर्य सरभसपदविन्यासविलासिहर्षोत्कर्षचरितस्त्रिचतुरपदान्युद्गतस्य चरणकमलयुगलं गलदुल्लसन्मल्लिकावलयेन मौलिना पस्पर्श । प्रमोदाश्रुपूर्णो राजा पुलकिताङ्गं तं गाढमालिङ्ग्य 'अये सौम्य सौमदत्त' इति व्याजहार । ततः कस्यापि पुन्नागभूरुहस्य च्छायाशीतले तले संविष्टेन मनुजनाथेन सप्रणयमभाणि—सखे कालमेतावन्तं देशे कस्मिन् प्रकारेण केनास्थायि भवता संप्रति कुत्र गम्यते तरुणी केयम्, एष परिजनः संपादितः कथम्, कथय इति । सोऽपि मित्रसंदर्शनव्यतिकरापगतचिन्ताज्वरातिशयो मुकुलितकरकमलः सविनयमात्मीयप्रचारप्रकारमवोचत्—

इति श्रीदण्डिनः कृतौ दशकुमारचरिते द्विजोपकृतिर्नाम द्वितीय उच्छ्वासः ।

आक्रीड उद्यानम् । विशिश्रमिषुर्विश्रमितुमिच्छुः । आन्दोलिका दोला । पल्लविते विकसितं प्रसन्नमिति यावत् । चेतोऽन्तःकरणं यस्य स तथा । विकसितं प्रफुल्लम् । अरविन्दं कमलम् । सोमकुलस्य चन्द्रवंशस्य । अवतंसो भूषणम् । विशुद्धोऽतिशुद्धो यशोनिधिर्यस्य । 'निधिः राजवाहनः' इति छेदः । अकाण्डे सहसा । ससंभ्रमं सत्वरं सादरं च । रभसेन सहेति सरभसः । सरभसो यः पदविन्यासस्तस्य यो विलासस्तद्वान् । हर्षोत्कर्षो हर्षातिरेकश्चरिते यस्य सः । पश्चात्कर्मधारयः । त्रिचतुरपदानि त्रीणि वा चत्वारि वा । उद्गतस्य प्रत्युद्यातस्य । मल्लिका पुष्पविशेषः । गलत्स्खलदुल्लसदुद्गतं च मल्लिकावलयं यस्य तेन । मौलिना शीर्षेण । प्रमोदाश्रुभिः पूर्णः । पुलका अस्य सञ्जातास्तत् पुलकितं हर्षितरोमाञ्चमङ्गं यस्य तम् । गाढं दृढम् । पुन्नागः केसरः । भूरुहो वृक्षः । संविष्टेनोपविष्टेन । मित्रसंदर्शनमेव व्यतिकरस्तेनापगतश्चिन्ता एव ज्वर स्तस्यातिशयो यस्य । व्यतिकरो व्यापारः । 'व्यतिकरः समाख्यातो व्यसनव्यतिषङ्गयोः' इति विश्वः । मुकुलिते करकमले यस्य । मुकुलितकरकमलः संयोजितकरयुगलः । बद्धाञ्जलिरिति यावत् । प्रचारो यात्रा भूभ्रमणम् ॥

इति श्रीदशकुमारचरितपूर्वपीठिकाटीकायां पददीपिकाभिधायां द्वितीय उच्छ्वासः ।

देव, भवच्चरणकमलसेवाभिलाषीभूतोऽहं भ्रमन्नेकस्यां वनावनौ पिपासाकुलो लतापरिवृतं शीतलं नदसलिलं पिबन्नुज्ज्वलाकारं रत्नं तत्रैकमद्राक्षम् । तदादाय गत्वा कञ्चनाध्वानमम्बरमणेरत्युष्णतया गन्तुमक्षमो वनेऽस्मिन्नेव किमपि देवतायतनं प्रविष्टो दीनाननं बहुतनयसमेतं स्थविरमहीसुरमेकमवलोक्य कुशलमुदितदयोऽहमपृच्छम् । कार्पण्यविवर्णवदनो महदाशापूर्णमानसोऽवोचदग्रजन्मा— महाभाग सुतानेतान्मातृहीनाननेकैरुपायै रक्षन्निदानीमस्मिन्कुदेशे भैक्ष्यं संपाद्य दददेतेभ्यो वसामि शिवालयेऽस्मिन् इति । 'भूदेव एतत्कटकाधिपती राजा कस्य देशस्य किन्नामधेयः किमत्रागमनकारणमस्य इति पृष्टोऽभाषत महीसुरः—सौम्य मत्तकालो नाम लाटेश्वरो देशस्यास्य पालयितुर्वीरकेतोस्तनयां वामलोचनां नाम तरुणीरत्नमसमानलावण्यं श्रावंश्रावमवधूतदुहितृप्रार्थनस्य तस्य नगरीमरौत्सीत्[1] । वीरकेतुरपि भीतो महदुपायनमिव तनयां मत्तकालायादात् । तरुणीलाभहृष्टचेता लाटपतिः 'परिणेया निजपुर एव' इति निश्चित्य गच्छन्निजदेशं प्रति संप्रति मृगयादरेणात्र वने सैन्यवासमकारयत् । कन्यासारणे[2]

देवेति । वनावनौ काननभूमौ । पातुमिच्छा पिपासा तयाकुलः । अम्बरमणिः सूर्यः । देवतायतनं मन्दिरम् । दीनं दैन्यव्याप्तमाननं यस्य । उदिता उत्पन्ना दया यस्य सः । कार्पण्यं कृपणस्य भावः । दैन्यमित्यर्थः । विवर्णं विगतवर्णं पाण्डु । महदाशेति प्रयोगश्चिन्त्यः । महति कार्ये याञ्चा [इति वायोऽयम् ।] अग्रजन्मा ब्राह्मणः । भैक्ष्यं भिक्षावृत्त्या संपादितमन्नादि । कटकस्य निवेशितसैन्यस्य । किं नामधेयं यस्येति बहुव्रीहिः । लाट इति देशनाम । तरुणीषु रत्नम् । 'जातौ जातौ यदुत्कृष्टं तद्रत्नमभिधीयते ।' इति । असमानमनुपमं लावण्यं सौन्दर्यं यस्य तत् । श्रावं श्रावमिति णमुलन्तमेतत् । असकृच्छ्रुत्वेत्यर्थः । 'आभीक्ष्ण्ये णमुल्' । अवधूता तिरस्कृता दुहितुः प्रार्थना तत्कृताभ्यर्थना येन । अरौत्सीदभियुयोज । मृगयादरेण । मृगयानुरोधेन । [कन्यायाः सारणे प्रापणे ।]

१ पाटलीं नाम नगरीम्. २ कन्यासारेण.

-नियुक्तो मानपालो नाम वीरकेतुमन्त्री मानधनश्चतुरङ्गबलसमन्वितोऽन्यत्ररचितशिबिरस्तं निजनाथावमानखिन्नमानसोऽन्तर्बिभेद इति । 'विप्रोऽसौ बहुतनयो विद्वान्निर्धनः स्थविरश्च दानयोग्यः' इति तस्मै करुणापूर्णमना रत्नमदाम् । परमाह्लादविकसिताननोऽभिहितानेकाशीः कुत्रचिदग्रजन्मा जगाम । अध्वश्रमखिन्नेन मया तत्र निरवेशि निद्रासुखम् । तदनु पश्चान्निगडितबाहुयुगलः स भूसुरः कशाघातचिह्नितगात्रोऽनेकनैस्त्रिंशिकानुयातोऽभ्येत्य माम् 'असौ दस्युः' इत्यदर्शयत् । परित्यक्तभूसुरा राजभटा रत्नावाप्तिप्रकारं मदुक्तमनाकर्ण्य भयरहितं मां गाढं नियम्य रज्जुभिरानीय कारागारम् 'एते तव सखायः' इति निगडितान्कांश्चिन्निर्दिष्टवन्तो मामपि निगडितचरणयुगलमकार्षुः । किंकर्तव्यतामूढेन निराशङ्केशानुभवेनावाचि मया—'ननु पुरुषा वीर्यपरुषाः, निमित्तेन केन निर्विशाथ कारावासदुःखं दुस्तरम् । यूयं वयस्या इति निर्दिष्टमेतैः किमिदम्' इति । तथाविधं मामवेक्ष्य भूसुरान्मया श्रुतं लाटपतिवृत्तान्तं व्याख्याय चोरवीराः पुनरवोचन्—महाभाग वीरकेतुमन्त्रिणो मानपालस्य किंकरा वयम् । तदाज्ञया लाटेश्वरमारणाय रात्रौ सुरङ्गाद्वारेण तदगारं प्रविश्य तत्र राजाभावेन विषण्णा बहुधनमपहृत्य महाटवीं प्राविशाम । अपरेद्युश्च पदान्वेषिणो राजानुचरा बहवोऽभ्येत्य धृतधनचयानस्मान्परितः परिवृत्य

सारेणेति पाठे कन्यैव सारो धनं तेन । 'सारो बले स्थिरांशे च मज्जि पुंसि जले धने' । इति मेदिनी । मान एव धनं यस्येति तथा । शिबिरं सैन्यवासस्थानम् । 'तळ' इति ख्यातम् । नाथः स्वामी राजा । बिभेद भेदं चकार । अभिहिता उच्चारिताः । दत्ता इति यावत् । अनेकाशिषो येन सः । निरवेशि उपभुक्तम् । अहं निद्रावशोऽभवम् । अस्वपमित्यर्थः । पश्चात्पृष्ठदेशे निगडितं बाहुयुगलं यस्येति तथा । दृढपश्चाद्बन्ध इत्यर्थः । कशायाः कशाया वा घात आघातो वा ताडनम् । नैस्त्रिंशिकाः खड्गधारिणः । दस्युश्चौरः । परित्यक्तो बन्धनान्मुक्तो भूसुरो यैस्ते । रत्नस्यावाप्तेः प्रकारम् । रज्जुभिर्दोरकैः । कारागारं बन्धनगृहम् । निगडितान्बद्धान् । किंकर्तव्यतायां तद्विषये मूढः । किं कर्तव्यमित्यजानतेत्यर्थः । वीर्येण पराक्रमेण परुषाः कठिनाः । निमित्तेन कारणेन । निर्विशथानुभवथ । व्याख्याय कथयित्वा । चोराश्च ते वीराश्च । घस्रा विरूपयः । अगारं गृहम् । विषण्णाः खिन्नाः । पदानि पादप्रतिमास्ता

दृढतरं बद्ध्वा निकटमानीय समस्तवस्तुशोधनवेलायामेकस्यानर्घ्यरत्नस्याभावेनास्मद्वधाय माणिक्यादानायास्मान्किलाशृङ्खलयन्' इति । श्रुतरत्नरत्नावलोकनस्थानोऽहम् 'इदं तदेव माणिक्यम्' इति निश्चित्य भूदेवदाननिमित्तां दुरवस्थामात्मनो जन्म नामधेयं युष्मदन्वेषणपर्यटनप्रकारं चाभाष्य समयोचितैः संलापैर्मैत्रीमकार्षम् । ततोऽर्धरात्रे तेषां मम च शृङ्खलाबन्धनं निर्भिद्य तैरनुगम्यमानो निद्रितस्य द्वाःस्थगणस्यायुधजालमादाय पुररक्षान्पुरतोऽभिमुखागतान्पटुपराक्रमलीलयाभिद्राव्य मानपालशिबिरं प्राविशम् । मानपालो निजकिंकरेभ्यो मम कुलाभिमानवृत्तान्तं तत्कालीनं विक्रमं च निशम्य मामार्चयत् । परेद्युर्मत्तकालेन प्रेषिताः केचन पुरुषा मानपालमुपेत्य 'मन्त्रिन्, मदीयराजमन्दिरे सुरङ्गया बहुधनमपहृत्य चोरवीरा भवदीयं कटकं प्राविशन् । तानर्पय । नो चेन्महाननर्थः संभविष्यति' इति क्रूरतरं वाक्यमब्रुवन् । तदाकर्ण्य रोषारुणितनेत्रो मन्त्री 'लाटपतिः कः, तेन मैत्री का, पुनरस्य वराकस्य सेवया किं लभ्यम्' इति तान्निरभर्त्सयत् । ते च मानपालेनोक्तं विप्रलापं मत्तकालाय तथैवाकथयन् । कुपितोऽपि लाटपतिर्दोर्वीर्यगर्वेणाल्पसैनिकसमेतो योद्धुमभ्यगात् । पूर्वमेव कृतरणनिश्चयो मानी मानपालः सन्नद्धयोधो युद्धकामो भूत्वा निःशङ्कं निर-

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अन्विष्यन्तीति पदान्वेषिणः । शोधनमन्वेषणम् । अनर्घ्यममूल्यम् । महामूल्यमित्यर्थः । माणिक्यस्य दानं यावत् । अशृङ्खलयञ्छृङ्खलाभिर्निगडितानकुर्वन् । श्रुतं रत्नस्य रत्नावलोकनस्य च स्थानं येन सः । भूदेवेति । विप्रदानाद्भूताम् । दुरवस्थां सङ्कटम् । नामधेयं नाम । युष्मच्छब्देन राजवाहनग्रहणम् । द्वारि तिष्ठन्ति ते द्वाःस्थास्तेषां गणतस्य । आयुधजालं समूहम् । पुररक्षान्पुररक्षणनियुक्तपुरुषान् । अभिद्राव्य प्रपलाय्य । तत्काले भवं तत्कालीनम् । भवदीयं युष्माकम् । रोषेणारुणिते नेत्रे यस्य तथा । वराकस्य नीचस्य । निरभर्त्सयद्धिक्चकार । विप्रलापं विरोधोक्तिम् । दोर्वीर्यं भुजबलम् । सैनिका योद्धारः । कृतरणनिश्चयः कृतयुद्धव्यवसायः । सन्नद्धाः सज्जाः । वर्मिता इति

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१ आयुधजालम्.

गात् । अहमपि सबहुमानं मन्त्रिदत्तानि बहुलतुरङ्गमोपेतं चतुरसारथिं रथं च दृढतरं कवचं मदनुरूपं चापं च विविधबाणपूर्णं तूणीरद्वयं रणसमुचितान्यायुधानि गृहीत्वा युद्धसन्नद्धो मदीयबलविश्वासेन रिपूद्धरणोद्युक्तं मन्त्रिणमन्वगाम् । परस्परमत्सरेण तुमुलसङ्गरकरमुभयसैन्यमतिक्रम्य समुल्लसद्भुजाटोपेन बाणवर्षं तदङ्गे विमुञ्चन्नरातिन्प्राहरम् । ततोऽतिरयतुरङ्गमं मद्रथं तन्निकटं नीत्वा शीघ्रलङ्घनोपेततदीयरथोऽहमरातेः शिरःकर्तनमकार्षम् । तस्मिन्पतिते तदवशिष्टसैनिकेषु पलायितेषु नानाविधहयगजादिवस्तुजातमादाय परमानन्दसन्नतो मन्त्री ममानेकविधां संभावनामकार्षीत् । मानपालप्रेषितात्तदनुचरादेतमखिलमुदन्तजातमाकर्ण्य सन्तुष्टमना राजाभ्युद्गतो मदीयपराक्रमे विस्मयामनः समहोत्सवममात्यबान्धवानुमत्या शुभदिने निजतनयां मह्यमदात् । ततो यौवराज्याभिषिक्तोऽहमनुदिनमाराधितमहीपालचित्तो वामलोचनयानया सह नानाविधं सौख्यमनुभवन्भवद्विरहवेदनाशल्यसुलभवैकल्यहृदयः सिद्धादेशेन सुहृज्जनावलोकनफलं प्रदेशं महाकालनिवासिनः परमेश्वरस्याराधनायाद्य पत्नीसमेतः समागतोऽस्मि । भक्तवत्सलस्य गौरीपतेः कारुण्येन त्वत्पदारविन्दसन्दर्शनानन्दसन्दोहो मयालब्धः' इति ।

तन्निशम्याभिनन्दितपराक्रमो राजवाहनस्तन्निरपराधदण्डे दैवमुपा-

यावत् । योधा यस्य सः । [बहुलैः महाकायैः तुरङ्गमैरुपेतम् ।] चतुरसारथिमिति बहुव्रीहिः । कवचं वर्म । 'चिलखत' इति भाषायाम् । तूणीर इषुधिः । 'भाता' इति ख्यातः । उद्धरणमुच्छेदः । तुमुलः सङ्कुलः सङ्गरो युद्धम् । समुल्लसन्त्यो भ्राजमाने । भुजे बाहू तयोः आटोपो गर्वः । बाणानां वर्षो वृष्टिः । अरातीञ्छत्रून् । अतिरया वेगवन्तस्तुरङ्गमा यस्य तम् । शीघ्रं लङ्घनमाक्रमणं तेन उपेतः प्राप्तः तस्येयं तदीयो रथो येन । तद्रथं गत्वेत्यर्थः । सन्नतो युक्तः । संभावनां सत्कारम् । अभ्युद्गतः सम्मानार्थं प्रत्युद्यातः । युवा चासौ राजा चेति युवराजः । तस्य भावः । आराधितं सन्तोषितम् । शल्यं शङ्कुम् । विकलस्य भावो वैकल्यं विह्वलत्वम् । भवतो विरहस्तस्य वेदना एव शल्यानि तेभ्यः सुलभं वैकल्यं यस्य तादृक् हृदयं यस्य । महाकालेत्याख्यस्थले निवसतीति तम् । सन्दोहोऽतिशयः । तन्निति । निशम्य श्रुत्वा । अभिनन्दितः स्तुतः पराक्रमो येन । दण्डः कारावासादिरूपः ।

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१ वसुमतिबहुल॰. २ तदावशिष्ट. ३ सभृतः.

लभ्य तस्मै क्रमेणात्मचरितं कथयामास । तस्मिन्नवसरे पुरतः पुष्पोद्भवं विलोक्य ससंभ्रमं निजनिटिलतटस्पृष्टचरणाङ्गुलिमुदञ्जलिममुं गाढमालिङ्ग्यानन्दवाष्पसङ्कुलसंफुल्ललोचनः 'सौम्य सोमदत्त, अयं स पुष्पोद्भवः' इति तस्मै तं दर्शयामास । तौ च चिरविरहदुःखं विसृज्यान्योन्यालिङ्गनसुखमन्वभूताम् । ततस्तस्यैव महीरुहस्य च्छायायामुपविश्य राजा सादरहासमभाषत—'वयस्य, भूसुरकार्यं करिष्णुरहं मित्रगणो विदितार्थः सर्वथान्तरायं करिष्यतीति निद्रितान्भवतः परित्यज्य निरगाम् । तदनु प्रबुद्धो वयस्यवर्गः किमिति निश्चित्य मदन्वेषणाय कुत्र गतवान् । भवानेकाकी कुत्र गतः' इति । सोऽपि ललाटतटचुम्बदञ्जलिपुटः सविनयमलपत्—

इति श्रीदण्डिनः कृतौ दशकुमारचरिते सोमदत्तचरितं नाम तृतीय उच्छ्वासः ।

चतुर्थोच्छ्वासः ।

देव महीसुरोपकारायैव देवो गतवानिति निश्चित्यापि देवेन गन्तव्यं देशं निर्णेतुमशक्नुवानो मित्रगणः परस्परं वियुज्य दिक्षु देवमन्वेष्टुमगच्छत् । अहमपि देवस्यान्वेषणाय महीमटन्कदाचिदम्बरमध्यगतस्याम्बरमणेः किरणमसहिष्णुरेकस्य गिरितटमहीरुहस्य प्रच्छायशीतले तले क्षणमुपाविशम् । मम पुरोभागे दिनमध्यसङ्कुचितसर्वावयवां कूर्माकृतिं मानुषच्छायां निरीक्ष्योन्मुखो गगनतलान्महारयेण

उपालभ्य गर्हित्वा । निजं निटिलं ललाटं तस्य तटेन स्पृष्टः चरणयोरङ्गुल्यो येन तम् । आनन्दस्य वाष्पाणि तैः संकुले पूर्णे संफुल्ले च लोचने यस्य । अन्तरायं विघ्नम् । ललाटतटं चुम्बद् अञ्जलिपुटं यस्य । अलपद्भाषे ॥

इति श्रीदशकुमारचरितपूर्वपीठिकाटीकायां पददीपिकाभिधायां तृतीय उच्छ्वासः ।

देवेति । [अशक्नुवानः अत्र आत्मनेपदं चिन्त्यम् । यद्वा 'ताच्छील्यवयोवचनशक्तिषु चानश्' इति चानश् ।] अम्बरमणेः सूर्यस्य । दिनमध्येन सङ्कुचिताः सर्वेऽवयवा यस्याः सा । [कूर्मस्येवाकृतिर्यस्याः सा ताम् ।] वीतसंज्ञं नष्टचेष्टम् ।

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१ गन्ता.

पतन्तं पुरुषं कञ्चिदन्तराल एव दयोपनतहृदयोऽहमवलम्ब्य शनैरवनितले निक्षिप्य दूरापातवीतसंज्ञं तं शिशिरोपचारेण विबोध्य शोकातिरेकेणोद्गतबाष्पलोचनं तं भृगुपतनकारणमपृच्छम् । सोऽपि कररुहैरश्रुकणानपनयन्नभाषत— सौम्य मगधाधिनाथामात्यस्य पद्मोद्भवस्यात्मसंभवो रत्नोद्भवो नामाहम् । वाणिज्यरूपेण कालयवनद्वीपमुपेत्य कामपि वणिक्कन्यकां परिणीय तया सह प्रत्यागच्छन्नम्बुधौ तीरस्यानतिदूर एव प्रवहणस्य मग्नतया सर्वेषु निमग्नेषु कथं कथमपि दैवानुकूल्येन तीरभूमिमभिगम्य निजाङ्गनावियोगदुःखार्णवे प्लवमानः कस्यापि सिद्धतापसस्यादेशादरेण षोडश हायनानि कथंचिन्नीत्वा दुःखस्य पारमनवेक्षमाणो गिरिपतनमकार्षम् इति । तस्मिन्नेवावसरे किमपि नारीकूजितमश्रावि— न खलु समुचितमिदं यत्सिद्धादिष्टे पतितनयमिलने विरहमसहिष्णुर्वैश्वानरं विशसि इति । तन्निशम्य मनोविदितजनकभावं तमवादिषम्— तात भवते विज्ञापनीयानि बहूनि सन्ति । भवतु । पश्चादखिलमाख्यातव्यम् । अधुना नारीकूजितमनुपेक्षणीयं मया । क्षणमात्रमत्र भवता स्थीयताम् इति । तदनु सोऽहं त्वरया किंचिदन्तरमगमम् । तत्र पुरतो भयङ्करज्वालाकुलहुतभुगवगाहनसाहसिकां मुकुलिताञ्जलिपुटां वनितां कांचिदवलोक्य ससंभ्रममनलादपनीय कूजन्त्या वृद्धया सह मत्पितुरभ्यर्णमभिगमय्य स्थविरामवोचम्— वृद्धे भवत्यौ कुत्रत्ये । कान्तारे निमित्तेन केन दुरवस्थानुभूयते । कथ्यताम् इति । सा सगद्गदमवादीत्— पुत्र कालयवनद्वीपे कालगुप्तनाम्नो

विबोध्य प्रकृतिमापाद्य । अतिरेकोऽतिशयः । भृगोः पतनस्य कारणं हेतुम् । कररुहैर्नखैः । प्रवहणस्य पोतस्य । कथं कथमपि महतायासेन । अङ्गना भार्या । तस्या वियोगदुःखमेवार्णवस्तस्मिन् । हायनानि वत्सरान् । कूजितं शब्दः । सिद्धेनादिष्टे कथिते । वैश्वानरं वह्निम् । मनसा विदितो जनकभावो यस्य तम् । विज्ञापनीयानि विज्ञापयितुं योग्यानि । ज्वालाभिराकुलो व्याप्तो यो हुतभुगग्निस्तत्रावगाहनं प्रवेशः तदेव साहसं यत्रास्तीति तामित्यर्थः । कूजन्त्या विलपन्त्या । अभ्यर्णे समीपम् । अभिगमय्य प्रापय्य । णिजन्ताल्ल्यप् । कुत्रत्ये कुत आगते । दुरवस्था सव्यसनिता । सगद्गदं गद्गदस्वरेण ।

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१ अम्बुतीरस्य.

वणिजः कस्यचिदेषा सुता सुवृता नाम रत्नोद्भवेन निजकान्तेना-गच्छन्ती जलधौ मग्ने प्रवहणे निजधात्र्या मया सह फलकमेकमवलम्ब्य दैवयोगेन कूलमुपेता आसन्नप्रसवसमया कस्यांचिदटव्यामात्मजमसूत। मम तु मन्दभाग्यतया बाले वनमातङ्गेन गृहीते मद्द्वितीया परिभ्रमन्ती 'षोडशवर्षानन्तरं भर्तृपुत्रसङ्गमो भविष्यति' इति सिद्धवाक्यविश्वासादेकस्मिन्पुण्याश्रमे तावन्तं समयं नीत्वा शोकमपारं सोढुमक्षमा समुज्ज्वलिते वैश्वानरे शरीरमाहुतीकर्तुमुद्युक्तासीत्' इति। तदाकर्ण्य निजजननीं ज्ञात्वा तामहं दण्डवत्प्रणम्य तस्मै मदुदन्तमखिलमाख्याय धात्रीभाषणफुल्लवदनं विस्मयविकसिताक्षं जनकमदर्शयम्। पितरौ तौ साभिज्ञानमन्योन्यं ज्ञात्वा मुदितान्तरात्मानौ विनीतं मामानन्दाश्रुवर्षेणाभिषिच्य गाढमाश्लिष्य शिरस्युपाघ्राय कस्यांचिन्महीरुहच्छायायामुपाविशताम्। 'कथं निवसति महीवल्लभो राजहंसः' इति जनकेन पृष्टोऽहं तस्य राज्यच्युतिं त्वदीयजननं सकलकुमारावाप्तिं तव दिग्विजयारम्भं भवतो मातङ्गानुयानमस्माकं युष्मदन्वेषणकारणं सकलमभ्यधाम्। ततस्तौ कस्यचिदाश्रमे मुनेरस्थापयम्। ततो देवस्यान्वेषणपरायणोऽहमखिलकार्यनिमित्तं वित्तं निश्चित्य भवदनुग्रहाल्लब्धस्य साधकत्वस्य साहाय्यकरणदक्षं शिष्यगणं निष्पाद्य विन्ध्यवनमध्ये पुरातनपत्तनस्थानान्युपेत्य विविधनिधिसूचकानां महीरुहाणामधोनिक्षिप्तान्वसुपूर्णान्कलशान्सिद्धाञ्जनेन ज्ञात्वा रक्षिषु परितः स्थितेषु खनन-

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आसन्नः प्राप्तः प्रसवस्य समयो यस्याः सा। वनमातङ्गेन वन्यकरिणा। अहं द्वितीया सहायभूता यस्याः सा। तावन्तं तत्परिमाणकं समयं षोडशाब्दान्। अक्षमासमर्था। दण्डः काष्ठदण्डस्तेन तुल्यं दण्डवत् धात्र्या यद्भाषणं तेन फुल्लमानन्दविकसितं हृदयं यस्य तम्। साभिज्ञानमन्योन्यप्रत्यभिज्ञादर्शकचिह्नानि दृष्ट्वा पृष्ट्वा च। मुदितो हृष्टोऽन्तरात्मा ययोस्तौ। विनीतं प्रश्रयावनतम्। च्युतिर्भ्रंशः। परायणस्तत्परः। दक्षश्चतुरः। सिद्धाञ्जनेन सिद्धादिष्टेन दत्तेन चाञ्जनेन। खनननसाधनैः

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१ अमन्दाश्रु. २ परतः.

साधनैरुत्पाट्य दीनारानसंख्यान्राशीकृत्य तत्कालागतमनतिदूरे निवेशितं वणिक्कटकं कंचिदभ्येत्य तत्र बलिनो बलीवर्दान्गोणीश्च क्रीत्वान्यद्रव्यमिषेण वसु तद्गोणीसंचितं[1] तैरुह्यमानं शनैः कटकमनयम् । तदधिकारिणा चन्द्रपालेन केनचिद्वणिक्पुत्रेण विरचितसौहृदोऽहममुनैव साकमुज्जयिनीमुपाविशम् । मत्पितरावपि तां पुरीमभिगमय्य सकलगुणनिलयेन बन्धुपालनाम्ना चन्द्रपालजनकेन नीयमानो मालवनाथदर्शनं विधाय तदनुमत्या गूढवसतिमकरवम् । ततः काननभूमिषु भवन्तमन्वेष्टुमुद्युक्तं मां परममित्रं बन्धुपालो निशम्यावदत्—'सकलं धरणीतलमपारमन्वेष्टुमक्षमो भवान्मनोग्लानिं विहाय तूष्णीं तिष्ठतु । भवन्नायकालोकनकारणं शुभशकुनं निरीक्ष्य कथयिष्यामि' इति । तल्लपितामृताश्वासितहृदयोऽहमनुदिनं तदुपकण्ठवर्ती कदाचिदिन्दुमुखीं नवयौवनावलीढावयवां नयनचन्द्रिकां बालचन्द्रिकां नाम तरुणीरत्नं वणिङ्मन्दिरलक्ष्मीं मूर्तामिवावलोक्य तदीयलावण्यावधूतधीरभावो लतान्तबाणबाणलक्ष्यतामयासिषम् । चकितबालकुरङ्गलोचना सापि कुसुमसायकसायकायमानेन कटाक्षवीक्षणेन मामसकृन्निरीक्ष्य मन्दमारुतान्दोलिता लतेवाकम्पत । मनसाभिमुखैः समाकुञ्चितै राग-

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खनित्रादिभिः । दीनारानेतत्संज्ञकनाणकान् । वणिक्कटकं वणिक्समाजम् । बलीवर्दान्वृषभान् । गोणीर्धान्यावपनानि । 'जानपदकुण्डगोण—' इति ङीप् आवपनार्थे । अन्यद्रव्यमिषेणान्यद्रव्यमिति कथयित्वा । अभिगमय्य प्रापय्य । निलयो गृहं वासस्थानम् । न विद्यते पारोऽन्तो यस्य तत् । ग्लानिं हर्षक्षयं निर्वेदम् । तस्या लपितं भाषितमेवामृतं तेनाश्वासितं हृदयं यस्य । उपकण्ठवर्ती समीपवर्ती । नवयौवनेन अवलीढा व्याप्ता अवयवा यस्यास्ताम् । मूर्तां मूर्तिमतीम् । तदीयेति । तस्या लावण्येन सौन्दर्येणावधूतश्चालितो धीरभावो धैर्यं यस्यैतादृशः । लतान्ता बाणा यस्य स लतान्तबाणः कामस्तस्य बाणास्तेषां लक्ष्यतां शरव्यत्वम् । लावण्यवतीं तां दृष्ट्वा कामबाणैर्विद्धोऽभवमिति तात्पर्यार्थः । चकितो भीतो यः बालकुरङ्गस्तस्येव लोचने यस्याः । बालशब्देनातिकातरत्वमतिलोलत्वं च नयनयोर्दर्शितम् । कुसुमानि सायका यस्य स कामस्तस्य सायक इवाचरतीति तथा तेन । कटाक्षवीक्षणेन चेष्टाविशेषेणापाङ्गदर्शनेन । असकृद्वारंवारम् । आंदोलिता कम्पिता । मनसा अकथयदिति सम्बन्धः । रागश्च लज्जा च तयोरन्तराले मध्ये वर्तन्ते इति तैः ।

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१ संचितम्.

लज्जान्तरालवर्तिभिरपाङ्गवर्तिभिरीक्षणविशेषैर्निजमनोवृत्तिमकथयत् । चतुरगूढचेष्टाभिरस्या मनोनुरागं सम्यग्ज्ञात्वा सुखसंगमोपायमचिन्तयम् । अन्यदा बन्धुपालः शकुनैर्भवद्गतिं प्रेक्षिष्यमाणः पुरोपान्तविहारवनं मया सहोपेत्य कस्मिंश्चिन्महीरुहे शकुन्तवचनानि शृण्वन्नतिष्ठत् । अहमुत्कलिकाविनोदपरायणो वनान्तरे परिभ्रमन्सरोवरतीरे चिन्ताक्रान्तचित्तां दीनवदनां मन्मनोरथैकभूमिं बालचन्द्रिकां व्यलोकयम् । तस्याः ससंभ्रमप्रेमलज्जाकौतुकमनोरमं लीलाविलोकनसुखमनुभवन्सुदत्या वदनारविन्दे विषण्णभावं मदनकदनखेदानुभूतं ज्ञात्वा तन्निमित्तं ज्ञास्यँल्लीलया तदुपकण्ठमुपेत्यावोचिषम्—'सुमुखि, तव मुखारविन्दस्य दैन्यकारणं कथय' इति । सा रहस्यसंजातविश्रम्भतया विहाय लज्जामये शनैरभाषत—'सौम्य मानसारो मालवाधीश्वरो वार्द्धकस्य प्रबलतया निजनन्दनं दर्पसारमुज्जयिन्यामभ्यषिञ्चत् । स कुमारः सप्तसागरपर्यन्तं महीमण्डलं पालयिष्यन्निजपैतृष्वस्रेयावुद्दण्डकर्माणौ चण्डवर्मदारुवर्माणौ धरणीभरणे नियुज्य तपश्चरणाय राजराजगिरिमभ्यगात् । राज्यं सर्वमसपत्नं शासति चण्डवर्मणि दारुवर्मा मातुलाग्रजन्मनोः शासनमतिक्रम्य

अपाङ्गयोर्नयनप्रान्तयोर्वर्तन्ते तैः । 'साङ्गभङ्गिभिः' इति पाठेऽङ्गभङ्गिभिः विकृतिभिः । 'व्याजच्छलनिभे भङ्गिः' इति रभसः । विशेषावस्थानशोभिभिरित्यर्थः । मनोवृत्तिं मनोव्यापारम् । अभिलाषमिति यावत् । अनुरागं प्रीतिम् । अन्यदेकस्मिन्काले । 'गतिर्मार्गे दशायां च ज्ञाने यात्राभ्युपाययोः । नाडीव्रणसरण्यां च' इति विश्वः । उपान्ते समीपे । विहारवनं क्रीडोद्यानम् । शकुन्ताः पक्षिणः । उत्कलिकोत्कण्ठा । चिन्तयाक्रान्तं पर्याकुलं चित्तं यस्याः । दीनवदनां विषण्णमुखीम् । एकभूमिं मुख्यस्थानम् । संभ्रमणसहितं ससंभ्रमं यत् प्रेम च लज्जा च कौतुकं च तैर्मनोहरम् । लीलया लीलानां वा विलोकनं तस्य सुखम् । मदनकदनं उन्माथस्तस्मात्खेदः तस्मादनुभूतम् । उपकण्ठं समीपम् । रहस्यविषये संजात उत्पन्नो विश्रम्भः तत्तया । वार्द्धकस्य जरायाः । पैतृष्वस्रेयौ पितुः स्वसायास्तनयौ । 'मातृपितृभ्यां स्वसा' इति स्वसुः सस्य षत्वम् । उद्दण्डं घोरं कर्म ययोः । चण्डवर्मदारुवर्मेति नामनी । धरणीभरणे पृथ्वीभरे । राज्य इत्यर्थः । राजराजः कुबेरस्तस्य गिरिः कैलासः । असपत्नं निर्जितशत्रुम् । निष्कण्टकमिति यावत् । शासति सति । मातुलो मातुर्भ्राता

१ साङ्गवर्तिभिः—भङ्गिभिः. २ वनान्ते.

पारदार्यपरद्रव्यापहरणादि दुष्कर्म कुर्वाणो मन्मथसमानस्य भवतो लावण्यायत्तचित्तां मामेकदा विलोक्य कन्यादूषणदोषं दूरीकृत्य बलात्कारेण रन्तुमुद्युङ्क्ते । तच्चिन्तया दैन्यमगच्छम्' इति । तस्या मनोगतं, मयि रागोद्रेकं, मन्मनोरथसिद्ध्यन्तरायं च निशम्य बाष्पपूर्णलोचनां तामाश्वास्य दारुवर्मणो मारणोपायं च विचार्य वल्लभामवोचम्—तरुणि भवदभिलाषिणं दुष्टहृदयमेनं निहन्तुं मृदुरुपायः कश्चिन्मया चिन्त्यते । यक्षः कश्चिदधिष्ठाय बालचन्द्रिकां निवसति । तदाकारसंपदाशाशृङ्खलितहृदयो यः संबन्धयोग्यः साहसिको रतिमन्दिरे तं यक्षं निर्जित्य तयाएकसखीसमेतया मृगाक्ष्या संलापामृतसुखमनुभूय कुशली निर्गमिष्यति, तेन चक्रवाकसंशयाकारपयोधरा विवाहनीयेति सिद्धेनैकेनावादि इति पुरजनस्य पुरतो भवदीयैः सत्यवाक्यैर्जनैरसकृत्कथनीयम् । तदनु दारुवर्मा वाक्यानीत्थंविधानि श्रावंश्रावं तूष्णीं यदि भिया स्थास्यति तर्हि वरम् । यदि वा दौर्जन्येन त्वया सङ्गममङ्गीकरिष्यति तदा स भवदीयैरित्थं वाच्यः—सौम्य दर्पसारवसुधाधिपामात्यस्य भवतोऽस्मन्निवासे साहसकरणमनुचितम् । पौरजनसाक्षिकं भवन्मन्दिरमानीतया तोयजाक्ष्या सह क्रीडन्नायुष्मान्यदि भविष्यसि तदा परिणीय तरुणीं मनोरथान्निर्विश इति । सोऽप्येतदङ्गीकरिष्यति । त्वं सखीवेषधारिणा मया सह तस्य मन्दिरं गच्छ । अहमेकान्तनिकेतने मुष्टिजानुपादाघातैस्तं रभसान्निहत्य पुनरपि वयस्यामिषेण भवतीमनु निःशङ्कं निर्ग-

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अग्रजन्मा ज्यायान्भ्राता च तयोः । 'मातुर्डुलच्–', 'पितृव्यमातुल–' इति निपातः । शासनमतिक्रम्य तन्निदेशमतिक्रम्य । उल्लङ्घयेत्यर्थः । पारदार्यं परदाराभिमर्शः । मन्मथः कामः । मनो मथ्नातीति मन्मथः । आयत्तमधीनम् । रागोद्रेकं प्रीत्यतिशयम् । मृदुः कोमलः पेशलः । 'अधिशीङ्स्थासां कर्म' इति कर्मत्वम् । तस्या आकारसंपदः शोभनाकृतेराशा तया शृङ्खलितं हृदयं यस्य सः । साहसिकः साहसं कर्तुमुद्यतः । सत्यवाक्यैः आप्तैरित्यर्थः । श्रावंश्रावं श्रुत्वा श्रुत्वा । णमुल् । तोयजं कमलम् । निर्विशोपभुङ्क्ष्व । निकेतने गृहे । रभसाद्वेगेन ।

मिष्यामि । तदेनमुपायमङ्गीकृत्य विगतसाध्वसलज्जा भवज्जनकजननीसहोदराणां पुरत आवयोः प्रेमातिशयमाख्याय सर्वथास्मत्परिणयकरणेताननुनयेः । तेऽपि वंशसंपल्लावण्याढ्याय यूने मह्यं त्वां दास्यन्त्येव । दारुवर्मणो मारणोपायं तेभ्यः कथयित्वा तेषामुत्तरमाख्येयं मह्यम्' इति । सापि किंचिदुत्फुल्लसरसिजानना मामब्रवीत्—सुभग क्रूरकर्माणं दारुवर्माणं भवानेव हन्तुमर्हति । तस्मिन्हते सर्वथा युष्मन्मनोरथः फलिष्यति । एवं क्रियताम् । भवदुक्तं सर्वमहमपि तथा करिष्ये इति मामसकृद्विवृत्तवदना विलोकयन्ती मन्दं मन्दमगारमगात् । अहमपि बन्धुपालमुपेत्य शकुनज्ञात्तस्मात् त्रिंशद्दिवसानन्तरमेव भवत्सङ्गः संभविष्यति इत्यशृणवम् । तदनु मदनुगम्यमानो बन्धुपालो निजावासं प्रविश्य मामपि निलयाय विससर्ज । मन्मायोपायवागुरापाशलग्नेन दारुवर्मणा रतिमन्दिरे रन्तुं समाहूता बालचन्द्रिका तं गमिष्यन्ती दूतिकां मन्निकटमभिप्रेपितवती । अहमपि मणिनूपुरमेखलाकङ्कणकटकताटङ्कहारक्षौमकज्जलं वनितायोग्यं मण्डनजातं निपुणतया तत्तत्स्थानेषु निक्षिप्य सम्यगङ्गीकृतमनोज्ञवेषो वल्लभया तया सह तदागारद्वारोपान्तमगच्छम् । द्वाःस्थकथितास्मदागमनेन सादरं विहिताभ्युद्गतिना तेन द्वारोपान्तनिवारिताशेषपरिवारेण मदन्विता बालचन्द्रिका संकेतागारमनीयत । नगरव्याकुलां यक्षकथां परीक्षितुं नागरीकजनोपि कुतूहलेन दारुवर्मणः प्रतीहारभूमिमगमत् । विवेकशून्य-

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अनुनयेस्तोषयेः । लिङ् । वंशसंपच्च लावण्यं च ताभ्यामाढ्याय युक्ताय संपन्नाय वा । किंचिदुत्फुल्लं यत्सरसिजं कमलं तद्वदानने यस्याः । अलुक्समासः । विवृत्तं परावृत्तं वदनं मुखं यस्याः सा । अगारं गृहम् । निलयाय । गृहं गन्तुमित्यर्थः । 'तुमर्थाच्च भाववचनात्' इति चतुर्थी । मम मायोपायः कपटयुक्तिः स एव वागुरा बन्धनं तस्याः पाशलग्नेन । नूपुरो मञ्जीरः पादभूषणम् । मेखला काञ्चीदाम कटिभूषणम् । कंकणं कटकं च हस्तभूषणे । ताटङ्कं कर्णभूषणम् । क्षौमं दुकूलम् । तत्तत्स्थानेषु योग्यस्थानेषु । विहिताभ्युद्गतिर्येन । नगरव्याकुलां पुरप्रसृताम् । परीक्षमिति प्रयोगप्रमादः । परीक्षमाण इति वक्तव्यम् । कुतूहलेन कौतुकेन । प्रतीहारभूमिं द्वार-

मतिरसौ रागातिरेकेण रत्नखचितहेमपर्यङ्के हंसतूलगर्भशयनमानीय तरुणीं तस्यै मह्यं तमिस्रासम्यगनवलोकितपुंभावाय मनोरमस्त्रीवेषाय च चामीकरमणिमयमण्डनानि सूक्ष्माणि चित्रवस्त्राणि कस्तूरिकामिलितं हरिचन्दनं कर्पूरसहितं ताम्बूलं सुरभीणि कुसुमानीत्यादिवस्तुजातं समर्प्य मुहूर्तद्वयमात्रं हासवचनैः संलपन्नतिष्ठत् । ततो रागान्धतया सुमुख्यालिङ्गने मतिं व्यधत्त । रोषारुणितोऽहमेनं पर्यङ्कतलान्निःशङ्को निपात्य मुष्टिजानुपादाघातैः प्राहरम् । नियुद्धरभसविकलमलंकारं पूर्ववन्मेलयित्वा भयकम्पितां नताङ्गीमुपलालयन्मन्दिराङ्गणमुपेतः साध्वसकम्पित इवोच्चैरकूजमहम्—'हा बालचन्द्रिकाधिष्ठितेन घोराकारेण यक्षेण दारुवर्मा निहन्यते । सहसा समागच्छत पश्यतेमम्' इति । तदाकर्ण्य मिलिता जनाः समुद्यद्बाष्पा हाहानिनादेन दिशो बधिरयन्तः बालचन्द्रिकामधिष्ठितं यक्षं बलवन्तं शृण्वन्नपि दारुवर्मा मदान्धस्तामेवायाचत । तदसौ स्वकीयेन कर्मणा निहतः । किं तस्य विलापेन इति मिथो लपन्तः प्राविशन् । कोलाहले तस्मिंश्चटुललोचनया सह नैपुण्येन सहसा निर्गतो निजावासमगाम् । ततो गतेषु कतिपयदिनेषु पौरजनसमक्षं सिद्धादेशप्रकारेण विवाह्य तामिन्दुमुखीं पूर्वसंकल्पितान्सुरतविशेषान्यथेष्टमन्वभूवम् । बन्धुपालशकुननिर्दिष्टे दिवसेऽस्मान्निर्गत्य पुराद्बहिर्वर्तमानो नेत्रोत्सवकारि भवदवलोकनसुखमप्यनुभवामि' इति))

प्रदेशम् । विवेकेन शून्या रहिता मतिर्यस्य । हंसतूलो गर्भे यस्य तत् । तमिस्रा तामसी रात्रिस्तस्यामनवलोकितो न दृष्टः पुंभावः पुंस्त्वं यस्य तस्मै । चामीकरं सुवर्णम् । 'चामीकरं जातरूपम्' इत्यमरः । मणयश्च तेषां विकाराः चामीकरमणिमयानि मण्डनानि । मण्डनान्यलंकारान् । चित्राणि रमणीयानि । मुहूर्तो द्वादशक्षणावधिः कालः । 'नियुद्धं बाहुयुद्धेऽथ' इत्यमरः । मेलयित्वा स्थाने स्थाने पर्यवस्थाप्य । उपलालयन्सान्त्वयन् । अङ्गणमजिरम् । साध्वसं भयम् । अकूजमाक्रोशं कृतवान् । घोर आकारो यस्य । समुद्यन्ति बाष्पाणि येषां ते । हाहानिनादेन हा हा इति शब्देन ।

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१ रुचिरं वस्तुजातम्. २ ०स्वीकृच्चग्रहणे. ३ अहह.

एवं मित्रवृत्तान्तं निशम्याम्लानमानसो राजवाहनः स्वस्य च सोमदत्तस्य च वृत्तान्तमस्मै निवेद्य सोमदत्तम् 'महाकालेश्वराराधनानन्तरं भवद्वल्लभां सपरिवारां निजकटकं प्रापय्यागच्छ' इति नियुज्य पुष्पोद्भवेन सेव्यमानो भूस्वर्गायमानमवन्तिकापुरं विवेश । तत्र 'अयं मम स्वामिकुमारः' इति बन्धुपालादये बन्धुजनाय कथयित्वा तेन राजवाहनाय बहुविधां सपर्यां कारयन्सकलकलाकुशलो महीसुरवर इति पुरि प्रकटयन्पुष्पोद्भवोऽमुष्य राज्ञो मज्जनभोजनादिकमनुदिनं स्वमन्दिरे कारयामास ।

इति श्रीदण्डिनः कृतौ दशकुमारचरिते पुष्पोद्भवचरितं नाम चतुर्थ उच्छ्वासः ।

पञ्चमोच्छ्वासः ।

अथ मीनकेतनसेनानायकेन मलयगिरिमहीरुहनिरन्तरावासिभुजंगमभुक्तावशिष्टेनेव सूक्ष्मतरेण धृतहरिचन्दनपरिमलभरेणेव मन्दगतिना दक्षिणानिलेन वियोगिहृदयस्थं मन्मथानलमुज्ज्वलयन्, सहकारकिसलयमकरन्दास्वादनरक्तकण्ठानां मधुकरकल-

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दिशो बधिरयन्त उच्चैराक्रोशन्तः । चटुले चपले । एवमिति । निजकटकं स्ववासस्थानम् । भुवि स्वर्ग इव भवति तम् । सपर्या पूजा सत्कारं वा । प्रकटयन्प्रथयन्, मज्जनं स्नानम् ।

इति श्रीदशकुमारचरितपूर्वपीठिकाटीकायां पददीपिकाभिधायां चतुर्थ उच्छ्वासः ।

अथेति । मीनो मत्स्यः केतनो ध्वजो यस्य । काम इत्यर्थः । तस्य सेनाया नायकोऽग्रवीरः । सेनापतिरित्यर्थः । दक्षिणानिलस्यात्युद्दीपकत्वान्नायक इत्युक्तिः । मलय एतत्संज्ञको दक्षिणदेशवर्ती कोऽपि गिरिः । निरन्तरं निबिडमित्यर्थः । सर्पा वाताशिन इत्यनिलस्य भुक्तत्वम् । अनिलः सूक्ष्मतरोऽल्पोऽतीव मन्दः । मन्दत्वे पूर्वभूपदं हेतुः । एवमुत्तरत्रापि । धृतहरीति मन्दगतित्वे हेतुभूतम् । परिमल आमोदः । यो भाराक्रान्तः स मन्दं यातीति स्वभावोक्तिः । अनिलो वायुः । मन्मथानलं कामाग्निम् । उज्ज्वलयन्दीप्तं कुर्वन् । उज्ज्वलयन्, वाचालयन्नि-

कण्ठानां काकलीकलकलेन दिक्चक्रं वाचालयन्, मानिनीमानसोत्कलिकामुपनयन्, माकन्दसिन्दुवाररक्ताशोककिंशुकतिलकेषु कलिकामुपपादयन्, मदनमहोत्सवाय रसिकमनांसि समुल्लासयन् वसन्तसमयः समाजगाम। तस्मिन्नतिरमणीये कालेऽवन्तिसुन्दरी नाम मानसारनन्दिनी प्रियवयस्यया बालचन्द्रिकया सह नगरोपान्तरम्योद्याने विहारोत्कण्ठया पौरसुन्दरीसमवायसमन्विता कस्यचिच्चूतपोतकस्य च्छायाशीतले सैकततले गन्धकुसुमहरिद्राक्षतचीनाम्बरादिनानाविधेन परिमलद्रव्यनिकरेण मनोभवमर्चयन्ती रेमे। तत्र रतिप्रतिकृतिमवन्तिसुन्दरीं द्रष्टुकामः काम इव वसन्तसहायः पुष्पोद्भवसमन्वितो राजवाहनस्तदुपवनं प्रविश्य तत्र तत्र मलयमारुतान्दोलितशाखानिरन्तरसमुद्भिन्नकिसलयकुसुमफलसमुल्लसितेषु रसालतरुषु कोकिलकुलकीरालिमधुकराणामालापाञ्श्रावंश्रावं किंचिद्विकसदिन्दीवरकह्लारकैरवराजीवराजिकेलिलोलकलहंससारसकारण्डवचक्रवाकचक्रवालकलरवव्याकुलविमलशीतलसलिललितानि सरांसि दर्शंदर्शम्, अमन्दलीलया ललनासमीपमवाप। बालचन्द्रिकया 'निःशङ्कमित आगम्यताम्' इति

कलकण्ठाः कोकिलाः। कलकलः कोलाहलः। वाचालयन्मुखरं कुर्वन्। मानिन्यो मानवत्यः स्त्रियः। उत्कलिकोत्कण्ठा। उपनयन्प्रापयन्। माकन्दः सहकारः। सिन्दुवारो निर्गुण्डी। किंशुकः पलाशः। तिलकस्तिलवृक्षः। कलिका कोरकः। उपपादयन् जनयन्। रसिकशब्देनात्र कामिजना गृह्यन्ते। समुल्लासयन्नुत्साहयन्। मानसार इति मालवेश्वरनाम। वयस्या सखी। चूतपोतको बालाम्रः। सैकतः सिकतामयः प्रदेशः। चीनाम्बरं सूक्ष्मवस्त्रम्। एतान्यादौ येषां तानि गन्धादीनि तैर्नानाविधस्तेन। प्रतिकृतिं प्रतिमाम्। वसन्तः सहायो यस्येति तथा। मलयमारुतो दक्षिणानिलस्तेन आन्दोलिताश्चालिताः याः शाखाः तत्र निरन्तरं समुद्भिन्नानि यानि फलानि तैः समुल्लसितेषु। रसालतरुराम्रवृक्षः। कीराः शुकाः। आलयः पंक्तयः। आलापान्रवान्। किंचिद्विकसन्ति यानि इन्दीवर... राजीवानि तेषां राजिषु या केलिक्रीडास्तत्र लोला चासक्ता ये कलहंस...चक्रवाकास्तेषां चक्रवालस्य मण्डलस्य यः कलरवः कलोऽव्यक्तः मधुरः स्वरः तेन यानि सलिलानि तैः। व्याकुलानि व्याप्तानि। विमलान्यकलुषाणि। इन्दीवरं नीलम्। कह्लारं शुक्लम्। कैरवमपि सितम्। राजीवमिति कमलसामान्यनाम। कलहंसो हंसजातिः पक्षिविशेषः। सारसः पुष्कराभः कारण्डवो मद्गुः। 'पाणकोंबडा' इति ख्यातः। चक्रवालं मण्डलम्। दर्शंदर्शम्।

हस्तसंज्ञया समाहूतो निजतेजोनिर्जितपुरुहूतो राजवाहनः कृशोदर्या अवन्तिसुन्दर्या अन्तिकं समाजगाम । या वसन्तसहायेन समुत्सुकतया रतेः केलीशालभञ्जिकाविधित्सया कंचन नारीविशेषं विरच्यात्मनः क्रीडाकासारशारदारविन्दसौन्दर्येण पादद्वयम्, उद्यानवनदीर्घिकामत्तमरालिकागमनरीत्या लीलालसगतिविलासम्, तूणीरलावण्येन जंघे, लीलामन्दिरद्वारकदलीलालित्येन मनोज्ञमूरुयुगम्, जैत्ररथचातुर्येण घनं जघनम्, किंचिद्विकसल्लीलावतंसकल्हारकोरककोटरानुवृत्त्या गङ्गावर्तसनाभिं नाभिम्, सौधारोहणपरिपाट्या वलित्रयम्, मौर्वीमधुकरपङ्क्तिनीलिमलील्या रोमावलिम्, पूर्णसुवर्णकलशशोभया कुचद्वन्द्वम्, लतामण्डपसौकुमार्येण बाहू, जयशङ्खाभिख्यया कण्ठम्, कमनीयकर्णपूरसहकारपल्लवरागेण प्रतिबिम्बीकृतबिम्बं रदनच्छदम्, बाणायमानपुष्पलावण्येन शुचिस्मितम्, अग्रदूतिकाकलकण्ठिकाकलालापमाधुर्येण वचनजातम्, सकलसैनिकनायकमलयमारुतसौरभ्येण निःश्वासपवनम्, जयध्वजमीनदर्पेण लोचनयुगलम्, चापयष्टिश्रिया भ्रूलते, प्रथमसुहृदः सुधा-

वारंवारं दृष्ट्वेत्यर्थः । णमुल् । निजतेजसा स्वानुभावेन निःशेषं जितः पुरुहूत इन्द्रो येन । कृशमुदरं यस्याः । येति । वसन्तसहायेन कामेन । रतेः कामपत्न्याः केलीशालभञ्जिका क्रीडार्थं निर्मिता पुत्रिका । विधातुं कर्तुमिच्छा विधित्सा तया । 'सनि मीमाघुरभलभ—' इत्यच इसभ्यासलोपश्च । शारदं शरत्संबन्धि । दीर्घिका वापी । मरालिका हंसी । तूणीरो निषङ्गः । लालित्येन सौन्दर्येण किंचिद्विकसन् यः लीलावतंसभूतः कह्लारकोरकस्तस्य कोटरं तस्य निष्कुहः । मध्य इति यावत् । अनुवृत्तिः सादृश्यं तस्य सौधः सुधानिर्मितं शिरोगृहं प्रासादतलं । वा । परिपाट्यनुक्रमः । सोपानपंक्तिरित्यर्थः । वलीनामुदरस्थानां त्रयम् । मौर्वी ज्या । नीलिमा नीलत्वम् । रोमावलिं रोमपंक्तिम् पूर्णाः जलेनेति शेषः । सुवर्णकलशा अनङ्गद्वारमङ्गलसूचकाः । अभिख्या शोभा । कमनीयः सुन्दरः कर्णपूरः कर्णभूषण भूतः यः सहकारपल्लवस्तस्य रागेण । प्रतिबिम्बीकृतं बिम्बं येनैतादृशः । बिम्बफलमधरनिर्माणात्प्राग्बिम्बमासीत् । अधुना तु तत्प्रतिबिम्बं जातम् । बिम्बफलादप्यस्या अधरोष्ठेऽधिको राग इति तात्पर्यम् । रदनच्छदमोष्ठम् । बाणवदाचरति तत् । अग्रदूतिका या कलकण्ठा तस्या यः कल आलापस्तस्य माधुर्येण । जातं समूहः । सुरभेर्भावः सौरभ्यम् । सुधाकरश्चन्द्रः । अपनीतः कलङ्कोऽङ्को यस्यास्तया ।

१ ०सारारविन्द. २ कामि.

करस्यापनीतकलङ्कया कान्त्या वदनम्, लीलामयूरबर्हभङ्ग्या केशपाशं च विधाय समस्तमकरन्दकस्तूरिकासंमितेन मलयजरसेन प्रक्षाल्य कर्पूरपरागेण संमृज्य निर्मितेव रराज। सा मूर्तिमतीव लक्ष्मीर्मालवेशकन्यका स्वेनैवाराध्यमानं संकल्पितवरप्रदानायाविर्भूतं मूर्तिमन्तं मन्मथमिव समालोक्य मन्दमारुतान्दोलिता लतेव मदनावेशवती चकम्पे। तदनु क्रीडाविश्रम्भान्निवृत्ता लज्जया कानि कान्यपि भावान्तराणि व्यधत्त। 'ललनाजनं सृजता विधात्रा नूनमेषा घुणाक्षरन्यायेन निर्मिता। नो चेदब्जभूरेवंविधनिर्माणनिपुणो यदि स्यात्तर्हि तत्समानलावण्यामन्यां तरुणीं किं न करोति' इति सविस्मयानुरागं विलोकयतस्तस्य समक्षं स्थातुं लज्जिता सती किंचित्सखीजनान्तरितगात्रा तन्नयनाभिमुखैः किंचिदाकुञ्चितै रेचितभ्रूलतैरपाङ्गवीक्षितैरात्मनः कुरङ्गस्यानायमानलावण्यं राजवाहनं विलोकयन्त्यतिष्ठत्। सोऽपि तस्यास्तदोत्पादितभावरसानां सामग्र्या लब्धबलस्येव विषमशरस्य शरव्यायमाणमानसो बभूव। सा मनसीत्थमचिन्तयत्—'अनन्यसाधारणसौन्दर्येणानेन कस्यां पुरि भाग्यवतीनां तरुणीनां लोचनोत्सवः क्रियते। पुत्ररत्नेनामुना पुरंध्रीणां पुत्रवतीनां सीमन्तिनीनां का नाम सीमन्तमौक्तिकीक्रियते। कास्य देवी। किमत्रागमनकार-

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बर्हं पिच्छम्। भङ्गी रचना। पाशं कलापम्। 'पाशः पक्षश्च हस्तश्च कलापार्थाः कचात्परे।' इत्यमरः। समस्तः सर्वः एकीकृतो वा। संमितेन युक्तेन। मलये जातं मलयजं चन्दनम्। परागो धूलिः। मूर्तिमती साक्षात्। संकल्पितस्य मनसि चिन्तितस्य वरस्य प्रदानाय। आविर्भूतमागतम्। मन्मथः कामः। विश्रम्भो विश्वासः। यथा घुणसंज्ञः कीटः काष्ठं विध्यन्नक्षराकृतिं निर्मातुं यदृच्छया कदापि प्रभवति तथा। काकतालीयन्यायेनेत्यर्थः। नोचेद्यद्येवं न स्यात्तर्हि। अब्जभूर्ब्रह्मा। अन्तरितान्यावृतानि। रेचिता तिर्यग्विवर्तिता। कुरङ्गो मृगः। आनायो जालं स इवाचरत् लावण्यं यस्य। विषमाः पञ्च कठिनास्तीव्रा वा शरा यस्य। कामस्येत्यर्थः। शरव्यं लक्ष्यम्। पुरंध्रीणां पतिपुत्रवतीनाम्। सीमन्तिनी नारी। सीमन्तः केशवेशः तत्र मौक्तिकं तत्क्रियते। का पुत्रवतीनां धुरि तिष्ठतीति तात्पर्यार्थः।

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१ अचिन्त.

णमस्य । मन्मथो मामपहसितनिजलावण्यमेनं विलोकयन्तीमसूयस्येवा- तिमात्रं मथ्नन्निजनाम सान्वयं करोति । किं करोमि । कथमयं ज्ञात- व्यः' इति । ततो बालचन्द्रिका तयोरन्तरङ्गवृत्तिं भावविवेकैर्ज्ञात्वा कान्तासमाजसंनिधौ राजनन्दनोदन्तस्य सम्यगाख्यानमनुचितमिति लोकसाधारणैर्वाक्यैरभाषत—' भर्तृदारिके अयं सकलकलाप्रवीणो देवतासांनिध्यकरण आहवनिपुणो भूसुरकुमारो मणिमन्त्रौषधिज्ञः परिचर्यार्हो भवत्या पूज्यताम्' इति । तदाकर्ण्य निजमनोरथमनुवदन्त्या बालचन्द्रिकया संतुष्टान्तरङ्गा तरङ्गावली मन्दानिलेनेव संकल्पजेनाकु- लीकृता राजकन्या जितमारं कुमारं समुचितासनासीनं विधाय सखी- हस्तेन शस्तेन गन्धकुसुमाक्षतघनसारताम्बूलादिनानाजातिवस्तुनिचयेन पूजां तस्मै कारयामास । राजवाहनोऽप्येवमचिन्तयत्—नूनमेषा पूर्व- जन्मनि मे जाया यज्ञवती । नो चेदेतस्यामेवंविधोऽनुरागो मन्मनसि न जायेत । शापावसानसमये तपोनिधिदत्तं जातिस्मरत्वमावयो समानमेव । तथापि कालजनितविशेषसूचकवाक्यैरस्या ज्ञानमुत्पादयिष्यामि । तस्मिन्नेव समये कोऽपि मनोरमो राजहंसः केलिविधित्सया तदुप- कण्ठमगमत् । समुत्सुकया राजकन्यया मरालग्रहणे नियुक्तां बालच- न्द्रिकामवलोक्य ' समुचितो वाक्यावसरः' इति संभाषणनिपुणो राज- वाहनः सलीलमलपत्—' सखि पुरा शाम्बो नाम कश्चिन्महीवल्लभो मनोवल्लभया सह विहारवाञ्छया कमलाकरमवाप्य तत्र कोकनदक- दम्बसमीपे निद्राधीनमानसं राजहंसं शनैर्गृहीत्वा बिसगुणेन तस्य चरणयुगलं निगडयित्वा कान्तामुखं सानुरागं विलोकयन्मन्दस्मित- विकसितैककपोलमंडलस्तामभाषत—' इन्दुमुखि मया बद्धो मरालः

असूययाक्षमया । सान्वयमन्वर्थम् । मननं मत् संज्ञा । मथतीति मथः; मतो मथः इति व्युत्पत्त्येति भावः । अन्तरङ्गवृत्तिं मनोवृत्तिम् । भावो मानसो विकारः । सांनिध्यक- रणो देवतासाक्षात्कारवान् । आहवो युद्धम् । अनुवदन्त्या सदृशं वदन्त्या । संक- ल्पजः कामः । नाना जातयो येषां तानि नानाजातीनि ताम्बूलादीनि नानाजातीनि वस्तूनि तेषां निचयेन । जातिस्मरत्वं पूर्वजातिस्मरणम् । विधित्सा कर्तुमिच्छा । मरालो हंसः । महीवल्लभो राजा । कमलाकरः सरः । कोकनदं रक्तोत्पलम् । बिसानां मृणाल

१ इतरेतररागवृत्तिम्.

शान्तो मुनिवदास्ते । स्वेच्छयानेन गम्यताम् ' इति । सोऽपि राजहंसः शाम्बमशपत्—' महीपाल यदस्मिन्नम्बुजखण्डेऽनुष्ठानपरायणतया परमानन्देन तिष्ठन्तं नैष्ठिकं मामकारणं राज्यगर्वेणावमानितवानसि तदेतत्पाप्मना रमणीविरहसंतापमनुभव ' इति । विषण्णवदनः शाम्बो जीवितेश्वरीविरहमसहिष्णुर्भूमौ दण्डवत्प्रणम्य सविनयमभाषत—' महाभाग यदज्ञानेनाकरवं तत्क्षमस्व ' इति । स तापसः करुणाकृष्टचेतास्तमवदत्—' राजन् इह जन्मनि भवतः शापफलाभावो भवतु । मद्वचनस्यामोघतया भाविनि जनने शरीरान्तरं गताया अस्याः सरसिजाक्ष्या रसेन रमणो भूत्वा मुहूर्तद्वयं मच्चरणयुगलबन्धकारितया मासद्वयं शृङ्खलानिगडितचरणो रमणीवियोगविषादमनुभूय पश्चादनेककालं वल्लभया सह राज्यसुखं लभस्व ' इति । तदनु जातिस्मरत्वमपि तयोरन्वगृह्णात् । तस्मान्मरालबन्धनं न करणीयं त्वया इति । सापि भर्तृदारिका तद्वचनाकर्णनाभिज्ञातस्वपुरातनजननवृत्तान्ता ' नूनमयं मत्प्राणवल्लभः ' इति मनसि जानती रागपल्लवितमानसा समन्दहासमवोचत् ' सौम्य पुरा शाम्बो यज्ञवतीसंदेशपरिपालनाय तथाविधं हंसबन्धनमकार्षीत् । तथा हि लोके पण्डिता अपि दाक्षिण्येनाकार्यं कुर्वन्ति ' इति । कन्याकुमारावेवमन्योन्यपुरातनजनननामधेये[2] परिचिते परस्परज्ञानाय साभिज्ञमुक्त्वा मनोजरागपूर्णमानसौ बभूवतुः ।

तस्मिन्नवसरे मालवेन्द्रमहिषी परिजनपरिवृता दुहितृकेलीविलोकनाय तं देशमवाप । बालचन्द्रिका तु तां दूरतो विलोक्य ससंभ्रमं रहस्यनिर्भेदभिया हस्तसंज्ञया पुष्पोद्भवसेव्यमानं राजवाहनं वृक्षवाटिकान्तरितगात्रमकरोत् । सा मानसारमहिषी सखीसमेताय[1]

तन्तूनां गुणो रज्जुः । तन्निर्मित इत्यर्थः । खण्डे समुदाये । नैष्ठिकं ब्रह्मचारिणम् । पाप्मना पापेन । इहेति । मम शापो न त्वां बाधतामित्यर्थः । अमोघतया अनिष्फलतया । जनने जन्मनि । रसेनानुरागेण । निगडितौ बद्धौ । रागपल्लवितमुद्भूतप्रेमपूर्णमित्यर्थः । दाक्षिण्यं—दाक्षिण्यं चेष्टया वाचा परच्छन्दानुवर्तनम् । साभिज्ञं सप्रत्यभिज्ञम् । परस्परप्रत्ययो यथास्यात्तथेत्यर्थः । तस्मिन्निति । महिषी पट्टाभिषिक्ता । रहस्यं भिद्येतेति भिया । वाटिका गृहोद्यानम् । ' वाटी वास्तौ गृहोद्यानकट्योः '

१ सखीसमेतम्. २ नामधेयपरिचितैः.

दुहितुर्नानाविधां विहारलीलामनुभवन्ती क्षणं स्थित्वा दुहित्रा समेता निजागारगमनायोद्युक्ता बभूव । मातरमनुगच्छन्त्यवन्तिसुन्दरी राजहंस-कुलतिलक विहारवाञ्छया केलीवने मदंतिकमागतं भवन्तमकाण्ड एव विसृज्य मया समुचितामिति जनन्यनुगमनं क्रियते । तदनेन भवन्मनोरागोऽन्यथा माभूत्' इति मरालमिव कुमारमुद्दिश्य समुचितालापकलापं वदन्ती पुनः पुनः परिवृत्तदीननयना वदनं विलोकयन्ती निजमंदिरमगात् । तत्र हृदयवल्लभकथाप्रसङ्गे बालचंद्रिकाकथिततदन्वयनामधेया मन्मथबाणपतनव्याकुलमानसा विरहवेदनया दिने दिने बहुलपक्षशशिकलेव क्षामक्षामाहारादिसकलं व्यापारं परिहृत्य रहस्यमन्दिरे मलयजरसक्षालितपल्लवकुसुमकल्पिततल्पतलावर्तितनुलता बभूव । तत्र तथाविधावस्थामनुभवन्तीं मन्मथानलसंतप्तां सुकुमारीं कुमारीं निरीक्ष्य खिन्नो वयस्यागणः काञ्चनकलशसंचितानि हरिचन्दनोशीरघनसारमिलितानि तदभिषेककल्पितानि सलिलानि विसतन्तुमयानि वासांसि च नलिनीदलमयानि तालवृन्तानि च संतापहरणानि बहूनि संपाद्य तस्याः शरीरमशिशिरयत् । तदपि शीतलोपचरणं सलिलमिव तप्ततैले तदङ्गे दहनमेव समन्तादाविश्चकार । किंकर्तव्यतामूढां विषण्णां बालचन्द्रिकामीषदुन्मीलितेन कटाक्षवीक्षितेन बाष्पकणाकुलेन विलोक्य विरहानलोष्णनिःश्वासग्लपिताधरया नताङ्ग्या शनैः सगद्गदं व्यलापि—'प्रियसखि कामः कुसुमायुधः पञ्चबाण इति नूनमसत्यमुच्यते । इयमहमयोमयैरसंख्यैरिपुभिरनेन हन्ये । सखि चन्द्रमसं वाडवानलादतितापकरं मन्ये ।

इति हैमः । राजहंसस्य पक्षिविशेषस्य कुले तिलक इव भूषणभूतः । पक्षे राजहंसस्यैतन्नाम्नो राज्ञः कुले तिलकः । अकाण्डे सहसा । आलापकलापं वचनजातं । बहुलपक्षः कृष्णपक्षः । क्षामक्षामातिकृशा । मलयजे चन्दनं तस्य—रसेन क्षालिताः पल्लवाः ते च कुसुमानि च तैः कल्पितं तल्पं शय्या तस्य तले आवर्तिनी तनुलता यस्याः। उशीरो नलदः । 'वाळा' इति ख्यातः । घनसारः कर्पूरः अभिषेकः स्नानम् । तालवृन्तानि व्यजनानि । वयस्यागणोऽशिशिरयदिति संबन्धः । शीतलोपचरणं शिशिरोपचारकल्पना । दहनमग्निम् । अयोमयैर्लोहनिर्मितैः । वाडवानलात्सागरान्तर्गताद्वह्नेः । पारावारः समुद्रः । तदेव तस्मिन्नेव

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१ अनुरागः. २ परिवृत्य. ३ तलायत्त.

यदस्मिन्नन्तः प्रविशति शुष्यति पारावारः, सति निर्गते तदेव वर्धते। दोषाकरस्य दुष्कर्म किं वर्ण्यते मया। यदनेन निजसहोदर्याः पद्मालयाया गेहभूतमपि कमलं विहन्यते। विरहानलसन्तप्तहृदयस्पर्शेन नूनमुष्णीकृतः स्वल्पीभवति मलयानिलः। नवपल्लवकल्पितं तल्पमिदमनङ्गाग्निशिखापटलमिव सन्तापं तनोस्तनोति। हरिचन्दनमपि पुरा निजयष्टिसंश्लेषवदुरगरदनलिप्तोल्बणगरलसङ्कलितमिव तापयति शरीरम्। तस्मादलमलमायासेन शीतलोपचारे। लावण्यजितमारो राजकुमार एवागदङ्कारो मन्मथज्वरापहरणे। सोऽपि लब्धुमशक्यो मया। 'किं करोमि' इति। बालचन्द्रिका मनोजज्वरावस्थापरमकाष्ठां गतां कोमलाङ्गीं तां राजवाहनलावण्याधीनमानसामनन्यशरणामवेक्ष्यात्मन्यचिन्तयत्— 'कुमारः सत्वरमानेतव्यो मया। नो चेदेनां स्मरणीयां गतिं नेष्यति मीनकेतनः। तत्रोद्याने कुमारयोरन्योन्यावलोकनवेलायामसमसायकः समं मुक्तसायकोऽभूत्। तस्मात्कुमारानयनं सुकरम्'। ततोऽवन्तिसुन्दरीरक्षणाय समयोचितकरणीयचतुरं सखीगणं नियुज्य राजकुमारमन्दिरमवाप। पुष्पबाणबाणतूणीरायमाणमानसोऽनङ्गतप्तावयवसंपर्कपरिम्लानपल्लवशयनमधिष्ठितो राजवाहनः प्राणेश्वरीमुद्दिश्य सह पुष्पोद्भवेन संलपन्नागतां प्रियवयस्यामालोक्य पादमूलम्, अन्वेषणीया लतेव बालचन्द्रिकागतेति सन्तुष्टमना निटिलतटमण्डनीभवदम्बुजकोरकाकृतिलसदञ्जलिपुटाम् 'इतो निषीद' इति

काले। दोषा रात्रिस्तां करोतीति तथा। दोषाणामाकरश्च। सहोदरी भगिनी पद्मालया लक्ष्मीः। गेहं गृहम्। [विरहानलेन सन्तप्तं च तद्धृदयं च तस्य स्पर्शेन।] निजयष्टेः निजकाण्डस्य संश्लेषवन्त आश्लेषिणो ये उरगाः पन्नगास्तेषां रदनेषु दन्तेषु लिप्तं यदुल्बणं तीव्रं गरलं तेन सङ्कलितं व्याप्तम्। [न विद्यते गदः अस्य असौ अगदः। अगदमरोगं जन्तु करोति] अगदङ्कारो भिषक्। 'कारे सत्यागदस्य' इति मुम्। स्मरणीयां गतिं नेष्यति कथीकृतवपुषं करिष्यति। कुमारः कुमारी च कुमारौ तयोः। असमसायको मदनः। सममेककाले। मुक्तसायकोऽभूद्वेधमकरोत्। समयस्योचितानि समयोचितानि च तानि करणीयानि च तत्र चतुरम्। **अनङ्गेति**—अनङ्गेन कामेन तप्ता ये अवयवास्तैः संपर्कस्तेन परिम्लानाः पल्लवा यस्य तादृक् शयनम्। पादमूलमागतेत्यन्वयः। अन्वेषणीया महौषधत्वादन्वेषणार्हा। **निटिलेति**—निटिलतटे ललाटदेशे। मण्डनीभवन् अम्बुजकोरकस्य इव आकृतिर्यस्या सः अम्बुजकोरकाकृतिः लसन् यद्वा ०कृतिरिव लसन् शोभमानः अञ्जलिपुटो यस्यास्ताम्।

निर्दिष्टसमुचितासनासीनामवन्तिसुन्दरीं प्रेषितं सकर्पूरं ताम्बूलं विनयेन ददतीं तां कान्तावृत्तान्तमपृच्छत् । तया सविनयमभाणि—'देव, क्रीडावने भवदवलोकनकालमारभ्य मन्मथमथ्यमाना पुष्पतल्पादिषु तापशमनमलभमाना वामनेनेवोन्नततरुफलमलभ्यं त्वदुरःस्थलालिङ्गनसौख्यं स्मरान्धतया लिप्सुः सा स्वयमेव पत्रिकामालिख्य 'वल्लभायै एनामर्पय' इति मां नियुक्तवती'। राजकुमारः पत्रिकां तामादाय पपाठ—

सुभग कुसुमसुकुमारं जगदनवद्यं विलोक्य ते रूपम् ।
मम मानसमभिलषति त्वं चित्तं कुरु तथा मृदुलम् ॥

इति पठित्वा सादरमभाषत—"सखि, छायावन्मामनुवर्तमानस्य पुष्पोद्भवस्य वल्लभा त्वमेव तस्या मृगीदृशो बहिश्चराः प्राणा इव वर्तसे। त्वच्चातुर्यमस्यां क्रियालतायामालवालमभूत् । तदखिलं करिष्यामि । नताङ्ग्या मन्मनः काठिण्यमाख्यातम् । यदा केलीवने कुरङ्गलोचना लोचनपथमवर्तत तदैवापहृतमदीयमानसा सा स्वमन्दिरमगात् । सा चेतसो माधुर्यकाठिन्ये स्वयमेव जानाति । दुष्करः कन्यान्तःपुरप्रवेशः तदनुरूपमुपायमुपपाद्य श्वः परश्वो वा नताङ्गीं सङ्गमिष्यामि । मदुदन्तमेवमाख्याय शिरीषकुसुमसुकुमाराया यथा शरीरबाधा न जायेत तथाविधमुपायमाचर " इति । बालचन्द्रिकापि तस्य प्रेमगर्भितं वचनमाकर्ण्य सन्तुष्टा कन्यापुरमगच्छत् । राजवाहनोऽपि यत्र हृदयवल्लभावलोकनसुखमलभत तदुद्यानं विरहविनोदाय पुष्पोद्भवसमन्वितो जगाम । तत्र चकोर-

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वामनो ह्रस्वाकृतिर्नरः । उन्नत उच्चः । लिप्सुर्लब्धुमिच्छति तया । सुभगेति । सुभगेति सुन्दरेति कोमलामन्त्रणे । कुसुममिव सुकुमारं पेलवम् । जगति अनवद्यं निर्दोषम् । यथा तव वपुः कोमलं न तथा तव चित्तमिति तद्विषया प्रार्थना । अत एवाग्र उक्तम्—' नताङ्ग्या मन्मनः काठिन्यमाख्यातम् ' इति । बहिश्चरन्ति ते । त्वं तस्याः प्राणतुल्या । ते प्राणा अन्तर्निवसन्ति त्वद्रूपा बहिश्चरन्तीत्येव भेदः । क्रियैव लता तस्याम् । तस्या अनुरागवर्धनमिति भावः । आलवालमावालम् । ' अळें ' इति भाषायाम् । लोचनपथमवर्तत दृष्टेत्यर्थः । अनुरूपं योग्यम् । उपपाद्य संपाद्य । श्व आगामिनि दिवसे । परश्वस्ततः परस्मिन्दिवसे । प्रेमगर्भितं प्रेमयुक्तम् । चकोरास्तेविव लोचने यस्याः सा । हृदयवल्लभेत्यर्थः । तया

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१ कान्तावृत्तान्तम्. २ त्वं चित्तं. ३ यत्नबाभीष्टं येन क्रियामनोरथः फलिष्यति तदखिलम्. ४ कुन्तुमनाः कुरङ्गलोचना; ० नयना.

लोचनावचितपल्लवकुसुमनिकुरम्बं महीरुहसमूहं शरदिन्दुमुख्या मन्मथसमाराधनस्थानं च नताङ्गीपदपङ्क्तिचिह्नितं शीतलसैकततलं च सुदतीभुक्तमुक्तं माधवीलतामण्डपान्तरपल्लवतल्पं च विलोकयंल्ललनातिलकविलोकनवेलाजनितशेषाणि स्मारंस्मारं मन्दमारुतकम्पितानि नवचूतपल्लवानि मदनाग्निशिखा इव चकितो दर्शंदर्शं मनोजकर्णेजपानामिव कोकिलकीरमधुकराणां क्वणितानि श्रावंश्रावं मारविकारेण कांचिदप्यवस्थातुमसहिष्णुः परिबभ्राम ।

तस्मिन्नवसरे धरणीसुर एकः सूक्ष्मचित्रनिवसनः स्फुरन्मणिकुण्डलमण्डितो मुण्डितमस्तकमानवसमेतश्चतुरवेषमनोरमो यदृच्छया समागतः समन्ततोऽभ्युल्लसत्तेजोमण्डलं राजवाहनमाशीर्वादपूर्वकं ददर्श । राजा सादरम् 'को भवान् कस्यां विद्यायां निपुणः' इति तं पप्रच्छ । स च 'विद्येश्वरनामधेयोऽहमैन्द्रजालिकविद्याकोविदो विविधदेशेषु राजमनोरञ्जनाय भ्रमन्नुज्जयिनीमद्यागतोऽस्मि' इति शशंस । पुनरपि राजवाहनं सम्यगालोक्य 'अस्यां लीलावनौ पाण्डुरतानिमित्तं किम्' इति साभिप्रायं विहस्यापृच्छत् । पुष्पोद्भवश्च निजकार्यकरणं तर्कयन्नेनमादरेण बभाषे—'ननु सतां सख्यस्याभाषणपूर्वतयाचिरं रुचिरभाषणो भवानस्माकं प्रियवयस्यो जातः । सुहृदामकथ्यं च किमस्ति । केलीवनेऽस्मिन्वसन्तमहोत्सवायागताया मालवेन्द्रसुताया राजनन्दन-

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अवचितं पल्लवकुसुमानां निकुरम्बं समूहः यस्य । शरद इन्दुः शरदिन्दुस्तद्वन्मुखं यस्यास्तस्याः । शोभना दन्ता यस्याः सा सुदती तया आदौ भुक्तं पश्चान्मुक्तम् । ललनातिलकशब्देन सैव गृह्यते । जनितानि यानि शेषाणि स्मरणीयानि स्मारंस्मारं स्मृत्वा स्मृत्वा दर्शंदर्शं दृष्ट्वा दृष्ट्वा । कर्णेजपः सूचकः । अलुक्समासः । 'तत्पुरुषे कृति बहुलम्' इति सूत्रम् । तस्मिन्निति । सूक्ष्मं चित्रं च निवसनं वासो यस्य । स्फुरद्भ्यां मणिनिर्मिताभ्यां कुण्डलाभ्यां कर्णभूषणाभ्यां मण्डितः शोभितः । मुण्डितं मस्तकं येषामेतादृशैर्मानवैः समेतो युक्तः । यदृच्छया अकस्मात् । उल्लसत्तेजसो मण्डलं यस्य तम् । ऐन्द्रजालिकविद्या गारुडम् । लीलायाः क्रीडाया अवनिर्भूमिः । आभाषणं पूर्वं यस्मिंस्तत्तस्य भावस्तया । अकथ्यं कथनायोग्यम् ।

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१ पुष्पोद्भवश्चैन्द्रजालिके, ०श्चैन्द्रजालिकचातुर्यम्. २ एवम्.

स्यास्य चाकस्मिकदर्शनेऽन्योन्यानुरागातिरेकः समजायत। सततसंभोगसिद्ध्युपायाभावेनासावीदृशीमवस्थामनुभवति' इति। विद्येश्वरो लज्जाभिरामं राजकुमारमुखमभिवीक्ष्य विरचितमन्दहासो व्याजहार—'देव, भवदनुचरे मयि तिष्ठति तव कार्यमसाध्यं किमस्ति। अहमिन्द्रजालविद्यया मालवेन्द्रं मोहयन्पौरजनसमक्षमेव तत्तनयापरिणयं रचयित्वा कन्यान्तःपुरप्रवेशं कारयिष्यामीति वृत्तान्त एष राजकन्यकायै सखीमुखेन पूर्वमेव कथयितव्यः' इति। सन्तुष्टमना महीपतिरनिमित्तं मित्रं प्रकटीकृतकृत्रिमक्रियापाटवं विप्रलम्भकृत्रिमप्रेमसहजसौहार्दवेदिनं तं विद्येश्वरं सबहुमानं विससर्ज।

अथ राजवाहनो विद्येश्वरस्य क्रियापाटवेन फलितमिव मनोरथं मन्यमानः पुष्पोद्भवेन सह स्वमन्दिरमुपेत्य सादरं बालचन्द्रिकामुखेन निजवल्लभायै महीसुरक्रियमाणं सङ्गमोपायं वेदयित्वा कौतुकाकृष्टहृदयः 'कथमिमां क्षपां क्षपयामि' इत्यतिष्ठत्। परेद्युः प्रभाते विद्येश्वरो रसभावरीतिगतिचतुरस्तादृशेन महता निजपरिजनेन सह राजभवनद्वारान्तिकमुपेत्य दौवारिकनिवेदितनिजवृत्तान्तः सहसोपगम्य सप्रणामम् 'ऐन्द्रजालिकः समागतः' इति द्वाःस्थैर्विज्ञापितेन तद्दर्शनकुतूहलाविष्टेन समुत्सुकावरोधसहितेन मालवेन्द्रेण समाहूयमानो विद्येश्वरः कक्षान्तरं प्रविश्य सविनयमाशिषं दत्वा तदनुज्ञातः परिजनताड्यमानेषु वाद्येषु नदत्सु, गायकीषु मदकलकोकिलामञ्जुलध्वनिषु,

गमनतो नित्यः नित्यसंभोगसिद्धिर्यथा भवेत्तथोपायं न लभत इत्यर्थः। लज्जयाभिरामं सुन्दरम्। अनिमित्तं निष्कारणम्। प्रकटीकृतं दर्शितं कृत्रिमक्रियायामिन्द्रजालविद्यायां पाटवं कुशलत्वं येन तम्। विप्रलम्भं च कृत्रिमप्रेम च सहजसौहार्दं च वेत्तीति तथा। अथेति। क्षपां रात्रिम्। क्षपयामि नयामि। 'क्षै क्षये' इति धातुः। णिजन्तम्। 'आदेच उपदेशे—' इत्यात्वम्। 'अर्तिह्री' इत्यादिना पुगागमः। मित्त्वाद्ध्रस्वः। परेद्युरन्येद्युः। रसाः शृङ्गारादयः। भावोऽभिप्रायसूचनम्। रीतिगतयो इन्द्रजालविद्यान्तर्गताः। दौवारिको द्वाःस्थः। अवरोधः शुद्धान्तः। राजस्त्रिय इत्यर्थः। कक्षान्तरमन्यां कक्षाम्। गायक्यो गानकर्त्र्यः स्त्रियः।

१ रसभावगीतिरीतिगाति

समधिकरागरञ्जितसामाजिकमनोवृत्तिषु पिच्छिकाभ्रमणेषु[1] स परिवारं परिवृतं भ्रामयन्मुकुलितनयनः क्षणमतिष्ठत् । तदनु विषमं विषमुल्बणं वमन्तः फणालङ्करणा रत्नराजिनीराजितराजमन्दिराभोगा भोगिनो भयं जनयन्तो निश्चेरुः । गृध्राश्च बहवस्तुण्डैरहिपतीनादाय दिवि समचरन् । ततोऽग्रजन्मा नरसिंहस्य हिरण्यकशिपोर्दैत्येश्वरस्य विदारणमभिनीय महदाश्चर्यान्वितं राजानमभाषत 'राजन् अवसानसमये भवता शुभसूचकं द्रष्टुमुचितम् । ततः कल्याणपरम्परावाप्तये भवदात्मजाकारायाण्यारुस्त निखिललक्षणोपेतस्य राजनन्दनस्य [च] विवाहः कार्यः' इति । तदवलोकनकुतूहलेन महीपालेनानुज्ञातः स सङ्कल्पितार्थसिद्धिसंभावनसंफुल्लवदनः सकलमोहजनकमञ्जनं लोचनयोर्निक्षिप्य परितो व्यलोकयत् । सर्वेषु तदैन्द्रजालिकमेव कर्म इति साद्भुतं पश्यत्सु रागपल्लवितहृदयेन राजवाहनेन पूर्वसङ्केतसमागतामनेकभूषणभूषिताङ्गीमवन्तिसुन्दरीं वैवाहिकमन्त्रतन्त्रनैपुण्येनाग्निं साक्षीकृत्य संयोजयामास । क्रियावसाने सति 'इन्द्रजालपुरुषाः सर्वे गच्छन्तु भवन्तः' इति द्विजन्मनोच्चैरुच्यमाने सर्वे मायामानवा यथायथमन्तर्भावं गताः ।

मदेन कलोऽव्यक्तमधुरस्वनो यः कोकिलस्तद्वन्मञ्जुलो ध्वनिर्यासां तासु । सामाजिकाः सभ्याः प्रेक्षकजनाः । पिच्छिकाः पिच्छगुच्छाः । इन्द्रजालिकानामुपकरणभूता एताः । परिवृतं मण्डलाकारम् । 'परिवृढम्' इति पाठे बहुनेकविधं वेत्यर्थः । मुकुलिते पिहिते ईषदुन्मीलिते वा । उल्बणं तीव्रम् । रत्नानां शिरःस्थितानामित्यर्थः । राजयः पङ्क्तयस्ताभिर्नीराजितो राजमन्दिरप्रदेशो यैस्ते । भोगिनः सर्पाः । तुण्डैर्मुखैः अहिपतीन्भोगिश्रेष्ठान् । विदारणं नखैः पाटनम् । अभिनीय दर्शयित्वा भूमिकादिग्रहणेन । महदाश्चर्यान्वितामिति प्रामादिकम् । कल्याणानां परम्परा तस्या अवाप्तिस्तस्यै । निखिलानि सर्वाणि । सङ्कल्पितस्यार्थस्य सिद्धेः संभावना संभवस्तेन संफुल्लं वदनं यस्य सः । इन्द्रजालस्येदमैन्द्रजालिकम् । साद्भुतमिति क्रियाविशेषणम् । वैवाहिका विवाहसंबन्धिनः । तन्त्राणि नानाविधदेवतोपासनामार्गप्रतिपादका ग्रन्थविशेषाः । अवसानमन्तः । इन्द्रजालपुरुषा मायापुरुषाः । अन्तर्भावमदर्शनम् ।

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१ पिच्छिकाभ्रमणेषु सपरिवारं परिवृतम्.

राजवाहनोऽपि पूर्वसङ्कल्पितेन गूढोपायचातुर्येणैन्द्रजालिकपुरुषैस्तत्कन्यान्तःपुरं विवेश। मालवेन्द्रोऽपि तदद्भुतं मन्यमानस्तस्मै वाडवाय प्रचुरतरं धनं दत्त्वा विद्येश्वरम् 'इदानीं साधय' इति विसृज्य स्वयमन्तर्मन्दिरं जगाम। ततोऽवन्तिसुन्दरी प्रियसहचरीवरपरिवारा वल्लभोपेता सुन्दरं मन्दिरं ययौ। एवं दैवमानुषबलेन मनोरथसाफल्यमुपेतो राजवाहनः सरसमधुरचेष्टाभिः शनैः शनैर्हरिणलोचनाया लज्जामपनयन्सुरतरागमुपनयन्रहो विश्रम्भमुपजनयन्संलापे तदनुलापपीयूषपानलोलश्चित्रचित्रं चित्तहारिणं चतुर्दशभुवनवृत्तान्तं श्रावयामास।

इति श्रीदण्डिनः कृतौ दशकुमारचरितेऽवन्तिसुन्दरीपरिणयो नाम पञ्चम उच्छ्वासः॥

समाप्तेयं दशकुमारचरितपूर्वपीठिका।

दशकुमारचरितम्।

प्रथमोच्छ्वासः।

श्रुत्वा तु भुवनवृत्तान्तमुत्तमाङ्गना विस्मयविकसिताक्षी सस्मितमिदमभाषत—'दयित त्वत्प्रसादादद्य मे चरितार्थो श्रोत्र-

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वाडवाय ब्राह्मणाय। साधय गच्छ। दैवं च तन्मानुषं च। अनुलापः पुनः पुनर्भाषणं स एव पीयूषमस्मृतं तस्य पाने लोलः सतृष्णः। चित्रचित्रमतिशयेन चित्रम्। श्रावयामास श्रावयति स्म॥

इति श्रीदशकुमारचरितपूर्वपीठिकाटीकायां पददीपिकाभिधायां पञ्चम उच्छ्वासः।

श्रुत्वेति। भुवनवृत्तान्तं चतुर्दशभुवनवृत्तान्तम्। 'भुवनस्य जगतो वृत्तान्तं रुक्मिण्यादिभिः कृष्णस्येन्द्रस्य गुरोः पितामहस्य शकुन्तलादुष्यन्तादीनां च गान्धर्वविवाहकरणविषयां प्रवृत्तिम्। अनेन गान्धर्वविवाहेन परिणीतानां पुण्यत्त्वज्ञानाद्राजवाहनेन सह गान्धर्वविवाहो मम पुण्यवत्त्वं संपादयेदिति मतिरुत्पन्ना। तेन च तस्मिन्राजवाहनेऽतिरागः। अतएव 'त्रिभुवनसंसर्गयात्रासंहारसंस्थिताभिः प्रत्यानीयमानरागपूराम्' इति वक्ष्यति।' (इति भूषणा)। उत्तमाङ्गना नायिका मालवेन्द्रतनया। विस्मयेन विकासिते अक्षिणी लोचने यस्याः। 'विस्मयोऽद्भुतमाश्चर्यम्' इत्यमरः। सस्मितमिति क्रियाविशेषणं सहासमित्यर्थः। 'स्यादाच्छुरितकं हासः सोत्प्रासः स मनाक्स्मितम्' इत्यमरः। **दयितेति**।

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१ विद्येश्वर, त्वमिदानीं साधयेति तं विसृज्य.

वृत्तिः । अद्य मे मनसि तमोपहस्त्वया दत्तो ज्ञानप्रदीपः । पक्कमिदानीं त्वत्पादपद्मपरिचर्याफलम् । अस्य च त्वत्प्रसादस्य किमुपकृत्य प्रत्युपकृतवती भवेयम् । अभवदीयं हि नैव किंचिन्मत्संबद्धम् । अथवास्त्येवास्यापि जनस्य क्वचित्प्रभुत्वम् । अशक्यं हि मदिच्छया विना सरस्वतीमुखग्रहणोच्छेषणीकृतो दशनच्छद एष चुम्बयितुम् । अम्बुजासनास्तनतटोपभुक्तमुरःस्थलं चेदमालिङ्गयितुम्' इति प्रियोरसि प्रावृडिव नभस्युपास्तीर्णगुरुपयोधरमण्डला प्रौढकन्दलीकुड्मलमिव रूढरागरूषितं चक्षुरुल्लासयन्ती, बर्हिबर्हावलीविडम्बिना कुसुमचन्द्रकशारेण मधुकरकुलव्याकुलेन केशकलापेन स्फुरदरुणकिरणकेसरकरालं कदम्बमुकुलमिव कान्तस्याधरमणिमधीरमाचुचुम्ब । तदारम्भस्फुरितया च रागवृत्त्या भूयोऽप्यावर्तताऽतिमात्रचित्रोपचारशीकरो रतिप्रबन्धः । सुरत-

चरितार्था सफलेत्यर्थः । तमोपहोऽज्ञानहन्ता । 'अभिमतवरलाभेऽपि कन्यानामात्मदाने न प्रभुत्वमित्येवंरूपाज्ञानापहः । ज्ञानप्रदीपः । गान्धर्वादिभिः परिणीतानां पुण्यश्लोकता । पुण्यकृतो न जातु पातकं पीडयतीत्येवंरूपं यज्ज्ञानं तदेव प्रदीप इत्यर्थः' (इ. भूषणा) । पक्कं परिणतम् । परिचर्योपासना । किमुपकृत्य । कमुपकारं कृत्वेत्यर्थः । प्रत्युपकृतवती । कृतप्रत्युपकारेत्यर्थः । अभवदीयम् । न भवदीयमेवेत्यर्थः । ममेव भवदीयत्वादिति भावः । अथवेति पूर्वापरितोषे । अशक्यमिति । मदिच्छया विना । 'पृथग्विना—' इति तृतीया । सरस्वत्या मुखग्रहणेनोच्छेषणीकृत उच्छिष्टीकृतः । एषः । भवदीय इत्यर्थः । दशनच्छद ओष्ठः । अम्बुजासना लक्ष्मीस्तस्याः स्तनतटोपभुक्तमिदमुरःस्थलम् । त्वदीयमित्यर्थः । 'एतेन विशेषणद्वयेन विष्णुरूपवर्णनाद्भावि सार्वभौमत्वं सूचितम्' इति भूषणा । इत्युक्त्वेति शेषः । प्रियोरसि प्रावृडिव नभसि । पयोधरमण्डलं स्तनमण्डलम् । पक्षे मेघमण्डलम् । 'स्त्रीस्तनाब्दौ पयोधरौ' इति । प्रौढा या कन्दली द्रोणपर्णी तस्याः कुड्मला मुकुलाः । रूषितम् । युक्तमित्यर्थः । बर्ही मयूरः । मयूर तस्य बर्हाणि पिच्छानि । विडम्बिना निर्भर्त्सयता । कुसुमान्येव चन्द्रका मेचकास्तैः । शारेण विचित्रेण । केशकलापेनोपलक्षितेति तृतीयोपलक्षणे । स्फुरन्तोऽरुणा ये किरणास्त एव केसराणि किञ्जल्कानि । तैः करालमुन्नतम् । तदारम्भेण । चुम्बनारम्भेणेत्यर्थः । अतिमात्रम् । 'अतिवेलभृशात्यर्थातिमात्रोद्गाढनिर्भरम् ।' इत्यमरः । शीकरो रम्यः । 'शीकरः स्फीतरम्ययोः' इत्यजयः । 'सुरतेति । बिसगुणेन मृणालतन्तुना

१ रहन. २ विडम्बयता. ३ बन्धूकमुकुल-कुसुम.

खेदसुप्तयोस्तु तयोः स्वप्ने बिसगुणनिगडितपादो जरठः कश्चिज्जालपादोऽदृश्यत। प्रत्यबुद्धचेतां चोभौ। अथ तस्य राजकुमारस्य कमलमूढशशिकिरणरज्जुदामनिगृहीतमिव रजतशृङ्खलेपगूढं चरणयुगलमासीत्। उपलभ्यैव च 'किमेतत्' इत्यतिपरित्रासविह्वला मुक्तकण्ठमाचक्रन्द राजकन्या। येन च तत्सकलमेव कन्यान्तःपुरमग्निपरीतमिव पिशाचोपहतमिव वेपमानमनिरूप्यमाणतदात्वायतिविभागम्, अगण्यमानरहस्यरक्षासमयम्, अवनितलविप्रविष्यमानगात्रम्, आक्रन्दविदीर्यमाणकण्ठम्, अश्रुस्रोतोऽवगुण्ठितकपोलतलमाकुलीबभूव। तुमुले चास्मिन्समयेऽनियन्त्रितप्रवेशाः 'किं किम्' इति सहसोपसृत्य विविशुरन्तर्वंशिकपुरुषाः। ददृशुश्च तदवस्थं राजकुमारम्। तदनुभावनिरुद्धनिग्रहेच्छास्तु मूढा एव ते तमर्थं चण्डवर्मणे निवेदयाञ्चक्रुः। सोऽपि कोपादागत्य निर्दहन्निव दहनगर्भया दृशा निशाम्योत्पन्नप्रत्यभिज्ञः 'कथं स एवैष मदनुजमरणनिमित्तभूतायाः पापाया बालचन्द्रिकायाः पत्युरत्यभिनिविष्टवित्तदर्पस्य वैदेशिकवणिक्पुत्रस्य पुष्पोद्भवस्य मित्रं रूपमत्तः कलाभिमानी नैकविधविप्रलम्भोपायपाटवावर्जितमूढपौरजनमध्यारोपितवितथदेवतानुभावः कपटधर्मक-

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निगडितः। 'तदस्य सञ्जातं—' इतीतच्। जालपादो हंसः। जरठग्रहणमशुभसूचकम्। अदृश्यतेति। ताभ्यामर्थादभ्याहार्यम्। अथेति। कमलमूढः कमलत्वेन भ्रान्तो यः शशी तस्य किरणरज्जुदाम समुदायस्तेन निगृहीतमिव। मुक्तकण्ठमुच्चैःस्वरम्। येन चेति। 'तदात्वं तु तदानीं स्यादायतिः काल उत्तरः' इत्यमरः। विभागः कृत्यम्। अनिरूप्यमाणस्तदात्वायत्योर्विभागो यस्मिन्कर्मणि तथा। तत्काले उत्तरकाले वा किं कर्तव्यमित्यत्र मूढमित्यर्थः। रहस्यमेकान्तोद्भूतं राजकन्यायाः कान्तसङ्गमादिकम्। आक्रन्दो रोदनम्। अवगुण्ठितं वेष्टितम्। तुमुले सङ्कुले। अनियन्त्रितप्रवेशा अनिवारितप्रवेशाः। अन्तर्वंशिका अन्तःपुरे अधिकृताः पुरुषाः। तदवस्थम्। निगडितपादमित्यर्थः। तस्य राजकुमारस्यानुभावेन सामर्थ्येन। 'अनुभावः प्रभावे च निश्चये भावसूचके।' इति वैजयन्ती। निरुद्धा निग्रहेच्छा येषां ते। अन्तर्वंशिका इत्यर्थः। सोऽपीति। सोऽपि। चण्डवर्मेत्यर्थः। दहनगर्भयाग्निगर्भया। निशाम्य 'शम लक्ष आलोचने'। अस्मात्स्वार्थण्यन्तात्क्त्वाप्रत्यये समासे ल्यप्। दृष्ट्वेत्यर्थः। अत्यभिनिविष्टोऽत्यारूढः।

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१ जरठजालपादः. २ कपोलम्. ३ राजपुत्रम्. ४ मञ्जरी०.

क्षुद्रो निगूढपापशीलश्चपलो ब्राह्मणब्रुवः । कथमिवैनमनुरक्ता मादृशे-ष्वपि पुरुषसिंहेषु सावमाना पापेयमवन्तिसुन्दरी । पश्यतु पतिमद्यैव शूलावतंसितमियमनार्यशीला कुलपांसनी ।' इति निर्भर्त्सयन्भीषणभ्रुकु-टिदूषितललाटः काल इव काललोहदण्डकर्कशेन बाहुदण्डेनावलम्ब्य हस्ताम्बुजे रेखाम्बुजरथाङ्गलाञ्छने राजपुत्रं सरभसमाचकर्ष । स तु स्वभावधीरः सर्वपौरुषातिभूमिः सहिष्णुतैकप्रतिक्रियां दैवीमेव तामापद-मवधार्य 'स्मर तस्या हंसकथायाः सहस्व वासु मासद्वयम् ।' इति प्राणपरित्यागरागिणीं प्राणसमां समाश्वास्यारिवश्यतामयासीत् ।

१ अथ विदितवार्तावार्तौ महादेवीमालवेन्द्रौ जामातरमाकारपक्षपा-तिनावात्मपरित्यागोपन्यासेनारिणा जिघांस्यमानं ररक्षतुः । न शेक-तुस्तु तमप्रभुत्वादुत्तारयितुमापदः । स किल चण्डशीलश्चण्डवर्मा सर्वमिदमुदन्तजातं राजराजगिरौ तपस्यते दर्पसाराय संदिश्य सर्वमेव पुष्पोद्भवकुटुम्बकं सर्वस्वहरणपूर्वकं सद्य एव बन्धने क्षिप्त्वा कृत्वा च राजवाहनं राजकेसरिकिशोरकमिव दारुपञ्जरनिबद्धं मूर्धजजाल-

नैकविधा अनेकप्रकारा ये विप्रलम्भोपायाः प्रतारणयुक्तयस्तेषु यत्पाटवं कौशलं तेनावर्जितो वशीकृतो मूढो यः पौरजनस्तेन मिथ्यारोपितो वितथो निष्फलो देवतानुभावो यस्मिन्निति । कपटमेव धर्मकञ्चुकं यस्येति । निगूढं गुप्तम् । ब्राह्मणब्रुव आत्मानं ब्राह्मणं ब्रूतेऽसौ तथा । सावमाना हेलनापरा । 'अनेन तस्यां साभिलाषध्वनिः' इति भूषणा । 'पापाणके कुत्सितैः' इति साधुः । शूला-वतंसितं शूलारोपितम् । कुलपांसिनी कुलदूषणी । भ्रुकुटिर्भ्रूः । काललोहः श्यामायसम् । रेखारूपाण्यम्बुजानि रथाङ्गानि चक्राणि लाञ्छनानि यस्मि-न्निति । सरभसं सवेगम् । स त्विति । सर्वपौरुषाणां पुरुषार्थानामतिभूमिर-धिष्ठानम् । सहिष्णुतैव सहनशीलतैवैका प्रतिक्रिया प्रतीकारो यस्या इति । दैवमिवाहतामेव । तस्या हंसकथाया इति 'अधीगर्थदयेशां—इति कर्मणि षष्ठी । वासु बाले । अथेति । विदितवार्तौ ज्ञातवृत्तान्तौ । आर्तौ पीडितौ । आत्मपरित्यागस्य देहपरित्यागस्योपन्यासेन । प्रश्नेनेत्यर्थः । आकारेण सौन्द-र्येण पक्षपातिनाविति महादेवीमालवेन्द्रयोर्विशेषणम् । स किलेति । राज-राजगिरौ कुबेरपर्वते । बन्धने कारागृहे । किशोरकमिव बालकमिव । दारुपञ्जरे काष्ठपञ्जरे । मूर्धजजाले केशसमूहे विलीनो यश्चूडामणिर्मसृणिकन्यया दत्तस्तस्य

१ किशोरम्.

विलीनचूडामणिप्रभावविक्षिप्तक्षुत्पिपासादिखेदं च तमवधूतदुहितृप्रार्थनस्याङ्गराजस्योद्धरणायाङ्गानभियास्यन्ननन्यविश्वासान्निनाय । स्तोकं च बलभरदत्तकम्पश्चम्पायां चम्पेश्वरोऽपि सिंहवर्मा सिंह इवासह्यविक्रमः प्राकारं भेदयित्वा महता बलसमुदायेन निर्गत्य स्वप्रहितदूतव्रातात्हूतानां साहाय्यदानायातित्वरमापततां धरापतीनामचिरकालभाविन्यपि संनिधावदत्तापेक्षः साक्षादिवावलेपो वपुष्मानक्षमापरीतः प्रतिबलं प्रतिजग्राह । जगृहे च महति संपराये क्षीणसकलसैन्यमण्डलः प्रचण्डप्रहरणशतभिन्नवर्मा[1] सिंहवर्मा करिणः करिणमवप्लुत्यातिमानुषप्राणबलेन चण्डवर्मणा । स च तद्दुहितर्यम्बालिकायामबलारत्नसमाख्यातायामतिमात्राभिलाषः प्राणैरेनं न व्ययूयुजत् । अपि त्वनीनयदपनीताशेषशल्यमकल्यसंधो[2] बन्धनम् । अजीगणच्च गणकसङ्घैः ' अद्यैव क्षपावसाने विवाहनीया राजदुहिता ' इति । कृतकौतुकमङ्गले च तस्मिन्नेकपिङ्गाचलात्प्रतिनिवृत्त्यैणजङ्घो नाम जङ्घाकरिकः प्रभवतो दर्पसारस्य प्रतिसंदेशमावेदयत्—' अयि मूढ किमस्ति कन्यान्तःपुरदूषकेऽपि कश्चित्कृपावसरः । स्थविरः स राजा जराविलुप्तमानावमानचित्तो

प्रभावेन विक्षिप्तो दूरीकृतः क्षुत्पिपासादिखेदो यस्येति तम् । अवधूता तिरस्कृता दुहितुः कन्यायाः प्रार्थना येनेति तस्याङ्गराजस्योद्धरणायोन्मूलनायाङ्गान्देशानभियास्यन्गच्छन्ननन्यविश्वासादन्यविश्वासाभावान्निनायेत्यन्वयः । **चम्पेश्वर इति** । प्राकारं सालम् । दूतव्रातो दूतसमूहः । अचिरकालभाविनि अचिराद्भविष्यति । न दत्तापेक्षा येनेति । अवलेपो गर्वः । संपराये युद्धे । ' संपरायः समीकं सांपरायिकम् ' इति हैमः । मानुषमतिक्रम्य वर्तत इत्यातिमानुषं प्राणबलं यस्येति । वर्म कवचः । स चेति चण्डवर्मा । तद्दुहितरि सिंहवर्मकन्यायाम् । अम्बालिकेति नाम्ना प्रसिद्धायाम् । रत्नत्वेनोत्कृष्टत्वेन । अतिमात्रमत्यन्तमभिलाषो यस्येति तथा । **अपि त्विति** । अकल्या अचिन्त्या संधा प्रतिज्ञा यस्येति स तथा । गणकसङ्घैर्ज्योतिषिकसमूहैः । क्षपावसाने प्रातःकाले । कृतकौतुकमङ्गले बद्धकङ्कणबन्धे । तस्मिंश्चण्डवर्मणि । एकपिङ्गस्य कुबेरस्य । एणजङ्घो नाम जङ्घाकरिकः । शीघ्रगामीत्यर्थः । ' जङ्घाकरिकजाङ्घिकौ ' इत्यमरः । ' जङ्घालोऽतिजवो जङ्घाकरिको जाङ्घिको जवी । ' इति हैमः । दर्पसारस्य प्रतिसंदेशं प्रत्युत्तरम् । अयीति कोमलामन्त्रणे । मूढेत्यात्मीयतया संबोधनम् । कन्यान्तःपुरदूषके दूषणोद्भाविके । स्थविरो

१ भिन्नमर्मा, २ अकल्पसंध.

दुश्चरितदहितृपक्षपाती यदेव किंचित्प्रलपति त्वयापि किं तदनुमत्या स्थातव्यम् । अविलम्बितमेव तस्य कामोन्मत्तस्य चित्रवध-वार्ताप्रेषणेन श्रवणोत्सवोऽस्माकं विधेयः । सा च दुष्टकन्या सहानुजेन कीर्तिसारेण निगडितचरणा चारके निरोद्धव्या' इति । तच्चाकर्ण्य 'प्रातरेव राजभवनद्वारे स दुरात्मा कन्यान्तःपुरदूषकः सन्निधापयितव्यः । चण्डपोतश्च मातङ्गपतिरुचितकल्पनोपपन्नस्तत्रैव समुपस्थापनीयः । कृतविवाहकृत्यश्चोत्थायाहमेव तमनार्यशीलं तस्य हस्तिनः क्रीडनकं कृत्वा तदधिरूढ एव गत्वा शत्रुसाहाय्यकाय प्रत्यासीदतो राजन्यकस्य सकोशवाहनस्यावग्रहणं करिष्यामि' इति पार्श्वचरानवेक्षांचक्रे । निन्ये चासावहन्यन्यस्मिन्नुन्मिषत्येवोषोरागे राजपुत्रो राजाङ्गणं रक्षिभिः । उपतस्थे च क्षरितगण्डश्चण्डपोतः । क्षणे च तस्मिन्मुमुचे तदङ्घ्रियुगलं रजतशृङ्खलया । सा चैनं चन्द्रलेखाच्छविः काचिदप्सरोरूपिणी भूत्वा प्रदक्षिणीकृत्य प्राञ्जलिर्व्यजिज्ञपत्—'देव दीयतामनुग्रहार्द्रं चित्तम् । अहमस्मि सोमरश्मिसंभवा सुरतमञ्जरी

वृद्धः । जरया विलुप्तौ मानावमानौ यस्यैवंविधं चित्तं यस्येति । दुश्चरिता दुराचारा 'प्रलापोऽनर्थकं वचः' इत्यमरः । किमित्याक्षेपे । **सा चेति** । सा दुष्टकन्या । अनुजेन कीर्तिसारेण सहेति । चारके बन्धनागारे । 'चारकं बन्धनालयः' इति वैजयन्ती । **तच्चेति** । सन्निधौ स्थापनीय इत्यर्थः । चण्डपोतनामा मातङ्गपतिः करिवरः । उचिताः याः कल्पनाः अलङ्कारादिरचनाः तैरुपपन्नो युक्तः । तमनार्यशीलं दुष्टस्वभावं तस्य हस्तिनः क्रीडनकं खेलनं कृत्वेति । प्रत्यासीदतः समीपमागच्छतः । राजन्यकस्य क्षत्रियसमूहस्य । वाहनानि हस्त्यश्वादीनि । अवग्रहणं बन्धनम् । **निन्ये चेति** । द्विकर्मकोऽयं धातुः । असौ राजपुत्रो राजवाहन इति । उषोरागे प्रातःकालसंबन्धिनि लौहित्ये । राजाङ्गणम् । 'अङ्गणं चत्वराजिरे' इत्यमरः । उपतस्थे । 'ष्ठा गतिनिवृत्तौ' । प्राप्येत्यर्थः । 'उपाद्देवपूजासङ्गतिकरणमित्रकरणपथिषु' इति वक्तव्यम् । 'वा लिप्सायाम्' इति चेत्यन्यतरेणात्मनेपदम् । क्षरितः स्रवन्गण्डः कटो यस्येति । **सा चेति** । सा च रजतशृङ्खला । नम-

१ उपरक्षित. २ अनार्य. ३ क्रीडनम्. ४ शत्रुसाहाय्याय. ५ अप्सराः.

नाम सुरसुन्दरी। तस्या मे नभसि नलिनलुब्धमुग्धकलहंसानुबद्धवक्त्रायास्तन्निवारणक्षोभविच्छिन्नविगलिता हारयष्टिर्यदृच्छया जातु हैमवते सरसि मन्दोदके मग्नोन्मग्नस्य महर्षेर्मार्कण्डेयस्य मस्तके मणिकिरणद्विगुणितपलितमपतत्। पातितश्च कोपितेन कोऽपि तेन मयि शापः—'पापे भजस्व लोहजातिमजातचैतन्या सती' इति। स पुनः प्रसाद्यमानस्त्वत्पादपद्मद्वयस्य मासद्वयमात्रं संदानतामेत्य निस्तरणीयामिमामापदमपरिक्षीणशक्तित्वं चेन्द्रियाणामकल्पयत्। अनल्पेन च पाप्मना रजतशृङ्खलीभूतां मामैक्ष्वाकस्य राज्ञो वेगवतः पौत्रः पुत्रो मानसवेगस्य वीरशेखरो नाम विद्याधरः शङ्करगिरौ समध्यगमत्। आत्मसात्कृता च तेनाहमासम्। अथासौ पितृप्रयुक्तवैरे वर्तमाने विद्याधरचक्रवर्तिनि वत्सराजवंशवर्धने नरवाहनदत्ते विरसाशयस्तदपकारक्षमोऽयमिति तपस्यता दर्पसारेण सह समसृज्यत। प्रतिश्रुतं च तेन तस्मै स्वसुरवन्तिसुन्दर्याः प्रदानम्। अन्यदा तु वियति व्यवदायमानचन्द्रिके मनोरथप्रियतमामवन्तिसुन्दरीं दिदृक्षुरवशेन्द्रियस्तदिन्दुमन्दिरद्युति कुमारीपुरमुपासरत्। अन्तरितश्च तिरस्करिण्या विद्यया स च तां

स्याकाशे। मुग्धो मूढः यः कलहंसस्तेनानुबद्धं वक्त्रं यस्याः। तन्निवारणं कलहंसनिवारणम्। तत्र विच्छिन्ना त्रुटितात एव विगलिता। हारयष्टिर्हारलता। जातु कदाचित्। मग्नोन्मग्नस्य स्नानं कृत्वोत्थितस्य। पलितं जराजातशौक्ल्यमिति क्रियाविशेषणम्। कोपितेन कोपः संजातो यस्येति तथा। 'तदस्य संजातं—' इतीतच्। लोहजातिं लोहत्वम्। 'जातिर्जातं च सामान्यम्' इत्यमरः। मासद्वयमात्रं मासद्वयप्रमाणम्। 'प्रमाणे द्वयसज्—' इति मात्रच्। संदानतां पादबन्धनताम्। निस्तरणीयां समापनीयामित्यर्थः। अनल्पेन बहुना। पाप्मना पापेन। रजतशृङ्खलीभूताम् 'अभूत—' इति च्विः। इक्ष्वाकोरयमैक्ष्वाकः। वेगवतस्तन्नाम्नो राज्ञः। शङ्करगिरौ शङ्करपर्वते। मां समध्यगमत् प्रापेत्यर्थः। आत्मसादात्माधीना। तदधीने सातिः। **अथेति**। असौ वीरशेखरो विद्याधरः। पित्रा प्रयुक्तं यद्वैरं तस्मिन्। प्रवर्तमाने कुर्वाण इत्यर्थः। नरवाहनदत्ते विरसाशयः पश्चान्तःकरणः। तस्य नरवाहनदत्तस्यापकारे निग्रहे क्षमः समर्थ इति। दर्पसारेण समसृज्यत। संगतोऽभूदित्यर्थः। तेन दर्पसारेण। **अन्यदेति**। व्यवदायमानचन्द्रिके निर्मलज्योत्स्ने। 'दैप् शोधने'। मनोरथैः प्रियतमाम्। तिरस्करिण्यान्तर्धानकारिण्या विद्यया। स चेति वीरशेखरः।

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१ च पञ्चेन्द्रियाणाम्. २ प्रवर्तमाने.

सुरतखेदसुखगात्रीं त्रिभुवनसर्गयात्रासंहारसंबद्धाभिः कथाभिरमृतस्यन्दिनीभिः प्रत्यानीयमानरागपूरां न्यरूपयत् । स तु प्रकुपितोऽपि त्वदनुभावप्रतिबद्धनिग्रहान्तराध्यवसायः समालिङ्ग्येतरेतरमत्यन्तसुखसुप्तयोर्युवयोर्दैवदत्तोत्साहः पाण्डुलोहशृङ्खलात्मना मया पादपद्मयोर्युगलं तव निगडयित्वा सरोषरभसमपासरत् । अवसितश्च ममाद्य शापः । तच्च मासद्वयं तव पारतन्त्र्यम् । प्रसीदेदानीम् । किं तव करणीयम्' इति प्रणिपतन्तीं 'वार्तयानया मत्प्राणसमां समाश्वासय' इति व्यादिश्य विससर्ज ।

तस्मिन्नेव क्षणान्तरे 'हतो हतश्चण्डवर्मा सिंहवर्मदुहितुरम्बालिकायाः पाणिस्पर्शरागप्रसारिते बाहुदण्ड एव बलवदवलम्ब्य सरभसमाकृष्य केनापि दुष्करकर्मणा तस्करेण नखप्रहारेण राजमन्दिरोद्देशं च शवशतमयमापादयन्नचकितगतिरसौ विहरति इति वाचः समभवन् । श्रुत्वा चैतत्तमेव मत्तहस्तिनमदस्ताधोरणो राजपुत्रोऽधिरुह्य रंहसोत्तमेन राजभवनमभ्यवर्तत । स्तम्बेरमरयावधूतपत्तिदत्तवर्त्मा च प्रविश्य वेश्माभ्यन्तरमदभ्राभ्रनिर्घोषगम्भीरेण स्वरेणाभ्यधात्—

तामवन्तिसुन्दरीम् । त्वदङ्कोऽपाश्रयो यस्या इति । 'अपाश्रयः शिरोभागः' इति वैजयन्ती । सर्ग उत्पत्तिः । यात्रा व्यवहारस्थितिरिति यावत् । अमृतस्यन्दिनीभिरमृतप्रस्राविणीभिः । प्रत्यानीयमानः परावृत्त्या साध्यमानो रागपूरो यस्यास्ताम् । न्यरूपयत् । दृष्टवानित्यर्थः । त्वदनुभावेन त्वत्सामर्थ्येन प्रतिबद्धो निवारितो निग्रहान्तराध्यवसायो निग्रहे मारणादावध्यवसायो निश्चयात्मिका बुद्धिर्यस्य । दैवेन दत्त उत्साहो यस्येति स विद्याधरः पाण्डुलोहं रजतम् । 'सर्वं च तैजसं लोहम्' इत्यमरः । सरोषरभसं सक्रोधवेगम् । अवसितः समाप्तिं प्राप्तः । व्यादिश्य कथयित्वा । त्रिंशत्कलात्मकः क्षणः । सरभसं सवेगम् । दुष्करकर्मणाऽसुकरकर्मणा । नखप्रहारेण छुरिकाघातेन । 'एकेनैव नखरप्रहारेण' इति पाठे नखरश्छुरिका । राजमन्दिरोद्देशं राजगृहप्रदेशम् । आपादयन्कुर्वन् । अचकितगतिरत्रस्तगमनः । श्रुत्वेति । तमेव चण्डवर्माधिष्ठितमेव । अदस्तोऽधःक्षिप्त आधोरणो हस्तिपको येनेति । उत्तमेन रंहसा वेगेन । स्तम्बेरमो हस्ती । स्तम्बे रमते असौ । 'स्तम्बकर्णयो रमिजपोः' इत्यच् । 'हलदन्तात्—' इत्यलुक् । तस्य रयो वेगस्तेनावधूता दूरीकृता ये पत्तयः पदातयस्तैर्दत्तं वर्त्म यस्येति । अदभ्रं बहुलम् । अभ्रनिर्घोषगम्भीरेण मेघरसितगम्भीरेण । 'निर्घोषे रसितादि च' इत्यमरः ।

1 संभिताभिः. २ दुष्करकर्मकारिणा. ३ नखर. ४ पदाति.

'कः स महापुरुषो येनैतन्मानुषमात्रदुष्करं महत्कर्मानुष्ठितम् । आगच्छतु । मया सहेमं मत्तहस्तिनमारोहतु । अभयं मदुपकण्ठवर्तिनो देवदानवैरपि विगृह्णानस्य' इति । निशम्यैतं स पुमानुपोढहर्षो निर्गत्य कृताञ्जलिराक्रम्य संज्ञासङ्कुचितं कुञ्जरगात्रमसक्तमध्यरुक्षत् । आरोहन्तमेवैनं निर्वर्ण्य हर्षोत्फुल्लदृष्टिः "अये प्रियसखोऽयमपहारवर्मैव' इति पश्चान्निषीदतोऽस्य बाहुदण्डयुगलमुभयभुजमूलप्रवेशितमग्रेऽवलम्ब्य स्वमङ्गमालिङ्गयामास । स्वयं च पृष्ठतोवलिताभ्यां भुजाभ्यां पर्यवेष्टयत । तत्क्षणोपसंहृतालिङ्गनव्यतिकरश्चापहारवर्मा चापचक्रकणपकर्पणप्रासपट्टिशमुसलतोमरादिप्रहरणजातमुपयुञ्जानान्बलावलिप्तानतिबलवीरान्बहुप्रकारयोधिनः परिक्षिपतः क्षितौ विचिक्षेप । क्षणेन चाद्राक्षीत्तदपि सैन्यमन्येन समन्ततोऽभिमुखमभिधावता बलनिकायेन परिक्षिप्तम् ।

अनन्तरं च कश्चित्कर्णिकारगौरः कुरुविन्दसवर्णकुन्तलः कमलकोमलपाणिपादः कर्णचुम्बिदुग्धधवलस्निग्धनीललोचनः कटि-

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विगृह्णानस्य विरोधं कुर्वतः । उपोढहर्षो वर्धमानहर्षः । संज्ञया सङ्केतेन सङ्कुचितम् । कुञ्जरगात्रं पूर्वपदजानुप्रदेशम् । 'द्वौ पूर्वपश्चाज्जङ्घादिदेशौ गात्रावरे क्रमात्' इत्यमरः । असक्तम् त्वरितमित्यर्थः । अध्यरुक्षदारोह । **अये इति** । 'अतर्कोपतिते त्वये' इति केशवः । प्रियसखोऽयमिति 'राजाहःसखिभ्यष्टच्' इत्यदन्तता । वलिताभ्यां चलिताभ्याम् । 'वल चलने' । वक्रिताभ्यामित्यर्थः । उपसंहृत आलिङ्गनव्यतिकर आश्लेषसंपर्को येनेति तथा । कणपो लोहस्तम्भः । 'लोहस्तम्भस्तु कणपः' इति वैजयन्ती । कर्पणः सरावः । 'कुटिलाग्रस्तु कर्पणः' इति च । प्रासः कुन्तः । 'प्रासस्तु कुन्तः' इत्यमरः । पट्टिशः शस्त्रविशेषः भाषया 'पट्टा' इति प्रसिद्धः । 'पट्टिशः स्याद्द्विशालाग्रः' इति वैजयन्ती । मुसलं कण्डनसाधनकाष्ठतुल्यमायसायुधम् । मुशलमिति वा । तोमरो लोहगुच्छः । भाषया 'गुर्ज' इति 'तोमरो वेगदण्डवान्' इति वैजयन्ती । प्रहरणजातं शस्त्रसमूहम् । उपयुञ्जानान्प्रेरयतः । बहुप्रकारमायोधिनो युद्धं कुर्वतः । परिक्षिपतः । लोकानिति शेषः । विचिक्षेप । पातितवानित्यर्थः । **क्षणेनेति** । समन्ततः सर्वतः । 'समन्ततस्तु परितः सर्वतो विष्वगित्यपि' इत्यमरः । बलनिकायेन सेनासमूहेन । 'निकायो निवहो व्यूहः समूहो विसरो व्रजः' । इति कोशः । **अनन्तरमिति** । कर्णिकारो द्रुमोत्पलस्तद्वद्गौरः । कुरुविन्देन सवर्णाः समानाः कुन्तलाः केशा यस्येति । कुरुविन्दो नीलगुच्छः नीलमणिरिति यावत् । कटि-

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१ कर्णप. २ जालं, उप०-उपयुञ्जानः. ३ अन्तरे.

तटनिविष्टरत्ननखः पट्टनिवसनः कृशाकृशोदरोरःस्थलः कृतहस्ततया रिपुकुलमिषुवर्षेणाभिवर्षन्, पादाङ्गुष्ठनिष्ठुरावघृष्टकर्णमूलेन प्रजविना गजेन सन्निकृष्य, पूर्वोपदेशप्रत्ययात् 'अयमेव स देवो राजवाहनः' इति प्राञ्जलिः प्रणम्यापहारवर्मणि निविष्टदृष्टिराचष्ट—'त्वदादिष्टेन मार्गेण सन्निपातितमेतदङ्गराजसाहाय्यदानायोपस्थितं राजकम् । अरिबलं च विहतविध्वस्तं स्त्रीबालहार्यशस्त्रं वर्तते । किमन्यत्कृत्यम्' इति । हृष्टस्तु व्याजहारापहारवर्मा—'देव दृष्टिदानेनानुगृह्यतामयमाज्ञाकरः । सोऽयमहमेवामुना रूपेण धनमित्राख्यया चान्तरितो मन्तव्यः । स एवायं निर्गमय्य बन्धनादङ्गराजमपवर्जितं च कोशवाहनमेकीकृत्यास्मद्गृह्येणामुना सह राजन्यकेनैकान्ते सुखोपविष्टमिह देवमुपतिष्ठतु यदि न दोषः' इति । देवोऽपि 'यथा ते रोचते' इति तमाभाष्य गत्वा च तन्निर्दिष्टेन मार्गेण नगराद्बहिरतिमहतो रोहिणद्रुमस्य कस्यचित्क्षौमावदातसैकते गङ्गातरङ्गपवनपातशीतले तले द्विरदादवततार । प्रथमसमवतीर्णेनापहारवर्मणा च स्वहस्तसत्वर-

तटे निविष्टो रत्नयुक्तो नखः नखरः इति वा छुरिका यस्येति । पट्टं दुकूलं निवसनं यस्येति तथा । कृशाकृशे उदरोरःस्थले यस्येति स तथा । कृशोदरः स्थूलोरःस्थलश्चेति योज्यम् । कृतहस्ततया शिक्षितहस्ततया । 'शिक्षितं कृतकर्मवत्' इति भागुरिः । इषुवर्षेण बाणवृष्ट्या । अङ्गुष्ठाभ्यां निष्ठुरं यथा तथावघृष्टं घर्षितं कर्णमूलं यस्येति तेन । निविष्टदृष्टिर्दत्तदृष्टिः । **त्वदादिष्टेनेति** । राजकं राजसमूहः । स्त्रीबालैर्हार्याणि शस्त्राणि यस्य । आज्ञाकरः सेवकः । **सोऽयमहमेवेति** । अन्तरितः भिन्न इत्यर्थः । स एव धनमित्रोऽङ्गराजं सिंहवर्माणं बन्धनान्निर्गमय्य निष्क्रामय्य । अपवर्जितम् । इतस्ततो गतमित्यर्थः । अस्मद्गृह्येणास्मत्पक्षस्थेन युद्धसमये शत्रुणा गृहीतमिति भू० । 'गृह्यः पक्षस्थ उच्यते' इति वैजयन्ती । राजन्यकेन क्षत्रियसमूहेन । देवम् । स्वामिति यावत् । **देव इति** । देवो राजवाहनः । त इति तुभ्यम् । 'रुच्यर्थानां—' इति चतुर्थी । तमपहारवर्माणम् । तन्निर्दिष्टेनापहारवर्मकथितेन मार्गेण । रोहिणद्रुमस्य वटवृक्षस्य । 'वटवृक्षस्तु रोहिणः ।' इति वैजयन्ती । क्षौमवदवदातं शुद्धं यत्सैकतं तस्मिन् । **प्रथमेति** । स्वहस्तेनात्मकरेण सत्वरं सवेगं समीकृते समतां प्रापिते ।

१ अभिपात्य. २ राजन्यकम्. ३ अखिलारि०, अखिलं चा०. ४ सोऽयमप्यह०; सोऽयमेवाय. ५ कस्यचिन्मूले.

समीकृते मातङ्ग इव भागीरथीपुलिनमण्डले सुखं निषसाद । तथा निषण्णं च तमुपहारवमार्थपालप्रमतिमित्रगुप्तमन्त्रगुप्तविश्रुतैर्मैथिलेन च प्रहारवर्मणा, काशीभर्त्रा च कामपालेन, चम्पेश्वरेण सिंहवर्मणा सहोपागत्य धनमित्रः प्रणिपपात । देवोऽपि हर्षोद्विग्नमभ्युत्थितः 'कथं समस्त एष मित्रगणः समागतः, को नामायमभ्युदयः' इति कृतयथोचितोपचारान्निर्भरतरं परिरेभे । काशीपतिमैथिलाङ्गराजांश्च सुहृन्निवेदितान्पितृवदपश्यत्, तैश्च हर्षकम्पितपलितैः सरभसोपगूढः परमभिननन्द । ततः प्रवृत्तासु प्रीतिसङ्कथासु प्रियवयस्यगणानुयुक्तः स्वस्य च सोमदत्तपुष्पोद्भवयोश्चरितमनुवर्ण्य सुहृदामपि वृत्तान्तं क्रमेण श्रोतुं कृतप्रस्तावस्तांश्च तदुक्तावन्वयुङ्क्त । तेषु प्रथमं प्राह स्म किलापहारवर्मा—

इति श्रीदण्डिनः कृतौ दशकुमारचरिते राजवाहनचरितं नाम प्रथम उच्छ्वासः ।

द्वितीयोच्छ्वासः ।

'देव त्वयि तदावतीर्णे द्विजोपकारायासुरविवरं त्वदन्वेषणप्रसृते च मित्रगणेऽहमपि महीमटन्नङ्गेषु गङ्गातटे बहिश्चम्पायाः 'कश्चिदस्ति तपःप्रभावोत्पन्नदिव्यचक्षुर्मरीचिर्नाम महर्षिः' इति

तथेति । तं राजवाहनम् । उपहारवर्मादिविश्रुतान्तैः षड्भिर्दशकुमारान्तर्गतैः । मैथिलेन मिथिलाधिपेन । प्रहारवर्मणा कामपालेन सिंहवर्मणा सह धनमित्रः । धनमित्रसमूहान्तर्वर्ती काशीपतिमैथिलोऽङ्गराजस्तैस्त्रिभिः प्रहारवर्मकामपालसिंहवर्मभिः । निर्भरतरं दृढतरम् । [हर्षेति—हर्षेण कम्पितं पलितं जरया शुक्लकेशा यथा स्यात्तथा ।] तत इति । सोमदत्तपुष्पोद्भवयोश्चरितमाचरणं पूर्वपीठिकायामुक्तमनुवर्ण्य । सुहृदां सर्वेषाम् । कृतप्रस्तावः कृतोपक्रमः । तदुक्तौ सुहृद्वृत्तान्तोक्तौ । अन्वयुङ्क्त । योजितवानित्यर्थः । तेषु सुहृत्सु मध्ये प्रथममपहारवर्मा प्राह स्मेत्यन्वयः ॥

इति श्रीदशकुमारचरितटीकायां पदचन्द्रिकाभिधायां प्रथम उच्छ्वासः ॥

किमाहापहारवर्मा—देवेति । प्रसृते परितश्चरिते । दिव्यचक्षुरतीन्द्रियद्रष्टा । 'संलापो भाषणं मिथः' इत्यमरः । उपलभ्य ज्ञात्वा । अमुतः मुनेरित्यर्थः ।

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१ मातङ्ग इव स्फाटिकमये इव. २ एव. ३ अनुत्पीडिततरम्. ४ निर्भरतरं •निर्भरभसो•. ५ सहसोपगूढः. ६ प्रस्थिते.

कुतश्चित्संलपतो जनसमाजादुपलभ्यामुतो बुभुत्सुस्त्वद्वर्तिं तमुद्देशमगमम् । न्यशामयं च तस्मिन्नाश्रमे कस्यचिच्चूलपोतकस्य च्छायायां कमप्युद्विग्नवर्णं तापसम् । अमुना चातिथिवदुपचारितः क्षणं विश्रान्तः 'क्वासौ भगवान्मरीचिः, तस्मादहमुपलिप्सुः प्रसङ्गप्रोषितस्य सुहृदो गतिम्, आश्चर्यज्ञानविभवो हि स महर्षिर्मह्यां विश्रुतः' इत्यवादिषम् । अथासावुष्णमायतं च निःश्वस्याशंसत्—'आसीत्तादृशो मुनिरस्मिन्नाश्रमे । तमेकदा काममञ्जरी नामाङ्गपुरीवतंसस्थानीया वारयुवतिरश्रुबिन्दुतारकितपयोधरा सनिर्वेदमभ्येत्य कीर्णशिखण्डास्तीर्णभूमिरभ्यवन्दिष्ट । तस्मिन्नेव च क्षणे मातृप्रमुखस्तदासवर्गः सानुक्रोशमनुप्रधावितस्तत्रैवाविच्छिन्नपातमपतत् । स किल कृपालुस्तं जनमार्द्रया गिरोश्वास्यार्तिकारणं तां गणिकामपृच्छत् । सा तु सव्रीडेव सविषादेव सगौरवेव चाब्रवीत्—'भगवन् ऐहिकस्य सुखस्याभाजनं जनोऽयमामुष्मिकाय श्वोवसीयायार्ताभ्युपपत्तिवित्तयोर्भगवत्पादयोर्मूलं शरणमभिप्रपन्नः' इति । तस्यास्तु जनन्युदञ्जलिः पलितशारशि-

बुभुत्सुर्बोद्धुमिच्छुः । त्वद्वर्तिं त्वन्मार्गमित्यर्थः । तमुद्देशं महर्ष्यधिष्ठितप्रदेशम् । न्यशामयमपश्यम् । उद्विग्नवर्णमुद्विग्नस्य वर्ण इव वर्णः कान्तिर्यस्येति स तम् । उपचारितः सत्कृतः । तस्मान्मरीचेः । उपलिप्सुरुपलब्धुमिच्छुः । प्रसङ्गप्रोषितस्य केनापि कारणेन गतस्य । आश्चर्यश्चमत्कारकारी ज्ञानविभवो ज्ञानसामर्थ्यं यस्य तथा । अवादिषम् उक्तवानित्यर्थः । अथेति । असौ तापसः । तं महर्षिम् । अङ्गपुरीवतंसस्थानीया तन्नगरीशेखरभूता । 'वष्टि भागुरिरल्लोपमवाप्योरुपसर्गयोः' इत्यकारलोपः । वारयुवतिर्वेश्या । अश्रुबिन्दुतारकितपयोधराश्रुबिन्दुभिस्तारकितौ पयोधरौ यस्या इति । तारकाः सञ्जाता इति व्युत्पत्तिः । सनिर्वेदं सर्वत्रोपेक्षासहितम् । कीर्णशिखण्डास्तीर्णभूमिः कीर्णः प्रसृतो यः शिखण्डः केशपाशस्तेनास्तीर्णा कृतास्तरणा भूमिर्ययेति । तस्मिन्निति । तस्या वाराङ्गनायाः । सानुक्रोशं सकृपम् । सर्वजनस्य यथा कृपा स्यात्तथेत्यर्थः । आर्तिकारणं पीडानिदानम् । सेति । ऐहिकस्येह भवं तथा तस्य । अभाजनमपात्रम् । अमुत्र जातमामुष्मिकम् । पारलौकिकायेत्यर्थः । श्वोवसीयाय 'श्वःश्रेयसं स्यात्कल्याणं श्वोवसीयं शिवं शुभम् ।' इति हलायुधः । आर्ताभ्युपपत्तिवित्तयोरार्तानां पीडितानामभ्युपपत्तिरनुग्रहस्तद्वित्तयोः ख्यातयोः । चरणविशेषणम् । तस्या इति । तस्या वाराङ्गनायाः । जननी माता । उद्गतोऽञ्जलिर्यस्याः सा । उदञ्जलिरु-

१ आशशंसे. २ पुर्यवतंस. ३ दासीवर्ग. ४ भवन्निपातम्. ५ गिरोत्थाप्य.

खण्डबन्धस्पृष्टमुक्तभूमिरभाषत—'भगवन् अस्या मे दोषमेषा वो दासी विज्ञापयति । दोषश्च मम स्वाधिकारानुष्ठापनम् । एष हि गणिकामातुरधिकारो यद्दुहितुर्जन्मनः प्रभृत्येवाङ्गक्रिया, तेजोबलवर्णमेधासंवर्धनेन दोषाग्निधातुसाम्यकृता मितेनाहारेण शरीरपोषणम्, आपञ्चमाद्वर्षात्पितुरप्यनतिदर्शनम्, जन्मदिने पुण्यदिने चोत्सवोत्तरो मङ्गलविधिः, अध्यापनमनङ्गविद्यानां साङ्गानाम्, नृत्यगीतवाद्यनाट्यचित्रास्वाद्यगन्धपुष्पकलासु लिपिज्ञानवचनकौशलादिषु च सम्यग्विनयनम्, शब्दहेतुसमयविद्यासु वार्तामात्रावबोधनम्, आजीवज्ञाने क्रीडाकौशले सजीवनिर्जीवासु च द्यूतकलास्वभ्यन्तरीकरणम्, अभ्यन्तरकलासु वैश्वासिकजनात्प्रयत्नेन प्रयोगग्रहणम्, यात्रोत्सवादिष्वादरप्रसाधितायाः स्फीतपरिबर्हायाः प्रकाशनम्, प्रसङ्गवत्यां सङ्गीतादिक्रियायां पूर्वसङ्गृहीतैर्ग्राह्यवाग्भिः

ध्वींकृताञ्जलिः । पलितेन जरसा शौक्ल्येन शारश्वित्रो यः शिखण्डबन्धस्तेनादौ स्पृष्टा पश्चान्मुक्ता भूमिर्यया । 'पूर्वकालैक—' इति समासः । भगवन्निति । मे दोषं मद्दूषणम् । वो युष्माकं दासी । मत्कन्येत्यर्थः । स्वाधिकारानुष्ठापनं स्वोचितकर्माचरणप्रेरणम् । अङ्गक्रियोद्वर्तनादिः । 'अङ्गक्रिया यदङ्गेषु हरिद्रातैलमर्दनम्' इति वात्स्यायने । तेजः प्रभावः । 'तेजः प्रभावः' इति महीपः । मेधा धारणावती बुद्धिः । एतेषां सम्यग्वर्धनेन पोषणेन । दोषा वातपित्तश्लेष्माणः । अग्निर्जाठरः । धातवः सप्त । एतेषां साम्यकृताऽवैषम्यकृता । आ पञ्चमात् पञ्चमवर्षादुत्तरमित्यर्थः । 'आङ् मर्यादाभिविध्योः' इति । अनतिदर्शनमत्यन्तदर्शनाभावः । जन्मदिन उत्पत्तिदिवसे । पुण्यदिने सङ्क्रमणादौ । अनङ्गविद्यानां कामप्रतिपादकविद्यानाम् । विनयनं शिक्षणम् । शब्दो व्याकरणम् । हेतुस्तर्कः । समयः सिद्धान्तः (ज्योतिषः इति भूषणा ।) अवबोधनं ज्ञानम् । आजीवो जीविका । क्रीडाकौशले नर्मभाषणनैपुण्ये । सजीवाः कुक्कुटादियोधनानि, निर्जीवाश्चतुरङ्गाद्याः । अभ्यंतरीकरणं स्वायत्तीकरणम् । अभ्यन्तरकलासु रतकलासु । 'साभ्यन्तरकला यत्तु स्पृस्याङ्गस्पर्शनं रतौ' इति वात्स्यायनः । वैश्वासिकजनादाप्तजनात् । प्रयोगः कर्तव्यता । प्रसाधितायाः अलंकृतायाः । 'प्रसाधितोऽलंऽकृतश्च भूषितश्च परिष्कृतः ।' इति वैजयन्ती । परिबर्हः परिच्छदः । 'परिबर्हस्तु राजार्हे वस्तुन्यपि परिच्छदे ।' इत्यपि । सेवकजन इति यावत् ।

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१ कौशलेषु. २ मार्तावार्तावबोधनम्.

सिद्धिलम्भनम्, दिङ्मुखेषु तत्तच्छिल्पवित्तकैर्यशःप्रख्यापनम्, कार्तान्तिकादिभिः कल्याणलक्षणोद्धोषणम्, पीठमर्दविटविदूषकैर्भिक्षुक्यादिभिश्च नागरिकपुरुषसमवायेषु रूपशीलशिल्पसौन्दर्यमाधुर्यप्रस्तावना, युवजनमनोरथलक्ष्यभूतायाः प्रभूततमेन शुल्केनावस्थापनम्, स्वतो रागान्धाय तद्भावदर्शनोन्मादिताय वा जातिरूपवयोऽर्थशक्तिशौचत्यागदाक्ष्यदाक्षिण्यशिल्पशीलमाधुर्योपपन्नाय स्वतन्त्राय प्रदानम्, अधिकगुणायास्वतन्त्राय प्राज्ञतमायाल्पेनापि बहुव्यपदेशेनार्पणम्, अस्वतन्त्रेण वा गान्धर्वसमागमेन तद्गुरुभ्यः शुल्कापहरणम्, अलाभेऽर्थस्य कामस्वीकृते स्वामिन्यधिकरणे च साधनम्, रक्तस्य दुहित्रैकचारिणीव्रतानुष्ठापनम्, नित्यनैमित्तिकप्रीतिदायकतया हृतशिष्टानां गम्यधनानां चित्रैरुपायैरपहरणम्, अददता लुब्धप्रायेण च विगृह्यासनम्, प्रतिहस्तिप्रोत्साहनेन लुब्धस्य रागिणस्त्यागशक्तिसन्धुक्षणम्, असारस्य वाक्सन्तक्षणैर्लोकोपक्रोशनैर्दुहितृनिरोधनैर्व्रीडोत्पादनैरन्या-

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प्राश्नवादिभिः शिक्षकैः । 'प्राश्नवागुपलालकः' इति वैजयन्ती । सिद्धिलम्भनं सिद्धिप्रापणम् । शिल्पवित्तकैः कलाप्रसिद्धैर्मार्दङ्गिकमौरजिकादिभिः । कार्तान्तिका लक्षणज्ञाः । उद्धोषणं ख्यापनम् । पीठमर्दो नटविशेषः । 'पीठमर्दो विटश्चेति तथा चेटविदूषकौ' इत्युक्तेष्वतिधृष्टे नायकप्रियः पीठमर्द इति ।'पीठमर्दोऽतिधृष्टे स्यान्नाट्योक्त्या नायकप्रिये' इति विश्वः । कुपितस्त्रीप्रसादकः इति भू० । विट एकविद्यः । विदूषकः । 'विकृताङ्गवचोवेषैर्हास्यकारी विदूषकः' इति । भिक्षुकी श्रमणा । 'श्रमणा भिक्षुकी मुण्डा' इति हैमः । नागरिका निपुणाः । समवायेषु समुदायेषु । प्रभूततमेन प्रचुरतरेण । शुल्को मौल्यम् । उन्मादित उन्मादं प्रापितस्तस्मै । शौचं शुद्धता । 'शौचमर्थेष्ववञ्चनम्' इति वैजयन्ती । दाक्षिण्यं परिचितपरित्यागाक्षमत्वम् । गान्धर्वसमागमेन । गान्धर्वविवाहेनेत्यर्थः । कामस्वीकृते स्वायत्तीकृते । स्वामिन्यधिकारिणि । अधिकरणे चोत्तरादौ । [अलाभे अर्थस्य धूर्तात्स्वशुल्कालाभे कामस्वीकृते मैत्र्यादङ्गीकृते स्वामिनि प्रभौ ग्रामाध्यक्षे अधिकरणे नागरिकसंसदि साधनमुच्चावचवागादिभिः स्वोपयुक्तविधानम् । इति भूषणा] । रक्तस्य । अनुरक्तस्येत्यर्थः । एकचारिणीव्रतं पातिव्रत्यम् । हृतशिष्टानां गृहीतावशिष्टानाम् । गम्यधनानाम् । गम्या भुजङ्गाः । 'गम्योविटः पाल्लविको भुजङ्गः' इति भागुरिः । आसनं क्षेपणम् । प्रतिहस्त्यासन्नगृहस्यापतिः । 'प्रतिहस्ती प्रातिवेश्यः' इति वैजयन्ती । त्यागशक्तेः सन्धुक्षणमुद्दीप्तीकरणम् । असारस्य निर्धनस्य । वाक्सन्तक्षणैर्वचनातिरस्कारैः । लोकोपक्रोशनैर्लोकेषु नि-

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१ प्रभौ. २ अधिकगुण. ३ आहत.

भियोगैरवमानैश्चापवाहनम्, अर्थदैरनर्थप्रतिघातिभिश्चानिन्द्यैरिभ्यैरनुवद्धार्थानर्थसंशयान्विचार्य भूयोभूयः संयोजनमिति । गणिकायाश्च गम्यं प्रति सज्जतैव न सङ्गः । सत्यामपि प्रीतौ न मातुर्मातृकाया वा शासनातिवृत्तिः । एवं स्थितेऽनया प्रजापतिविहितं स्वधर्ममुल्लङ्घ्य कचिदागन्तुके रूपमात्रधने विप्रयूनि स्वेनैव धनव्ययेन रममाणया मासमात्रमत्यवाहि । गम्यजनश्च भूयानर्थयोग्यः प्रत्याचक्षाणयानया प्रकोपितः । स्वकुटुम्बकं चावसादितम् । 'एषा कुमतिर्न कल्याणी' इति 'निवारयन्त्यां मयि वनवासाय कोपात्प्रस्थिता । सा चेदियमहार्यनिश्चया सर्व एष जनोऽत्रैवानन्यगतिरनशनेन संस्थास्यते' इत्यरोदीत् ।

अथ सा वारयुवतिस्तेन 'भद्रे ननु दुःखाकरोयं वनवासः । तस्य फलमपवर्गः स्वर्गो वा । प्रथमस्तु तयोः प्रकृष्टज्ञानसाध्यः प्रायो दुःसंपाद एव, द्वितीयस्तु सर्वस्यैव सुलभः कुलधर्मानुष्ठायिनः । तदशक्यारम्भादुपरम्य मातुर्मते वर्तस्व' इति सानुकम्पमभिहिता 'यदीह भगवत्पादमूलमशरणम्, शरणमस्तु मम कृपणाया हिरण्यरेता देव एव' इत्युदमनायत । स तु मुनिरनुविमृश्य गणिकामातरमवदत्— 'संप्रति गच्छ गृहान् । प्रतीक्षस्व कानिचिद्दिनानि यावदियं सुकुमारा सुखोपभोगसमुचिता सत्यरण्यवासव्यसनेनोद्वेजिता भूयोभूय-

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न्दनैः । अपवाहनं दूरीकरणम् । अनर्थप्रतिघातिभिरुपद्रवनिवारकैः । इभ्यैर्धनिकैः । सज्जता सङ्गतिविषयता । मातृकाया मातामह्याः । 'मातुर्माता तु मातृका' इति वैजयन्ती । अतिवृत्तिस्त्यागः । गम्यजनो विटजनः । 'गम्यो विटः पाल्लविको भुजङ्गः' इति भागुरिः । प्रत्याचक्षाणया प्रत्याख्यानं कुर्वत्या । अवसादितं नाशितम् । अहार्यनिश्चया दृढनिश्चया । संस्थास्यते । मरिष्यतीत्यर्थः । 'संस्थानं मरणं मतम्' इति वैजयन्ती । **अथेति** । दुःखाकरो दुःखजनकः । 'दुःखात्प्रातिलोम्ये' इति डाच्प्रत्ययः । प्रथमोऽपवर्गः दुःसंपादो दुःसाध्यः । कुलधर्मानुष्ठायिनः स्वकुलोचितकर्मकारिणः । अशक्यारम्भात्तपस इत्यर्थः । अशरणमरक्षितृ । हिरण्यरेता दहनः । उदमनायत उन्मना अभवत् । कर्तुः क्यङ् । इत्याचारक्यङन्तः । **स इति** । गृहान् । 'गृहाः पुंसि च भूम्न्येव' इत्यमरः । प्रकृतौ स्वभावे । अलघुभक्तिर्दृढभक्तिः ।

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१ अन्यैः. २ अवादीत्.

श्वास्माभिर्विबोध्यमाना प्रकृतावेव स्थास्यति' इति । 'तथा' इति तस्याः प्रतियाते स्वजने सा गणिका तमृषिमलघुभक्तिर्धौतोद्गमनीयवासिनी नात्याहतशरीरसंस्कारा वनतरुपोतालवालपूरणैर्देवतार्चनकुसुमोच्चयावचयप्रयासैर्नैकविकल्पोपहारकर्मभिः कामशासनार्थे च गन्धमाल्यधूपदीपनृत्यगीतवाद्याभिः क्रियाभिरेकान्ते च त्रिवर्गसंबन्धिनीभिः कथाभिरध्यात्मवादैश्चानुरूपैरल्पीयसैव कालेनान्वरञ्जयत् ।

एकदा च रहसि रक्तं तमुपलक्ष्य 'मूढः खलु लोको यत्सह धर्मेणार्थकामावपि गणयति' इति किंचिदस्मयत । 'कथय वासु केनांशेनार्थकामातिशायी धर्मस्तवाभिप्रेतः' इति प्रेरिता मरीचिना लज्जामन्थरमारभताभिधातुम्—'इतः किल जनाद्भगवतस्त्रिवर्गबलाबलज्ञानम् । अथवैतदपि प्रकारान्तरं दासजनानुग्रहस्य । भवतु, श्रूयताम् । ननु धर्मादृतेऽर्थकामयोरनुत्पत्तिरेव । तदनपेक्ष एव धर्मो निवृत्तिसुखप्रसूतिहेतुरात्मसमाधानमात्रसाध्यश्च । सोऽर्थकामवद्बाह्यसाधनेषु नात्यायतते । तत्त्वदर्शनोपबृंहितश्च यथाकथंचिदप्यनुष्ठीय-

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धौतोद्गमनीयेति । धौतं यदुद्गमनीयं वस्त्रयुगलं तद्वसते सा तद्वासिनी । 'तत्स्यादुद्गमनीयं यद्धौतयोर्वस्त्रयोर्युगम् ।' इत्यमरः । धौतोद्गमनीयमित्यत्र 'विशिष्टवाचकानाम्' इति वचनाद्विशेष्यपरतया व्याख्येयम् । **नात्याहतेति** । नात्यादृत आदरितः शरीरस्य संस्कारः परिकर्मादिर्यया सा । वनतरूणां पोता बालवृक्षास्तेषामालवालानि । देवतार्चनार्थं कुसुमानि पुष्पाणि तेषामुच्चयः समूहस्तस्यावचयो ग्रहणं तत्प्रयासैः श्रमैः । "उच्चयस्तरोरादानमवचयो भूमेः" इति भूषणा । नैका अनेका ये विकल्पा भेदाः । 'विकल्पः संशये भेदे' इति वररुचिः । उपहारकर्मभिर्बलिकर्मभिः । कामशासनो महादेवस्तदर्थं तन्निमित्तम् । "कामशासनार्थे कामोद्दीपनार्थे च" इति भूषणा । त्रिवर्गो धर्मार्थकामाः । अध्यात्मवादैरात्मानमधिकृत्य ये वादास्तत्त्वबुभुत्सुकथा । **एकदेति** । रक्तमनुरक्तम् । किंचिदल्पम् । **कथयेति** । वासु बाले । 'अथ बाला स्याद्वासूः' इत्यमरः । 'अम्बार्थनद्योर्ह्रस्वः' इति संबुद्धौ ह्रस्वता । अर्थकामावतिशेतेति अतिक्रम्य वर्तत इति तथा । अभिप्रेतः संमतः । इतो जनान्मल्लक्षणात् 'धर्मादृते इति तथा च व्यासः धर्मादर्थश्च कामश्चेति इ. भू० तदनपेक्षोऽर्थः । कामनिरपेक्ष एव । स्वतन्त्र एवेत्यर्थः । निवृत्तिसुखं मोक्षसुखं तदुद्भवहेतुः । आत्मसमाधानं बुद्धेरेकाग्रतामात्रम् । 'आत्मा यत्नो धृतिर्बुद्धिः स्वभावो ब्रह्म वर्ष्म च ।' इत्यमरादयः । स धर्मः । नात्यायतते नात्यन्तमधीनो भवती-

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१ कुसुमसमुच्चय. २ अनेकविध. ३ अनुकूलैः. ४ स धर्मः. ५ आत्मनः समा०. ६ ०तस्तु.

मानाभ्यां नार्थकामाभ्यां बाध्यते। बाधितोऽपि चाल्पायासप्रतिसमाहितस्तमपि दोषं निर्हृत्य श्रेयसेऽनल्पाय कल्पते। तथाहि। पितामहस्य तिलोत्तमाभिलाषः, भवानीपतेर्मुनिपत्नीसहस्रसन्दूषणम्, पद्मनाभस्य षोडशसहस्रान्तःपुरविहारः, प्रजापतेः स्वदुहितर्यपि प्रणयप्रवृत्तिः, शचीपतेरहल्याजारता, शशाङ्कस्य गुरुतल्पगमनम्, अंशुमालिनो वडवालङ्घनम्, अनिलस्य केसरिकलत्रसमागमः, बृहस्पतेरुतथ्यभार्याभिसरणम्, पराशरस्य दाशकन्यादूषणम्, पाराशर्यस्य भ्रातृदारसङ्गतिः, अत्रेर्मृगीसमागम इति। अमराणां च तेषु तेषु कार्येष्वासुरविप्रलम्भनानि ज्ञानबलान्न धर्मपीडामावहन्ति। धर्मपूते च मनसि नभसीव न जातु रजोऽनुषज्यते। तन्मन्ये नार्थकामौ धर्मस्य शततमीमपि कलां स्पृशतः' इति।

श्रुत्वैतदृषिरुदीर्णरागवृत्तिरभ्यधात् - 'अयि विलासिनि साधु पश्यसि। न धर्मस्तत्त्वदर्शिनां विषयोपभोगेनोपरुध्यत इति। किंतु जन्मनः प्रभृत्यर्थकामवार्तानभिज्ञा वयम्। ज्ञेयौ चेमौ किंरूपौ किंपरिवारौ किंफलौ च' इति। सा त्ववादीत्—'अर्थस्तावदर्जनवर्धनरक्षणात्मकः, कृषि-

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स्यर्थः। 'यती प्रयत्ने' उपसर्गादन्योऽर्थः। तत्त्वदर्शनेनोपबृंहितो वर्धितो धर्मोऽर्थकामाभ्यां न बाध्यते। बाधितोऽपि धर्मोऽल्पायासेनाल्पप्रयत्नेन प्रतिसमाहितः समाधानं प्रापितः। अनल्पाय श्रेयसे मोक्षाय। तथा हीति। तिलोत्तमाप्सरोविशेषः। सन्दूषणं गमनम्। [पद्मनाभस्य कृष्णस्य] प्रणयेन प्रीत्या प्रवृत्तिः प्रवर्तनम्। अहल्या गौतमपत्नी। गुरुतल्पं बृहस्पतिभार्या। 'तल्पं शय्याट्टदारेषु' इत्यमरः। अंशुमाली सूर्यः। वडवाश्विनी। अनिलस्य वायोः। केसरी वानरभेदः। उतथ्यो बृहस्पतेर्ज्येष्ठभ्राता। अभिसरणं गमनम्। पराशरस्य व्यासपितुः। दाशः कैवर्तः। तत्कन्या योजनगन्धा तद्दूषणं तद्गमनम्। पाराशर्यस्य भ्राता विचित्रवीर्यः। आसुरविप्रलम्भनान्यकृत्याचरणानि। 'अकृत्याचरणं यत्तदासुरं विप्रलम्भनम्।' इत्यजयः। ज्ञानबलात्तत्प्राबल्यात्। धर्मपूते धर्मपवित्रे। यथा नभसि रजो नानुषक्तं भवति तथेत्यर्थः। श्रुत्वेति। उदीर्णा वृद्धिं गता रागवृत्तिर्यस्येति। रागवृत्तिरिच्छावृत्तिः। अयि विलासिनीति सानुरक्ति। तत्त्वदर्शिनां तत्त्वसाक्षात्कारिणाम्। अनभिज्ञा अज्ञातारः। नोपरुध्यते नोपक्षीयते। धर्मो विषयोपभोगेन स्त्र्याद्युपभोगेन। ज्ञेयौ चेमावर्थकामौ ज्ञातव्याविति। रूपं स्वरूपम्। परिवारः परिकरः। सा त्ववादीदिति। अर्जनं संपादनम्, वर्धनं वृद्धिः।

पाशुपाल्यवाणिज्यसन्धिविग्रहादिपरिवारः तीर्थप्रतिपादनफलश्च । कामस्तु विषयातिसक्तचेतसोः स्त्रीपुंसयोर्निरतिशयसुखस्पर्शविशेषः । परिवारस्त्वस्य यावदिह रम्यमुज्ज्वलं च । फलं पुनः परमाह्लादनम्, परस्परविमर्दजन्म, स्मर्यमाणमधुरम्, उदीरिताभिमानमनुत्तमम्, सुखमपरोक्षं स्वसंवेद्यमेव । तस्यैव कृते विशिष्टस्थानवर्तिनः कष्टानि तपांसि, महान्ति दानानि, दारुणानि युद्धानि, भीमानि समुद्रलङ्घनादीनि च नराः समाचरन्ति ' इति ।

निशम्यैतन्नियतिबलान्नु तत्पाटवान्नु स्वबुद्धिमान्द्यान्नु स्वनियममनादृत्य तस्यामसौ प्रासजत् । सा सुदूरं मूढात्मानं च तं प्रवहणेन नीत्वा पुरमुदारशोभया राजवीथ्या स्वभवनमनैषीत् । अभूच्च घोषणा ' श्वः कामोत्सवः ' इति । उत्तरेद्युः स्नातानुलिप्तमारचितमञ्जुमालमारब्धकामिजनवृत्तं निवृत्तस्ववृत्ताभिलाषं क्षणमात्रगतेऽपि तया विना दूयमानं तमृपिमृद्धिमता राजमार्गेणोत्सवसमाजं नीत्वा क्वचिदुपवनोद्देशे युवतिजनशतपरिवृतस्य राज्ञः सं-

कलादिभिः । रक्षणं पालनम् । कृषिः कर्षणकर्म । पाशुपाल्यं पशुपालनम् । तीर्थेषु सत्पात्रेषु । कामस्तु स्त्रीपुंसयोरिति । 'अचतुर-' इत्यादिना निपातनाददन्तता । निरतिशयः । श्रेष्ठ इत्यर्थः । यावदिति साकल्ये । परस्परविमर्दजन्मान्योन्यालिङ्गनचुम्बनादिजन्मा । " उदीरित इत्यत्राभिमानः सार्थक्यबुद्धिर्यत इत्यर्थः । " इति भूषणा । अपरोक्षं प्रत्यक्षम् । तस्यैव सुखस्यैव निमित्तम् । कृत इत्यव्ययं तादर्थ्ये । अर्थे कृतेऽव्ययं तावत्तादर्थ्ये वर्तते द्वयम् ।' इति । विशिष्टस्थानवर्तिनः सत्तीर्थवासिनः । निशम्य श्रुत्वा । नियतिर्दैवम् । तस्याः काममञ्जर्याः पाटवं पटुत्वम् । मान्द्यं मन्दत्वम् । नुः सर्वत्र त्रितर्के । स्वनियमं मुनिसमयम् । असौ मरीचिस्तस्यां काममञ्जर्यां प्रासजत् । प्रसक्तोऽभूदित्यर्थः । सेति सा काममञ्जरी । मूढात्मानं मूर्खबुद्धिम् । तं मुनिम् । प्रवहणेन कर्णीरथेन । 'कर्णीरथः प्रवहणम्' इत्यमरः । उदारशोभयोत्कृष्टशोभया । राजवीथ्या राजमार्गेण । स्वभवनं स्वगृहम् । अभूच्चेति । घोषणा डिण्डिमः । 'दांडोरा' इति प्रसिद्धः । श्व आगामिनि दिवसे । उत्तरेद्युरित्युत्तरदिवसे । पूर्वं स्नातः पश्चादनुलिप्तस्तथा तम् । आरचिता धृता मञ्जुर्मनोज्ञा माला येनेति तम् । मनोज्ञं मञ्जुलम् । वृत्तं वर्तनम् । निवृत्तो दूरापास्तः स्ववृत्ते स्वाचरणेऽभिलापो यस्य तम्

१ अभिषक्त, अभिव्यक्त. २ उज्ज्वलवस्तु. ३ निमित्तबलान्नु. ४ मुग्ध. ५ ध्यानचित ६ सन्निधौ समासवर्तत.

निधौ स्मितमुखेन तेन 'भद्रे, भगवता सह निषीद' इत्यादिष्टा सविभ्रमं कृतप्रणामा सस्मितं न्यषीदत्। तत्र काचिदुत्थाय बद्धाञ्जलिरुत्तमाङ्गना 'देव जितानयाहम्। अस्यै दास्यमद्यप्रभृत्यभ्युपेतं मया' इति प्रभुं प्राणंसीत्। विस्मयहर्षमूलश्च कोलाहलो लोकस्योदजिहीत। हृष्टेन च राज्ञा महार्हैं रत्नालङ्कारैर्महता च परिबर्हेणानुगृह्य विसृष्टा वारमुख्याभिः पौरमुख्यैश्च गणशः प्रशस्यमाना स्वभवनमगत्वैव तमृषिमभाषत---'भगवन् अयमञ्जलिः चिरमनुगृहीतोऽयं दासजनः। स्वार्थ इदानीमनुष्ठेयः' इति। स तु रागादशनिहत इवोद्भ्राम्याब्रवीत्---'प्रिये किमेतत्। कुत इदमौदासीन्यम्। क्व गतस्तव मय्यसाधारणोऽनुरागः' इति। अथ सा सस्मितमिदमवादीत्---'भगवन् ययाद्य राजकुले मत्तः पराजयोऽभ्युपेतस्तस्याश्च मम च कस्मिंश्चित्सङ्घर्षे 'मरीचिमावर्जितवतीव श्लाघसे' इति तयास्म्यहमधिक्षिप्ता। दास्यपणबन्धेन चास्मिन्नर्थे प्रावर्तिषि। सिद्धार्था चास्मि त्वत्प्रसादात्' इति। स तया तथावधूतो दुर्मतिः कृतानुशयः शून्यवत्पर्यवर्तिष्ट। यस्तयैवं कृतस्तपस्वी तमेव मां महाभाग मन्यस्व। स्वंशक्तिनिषिक्तं रागमुद्धृत्य तयैव बन्धक्या महद्वैराग्य-

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दूयमानं खिद्यमानम्। ऋद्धिमता समृद्धेन। उत्सवसमाजं क्रीडासभाम्। भगवता मुनिना सह। निषीदेत्युपविशेति। **तत्रेति**। तत्र सभायाम्। अनया काममञ्जर्या। अभ्युपेतमङ्गीकृतम्। कोलाहलः कलकलः। उदजिहीत। 'ओहाङ् गतौ' इत्यस्य। उद्गतोऽभूदित्यर्थः। अर्हो मौल्यम्। परिबर्हः परिकरः। सेवकजन इति यावत्। अयं दासजनो मल्लक्षणः। स्वार्थस्तपश्चरणादिः। **स त्विति**। उदासीनस्य भाव औदासीन्यम्। **अथेति**। सङ्घर्षो वैरम्। आवर्जितवतीव। वशीकृतवतीवेत्यर्थः। पणबन्धः प्रतिज्ञा। अस्मिन्नर्थे भवद्वशीकरणरूपेऽर्थे। प्रावर्तिषि प्रवृत्ता अभूवम्। सिद्धार्था कृतार्था। अवधूतो दूरीकृतः। कृतानुशयः कृतपश्चात्तापः। शून्यवच्छून्यहृदय इव। **य इति**। तपस्व्यनुकम्प्यः। 'तपस्वी चानुकम्पार्हः' इत्यमरः। महाभागेत्यपहारवर्मसंबोधनम्। तमेव मरीचिमेव। मां मन्यस्व। जानीहीत्यर्थः। स्वशक्तिनिषिक्तं स्वसामर्थ्येन। 'स्वशक्तिः प्रलोभनशक्तिः' इति भूषणा। निषिक्तं

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१ महर्षि मरीचिम्. २ तयाहमधिक्षिप्ता. ३ स्वनिषिक्तम.

मर्पितम् । अचिरादेव शक्य आत्मा त्वदर्थसाधनक्षमः कर्तुम् । अस्यामेव तावद्ङ्गाङ्गपुर्यां चम्पायाम्' इति ।

अथ तन्मनश्च्युततमःस्पर्शभियेवास्तं रविरगात् । ऋषिमुक्तश्च रागः सन्ध्यात्वेनास्फुरत् । तत्कथादत्तवैराग्याणीव कमलवनानि समकुचन् । अनुमतमुनिशासनस्त्वहममुनैव सहोपास्य सन्ध्यामनुरूपाभिः कथाभिस्तमनुशय्य नीतरात्रिः प्रत्युन्मिषत्युदयप्रस्थदावकल्पे कल्पद्रुमकिसलयावधीरिण्यरुणार्चिषि तं नमस्कृत्य नगरायोदचलम् । अदर्शं च मार्गाभ्यासवर्तिनः कस्यापि क्षपणकविहारस्य बहिर्विविक्ते रक्ताशोकखण्डे निषण्णमस्पृष्टसमाधिमाधिक्षीणमग्रगण्यमनभिरूपाणां कृपणवर्णं कमपि क्षपणकम् । उरसि चास्य शिथिलितमलनिचयान्मुखान्निपततोऽश्रुबिन्दूनलक्षयम् । अप्राक्षं चान्तिकोपविष्टः—' क्व तपः क्व च रुदितम् । न चेद्रहस्यमिच्छामि

निक्षिप्तम् । रागमनुरागम् । उद्धृत्य दूरीकृत्य । बन्धक्या पुंश्चल्या । 'पुंश्चली धर्षणी बन्धक्यसती कुलटेत्वरी' इत्यमरः । त्वदर्थसाधनक्षमस्त्वत्प्रयोजनसंपादनसमर्थः । अथेति । तस्य मुनेर्यन्मनस्तस्मात् च्युतं गलितं यत्तमोऽज्ञानं तत्स्पर्शभियेव । सूर्यतमसोर्वैरादिति भियेवेत्यर्थः । ऋषिमुक्तः स रागः काममञ्जरीविषयकः । सन्ध्यात्वेनास्फुरदिति प्रकटीबभूवेत्यर्थः । तत्कथा मुनिवार्तास्ताभिर्दत्तवैराग्याणीव कमलवनानि समकुचन्सङ्कुचितानि बभूवुः । इवशब्दोऽत्रोत्प्रेक्षायाम् । अनुमतमङ्गीकृतं मुनिशासनं येनेति सः । अमुना सह मुनिना सह । सहयोगे तृतीया । अनुरूपाभिरनुकूलाभिः । तमनुशय्य । तेन सह शयित्वेत्यर्थः । 'तृतीयार्थे—'इत्यनोः कर्मप्रवचनीयत्वम् । 'कर्मप्रवचनीययुक्ते द्वितीया' । प्रत्युन्मिषत्युदयति सतीति सप्तम्यन्तम् । उदयः पूर्वपर्वत । तस्य प्रस्थं सानुः । 'स्नु प्रस्थ सानुरस्त्रियाम् ।' इत्यमरः तत्र दावकल्पे । वह्निसदृशे कल्पद्रुमस्य किसलयानि पल्लवानि । अवधीरिणि । तिरस्कार कारिणि अरुणार्चिषि सूर्ये । तं मुनिम् । नगराय नगरं प्रतीत्यर्थः । ' उदश्चरः सकर्मकात् ' इति उदचलम् । चलित इत्यर्थः । अदर्शमिति दृष्टवान् । मार्गस्याभ्यासं समीपम् । ' समीपे निकटासन्नसन्निकृष्ट सनीडवत्, सदेशाभ्याससविध सन्निकृष्ट सनीडवत्' इत्यमरः । क्षपणकविहारस्य सौगतावासस्य बहिः विविक्ते विजने । रक्ताशोकखण्डे रक्ताशोककदम्बे । ' कदम्बे खण्डमस्त्रियाम्' इत्यमरः । अस्पृष्टसमाधिं नियमरहितम् । 'समाधिर्नियमे ध्याने' इति विश्वः । आधिक्षीणं मानसपीडादुर्बलम् । अनभिरूपाणां कुरूपाणाम् । कृपणवर्णं दीनवर्णम् । क्षपणकं बौद्धम् । शिथिलितो मलनिचयो यत्रेति तथा तस्मात् । अन्तिकोपविष्टः समीपस्थितः । न चेद्रहस्यं न

१ संपादन. २ अभ्यासा. ३ निपतितान्.

श्रोतुं शोकहेतुम्' इति। सोऽब्रूत—'सौम्य, श्रूयताम्। अहमस्यामेव चम्पायां निधिपालितनाम्नः श्रेष्ठिनो ज्येष्ठसूनुर्वसुपालितो नाम। वैरूप्यात्तु मम विरूपक इति प्रसिद्धिरासीत्। अन्यश्चात्र सुन्दरक इति यथार्थनामा कलागुणैः समृद्धो वसुना नातिपुष्टोऽभवत्। तस्य च मम च वपुर्वसुनी निमित्तीकृत्य वैरं वैरोपजीविभिः पौरधूर्तैरुदपाद्यत। त एव कदाचिदावयोरुत्सवसमाजे स्वयमुत्पादितमन्योन्यावमानमूलमधिक्षेपवचनव्यतिकरमुपशमय्य 'न वपुर्वसु वा पुंस्त्वमूल्यम्, अपि तु प्रकृष्टगणिकाप्रार्थ्ययौवनो हि यः स पुमान्। अतो युवतिललामभूता काममञ्जरी यं वा कामयते स हरतु सुभगपताकाम्' इति व्यवास्थापयन्। अभ्युपेत्यावां प्राहिणुव तस्यै दूतान्। अहमेव किलामुष्याः स्मरोन्मादहेतुरासम्। आसीनयोश्चावयोर्मामेवोपगम्य सा नीलोत्पलमयमिवापाङ्गदामाङ्गे मम मुञ्चन्ती तं जनमपत्रपयाधोमुखं व्यधत्त। सुभगंमन्येन च मया स्वधनस्य स्वगृहस्य स्वगणस्य स्वदेहस्य स्वजीवितस्य च सैवेश्वरीकृता। कृतश्चाहमनया मल्लमल्लकशेषः।

चेद्रोप्यम्। **सोऽब्रूतेति**। श्रेष्ठिनो वणिग्वरस्य अन्यः कश्चन। वसुना नातिपुष्टः। दरिद्र इति यावत्। तस्य सुन्दरकस्य मम च वपुर्वसुनी शरीरद्रव्ये। वैरोपजीविभिर्वैरेणोपजीवन्ति तथोक्तैः। **त इति**। स्वयं तैः पौरधूर्तैः। अन्योन्यावमानमूलं परस्परावज्ञानिदानम्। अधिक्षेपस्य वचनानां व्यतिकरस्तं अधिक्षेपवचनव्यतिकरं तिरस्कारवाक्यप्रसरम् उपशमय्य शान्तिं नीत्वा। प्रकृष्टगणिकयोत्तमवेश्यया प्रार्थ्यमानं यौवनं यस्येति स तथा। युवतिललामभूता युवतिभूषणभूता। सुभग इति पताकाम्। चिह्नमिति यावत्। व्यवास्थापयन्निति मर्यादां चक्रुरित्यर्थः। अभ्युपेत्याङ्गीकृत्य। तस्यै तामानेतुम्। 'क्रियार्थोपपदस्य—' इति कर्मणि चतुर्थी। **अहमिति**। अर्थवद्ग्रहणे यस्मान्नानर्थकपरिग्रहः। सुरूपधनिनोर्वेश्या गृह्णाति धनिनं ततः॥ इति नक्षत्रमाला। अपाङ्गदाय शृङ्गारानुभावः। इ० भूषणा। अपाङ्गनेत्रप्रान्तम्। तं जनं मत्प्रतिद्वन्द्विनं सुन्दरकम्। अपत्रपया लज्जया। 'लज्जा सापत्रपान्यतः।' इत्यमरः। **सुभगमिति** आत्मानं सुभगं मनुते स तथा। ईश्वरीकृता स्वामिनीकृता। च्व्यन्तमेतत्। मल्लमल्लकं कौपीनम्। 'आच्छादनं संपिधानं कौपीनं मल्लमल्लकम्' इति वैजयन्ती।

—१ कल्याणगुणैः. २ वचनशत ३ अस्यै. ४ अपाङ्गमङ्गे. ५ सुभगेन.

हृतसर्वस्वस्तया चापवाहितः प्रपद्य लोकोपहासलक्ष्यतामक्षमश्च सोढुं धिक्कृतानि पौरवृद्धानामिह जैनायतने मुनिनैकेनोपदिष्टमोक्षवर्त्मा सुकर एष वेषो वेशनिर्गतानामित्युदीर्णवैराग्यस्तदपि कौपीनमजहाम् । अथ पुनः प्रकीर्णमलपङ्कः प्रबलकेशलुञ्चनव्यथः प्रकृष्टतमक्षुत्पिपासादिदुःखः स्थानासनशयनभोजनेष्वपि द्विप इव नवग्रहो बलवतीभिर्यन्त्रणाभिरुद्वेजितः प्रत्यवामृशम् । 'अहमस्मि द्विजातिः । अस्वधर्मो ममैष पाखण्डिपथावतारः । श्रुतिस्मृतिविहितेनैव वर्त्मना मम पूर्वजाः प्रावर्तन्त । मम तु मन्दभाग्यस्य निन्द्यवेषममन्ददुःखायतनं हरिहरहिरण्यगर्भादिदेवतापवादश्रवणनैरन्तर्यात्प्रेत्यापि निरयः फलम् । अफलं विप्रलम्भप्रायमीदृशमिदमधर्मवर्त्म धर्मवत्समाचरणीयमासीत् ' इति प्रत्याकलितस्वदुर्नयः पिण्डीखण्डं विविक्तमेतदासाद्य पर्याप्तमश्रु मुञ्चामि ' इति । श्रुत्वा चैतदनुकम्पमानोऽब्रवम्—' भद्र, क्षमस्व । कंचित्कालमत्रैव निवस । निर्जिन द्युम्नेनासावेव वेश्या यथा त्वां योजयिष्यति तथा यतिष्ये । सन्त्युपायास्तादृशाः' इत्याश्वास्य

अपवाहितो बहिष्कृतः । प्रपद्य । प्राप्येत्यर्थः । लोकानामुपहासास्तेषां लक्ष्यतां स्थानताम् । धिक्कृतानि तिरस्कारवचनानि । पौरवृद्धानां नागरिकश्रेष्ठानाम् । जैनायतने क्षपणकदेवतागारे । वेशो वेश्यागृहम् । ' वेशो वेश्यागृहे प्रोक्तो नेपथ्यो गृहमात्रके ।' इति विश्वप्रकाशः इ. भूषणा । उदीर्णवैराग्योऽधिकवैराग्यः । कौपीनमजहामत्याक्षम् । **अथेति** । प्रकीर्णः प्रसृतः [मलपङ्कः यस्य । प्रबला केशानां] लुञ्चनमुत्पाटनं [तस्य व्यथा यस्य सः] प्रकृष्टतमः । 'अतिशायने तमबिष्ठनौ' इति तमप् । क्षुत्क्षुधा । पिपासा तृषा । नवग्रहो नूतने ग्रहणमुपादानं यस्येति । प्रत्यवामृशं व्यचारयम् । द्विजातिर्वैश्यः । पाखण्डिपथावतारः पाखण्डानां पन्था इति पथः । 'ऋक्पूर—' इत्यन्तता । बौद्धमार्गावतरणम् अमन्ददुःखायतनं महद्दुःखस्थाम् । अपवादो निन्दाश्रवणस्य नैरन्तर्यान्निरन्तरस्य भावस्तया । अविच्छेदादित्यर्थः । प्रेत्य जन्मान्तरे । 'प्रेत्यामुत्र भवान्तरे' इत्यमरः । निरयो नरकः । विप्रलम्भप्रायं वञ्चनाप्रायम् अधर्मवर्त्मा धर्ममार्गः । प्रत्याकलितो विचारितः । पिण्ड्यशोकः । खण्डं समूहः । ' अशोकः पिण्डिका पिण्डी' इति वैजयन्ती विविक्तमेकान्तम् । पर्याप्तं यथेष्टम् । भद्रेति संबोधनम् । द्युम्नेन धनेन । 'हिरण्यं द्रविणं द्युम्नम्' इत्यमरः । अनु पश्चात् । आविशन्नेवाप्रविशन्नेव । लोक-

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१ ॰सर्वस्वतया. २ इत्यायतने. ३ पाषण्डि.

समनूत्थितोऽहम् । नगरमाविशन्नेव चोपलभ्य लोकवादाल्लुब्धैःसमृद्धपूर्ण पुरमित्यर्थानां नश्वरत्वं च प्रदर्श्य प्रकृतिस्थानमून्विधास्यन्कर्णीसुतप्रहिते पथि मतिमकरवम् । अनुप्रविश्य च द्यूतसभामक्षधूर्तैः समगंसि । तेषां च पञ्चविंशतिप्रकारासु सर्वासु द्यूताश्रयासु कलासु कौशलमक्षभूमिहस्तादिषु चात्यन्तदुरुपलक्ष्याणि कूटकर्माणि तन्मूलानि सावलेपान्यधिक्षेपवचनानि जीवितनिरपेक्षाणि संरम्भविचेष्टितानि सभिकप्रत्ययव्यवहारान्न्यायबलप्रतापप्रायानङ्गीकृतार्थसाधनक्षमान्बलिषु सान्त्वनानि दुर्बलेषु भर्त्सितानि पक्षरचनानैपुणमुच्चावचानि प्रलोभनानि ग्लहप्रभेदवर्णनानि द्रव्यसंविभागौदार्यमन्तरान्तराश्लीलप्रायान्कलकलानित्येतानि चान्यानि चानुभवन्न तृप्तिमध्यगच्छम् । अहसं च किंचित्प्रमाददत्तशारे कचित्कितवे । प्रतिकितवस्तु निर्दहन्निव क्रोधताम्रया दृशा मामभिवीक्ष्य 'शिक्षयसि रे द्यूतवर्त्म हासव्याजेन । आस्तामयमशिक्षितो वराकः । त्वयैव तावद्विचक्षणेन देविष्यामि' इति द्यूताध्यक्षानुमत्या व्यत्यपजत् । मया जितश्चासौ षोडशसहस्राणि दीनाराणाम् । तदर्धं सभिकाय सभ्येभ्यश्च दत्त्वाऽर्धं

वादाज्जनवाक्याल्लुब्धा वित्तत्यागासहाः । समृद्धाः श्रीमन्तः । 'श्रीमानिभ्य आढ्यः समृद्धश्च' इत्यमरः । कर्णीसुतप्रहिते कर्णीसुतः स्तेयशास्त्रकर्ता । तेन प्रहिते प्रवर्तिते । अक्षधूर्तैः पाशानिपुणैः समगंसि सङ्गतोऽभवम् । तेषां चेति । तेषामक्षधूर्तानाम् । अक्षभूमिः शारीस्थापनगृहम् । कूटकर्माणि कपटकर्माणि । तन्मूलानि कूटकर्ममूलानि । 'सभिका द्यूतकारकाः' इत्यमरः । "व्यवहारन्यायबलेति—व्यवहारो लोकानां व्यवहारः न्यायो युक्तिः तयोर्बलमुपन्यासः प्रतापः प्रागल्भ्यं तैः प्रयोजितार्थसाधने क्षमस्तस्मादिति प्रत्ययस्य विशेषणम् । कचित्प्रत्ययव्यवहारादिनि पाठः । प्रत्ययजनको व्यवहारः इत्यर्थः ।" इति भूषणा । अङ्गीकृतार्थः स्वीकृतार्थस्तत्साधने क्षमान्समर्थान् । पक्षरचनानैपुणं स्वपक्षीकरणे नैपुण्यम् । सर्वलोकानां स्वायत्तीकरणे कुशलत्वम् । उच्चावचान्यनेकप्रकाराणि । प्रलोभनानि मोहनानि । ग्लहः पणः । 'पणोऽक्षेषु ग्लहो मतः' इत्यमरः । 'ग्लहप्रभेदवर्णनानि पणस्यान्यथाभाववर्णनानि' इति भूषणा । अन्तरान्तरा । मध्येमध्य इत्यर्थः । अश्लीलप्रायानसभ्यबहुलान् । 'अश्लीलं ग्राम्यभाषणम्' इति वैजयन्ती । कलकलान्कोलाहलान् । प्रमाददत्तशारे प्रमादेनानवधानतया दत्तः शारः क्षेपकरणं येन तस्मिन् । प्रतिकितवः प्रतिकूलकितवः । द्यूतवर्त्म द्यूतमार्गम् । हासव्याजेन हासमिषेण । व्यत्यपजद्व्यतिषक्तोऽभूदिति । दीनाराणां

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१ लुब्धेभ्यपूर्ण, लुब्धमभिकामिभ्यपू. २ अनुपपद्य. (भूषणा). ३ अक्षभूमि. ४ व्यवहारन्याय. ५ प्रयोजितार्थः जितार्थ. ६ परपक्षरचनानैपुण्यम्. ७ उपप्रलोभनानि. (भूषणा).

स्वीकृत्योदतिष्ठम् । उदतिष्ठंश्च तत्रगतानां हर्षगर्भाः प्रशंसालापाः । प्रार्थयमानसभिकानुरोधाच्च तदगारेऽत्युदारमभ्यवहारविधिमकरवम् । यन्मूलश्च मे दुरोदरावतारः स मे विमर्दको नाम विश्वास्यतरं द्वितीयं हृदयमासीत् ।

तन्मुखेन च सारतः कर्मतः शीलतश्च सकलमेव नगरमवधार्य धूर्जटिकण्ठकल्माषकालतमे तमसि नीलनिवसनार्धोरुकपरिहितो बद्धतीक्ष्णकौक्षेयकः (फणिमुखकाकलीसंदंशकपुरुषशीर्षकयोगचूर्णयोगवर्तिकामानसूत्रकर्कटकरज्जुदीपभाजनभ्रमरकरण्डकप्रभृत्यनेकोपकरणयुक्तो) गत्वा कस्यचिल्लुब्धेश्वरस्य गृहे संधिं छित्त्वा (पटभाससूक्ष्मच्छिद्रालक्षितान्तर्गृहप्रवृत्तिरल्पयो) निजगृहमिवानुप्रविश्य नीवीं सारमहतीमादाय निरगाम् । नीलनीरदनिकरपीवरतिमिरनिबिडितायां राजवीथ्यां झटिति शतह्रदासंपातमिव क्षणमालोकमलक्षयम् । अथासौ नगरदेवतेव नगरमोषरोषिता निःसंबाधवलायां निःसृता सन्निकृष्टा काचिदुन्मिषद्भूषणा युवतिराविरासीत् । 'कासि वासु, क यासि' इति सदयमुक्ता

निष्काणाम् । सुवर्णानामिति यावत् । तत्रगतानां सभिकसभ्यानां वेति । अभ्यवहारविधिं भोजनविधिम् । दुरोदरं द्यूतम् । **धूर्जटीति** । धूर्जटिर्महादेवः तत्कण्ठे यत्कल्माषं कालिमा । तद्वत्कालतमेऽतिश्यामले । नीलनिवसनं नीलवस्त्रं तस्य यदर्धोरुकमवगुण्ठनवस्त्रम् । परिहित आच्छादितः कौक्षेयकः करवालः । 'कुल्कुक्षिमीवाभ्यः' इति ढकञ् । फणिमुखं सुरङ्गासाधनम् । काकली कर्तरी । "निद्राति जागर्ति वेति बोधनार्थं कलमधुरध्वनिवाद्यविशेषः" इति गुरुचरणाः । 'काकली तु कले सूक्ष्मे ध्वनौ तु मधुरास्फुटे' इत्यमरः । वाद्ये भक्तिः । " इति भूषणा । संदंशकः भाषया 'सांडशी' इति । पुरुषशीर्षकं पुरुषशीर्षकप्रतिकृतिकाष्ठमयं शिरः । योगवर्तिकोपायाञ्जनम् । 'यस्याः प्रज्वालनात्सर्वत्र सर्पा एव लोचनगोचरा भवन्ति । यत्प्रभया मोहमुपयान्ति जनाः' । इति भूषणा । मानसूत्रं प्रमाणरज्जुः । कर्कटको यन्त्रसाधनम् । भाषया 'कर्कोटक' इत्युच्यते । रज्जुरारोहणसाधनम् । भ्रमरकरण्डकं दीपनिर्वापणशलभभाण्डम् । संधिमिष्टकासंधिम् । पटभासो जालान्तरम् । [तस्य इव सूक्ष्मं छिद्रं तेन आलक्षिता इ] "पटभासः प्रेक्षणसाधनम् । पटभासः प्रेक्षणकम् । " इति वैजयन्ती इति भूषणा । नीवीं मूलधनम् । **नीलेति** । नीला ये नीरदा मेघास्तेषां निकरः समूहस्तेन पीवरं पुष्टं यत्तमोऽन्धकारस्तन्निबिडितायाम् । शतह्रदा विद्युत् । संपातः स्फुरणम् । आलोकं प्रकाशम् । **अथेति** । असौ विद्युत्प्रकाशः । नगरस्य मोषश्चौर्यं तेन रोषिता यथा नगरदेवतेव । निःसंबाधं निःसङ्कटम् । उन्मिषद्भूषणा प्रस्फुरद्भूषणा । त्रास-

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१ बाणमान०. २ पटभास. (भूषणा.) ३ तमो०, ०निबिडपीडितायाम् ।

आसगद्गदमगादीत्—' आर्य, पुर्यस्यामर्यवर्यः कुबेरदत्तनामा वसति । अस्म्यहं तस्य कन्या । मां जातमात्रां धनमित्रनाम्नेऽत्रत्यायैव कस्मैचिदिभ्यकुमारायान्वजानाद्भार्यां मे पिता । स पुनरस्मिन्नत्युदारतया पित्रोरन्ते वित्तैर्निजैः क्रीत्वेवार्थिवर्गाद्दारिद्र्यं दरिद्रति सत्यथोदारक इति च प्रीतलोकाधिरोपितापरश्लाघ्यनामनि वरयत्येव तस्मिन्मां तरुणीभूतामघन इत्यदत्त्वार्थपतिनाम्ने कस्मैचिदितरस्मै यथार्थनाम्ने सार्थवाहाय दित्सति मे पिता । तदमङ्गलमद्य किल प्रभाते भावीति ज्ञात्वा प्रागेव प्रियतमदत्तसङ्केता वञ्चितस्वजना निर्गत्य बाल्याभ्यस्तेन वर्त्मना मन्मथाभिसरा तदगारमभिसरामि । तन्मां मुष्ण । गृहाणैतद्भाण्डं ' इत्युन्मुच्य मह्यमर्पितवती । दयमानश्चाहमब्रवम्—' एहि साध्वि, त्वां नयेयं त्वत्प्रियावसथम् ' इति त्रिचतुराणि पदानि न्यदचलम् । आपतच्च दीपिकालोकपरिलुप्यमानतिमिरभारं यष्टिकृपाणपाणि नागरिकबलमनल्पम् । दृष्ट्वैव प्रवेपमानां कन्यकामवदम्—' भद्रे मा भैषीः । अस्त्ययमसिर्द्वितीयो मे बाहुः । अपि तु मृदुरयमुपायस्त्वदपेक्षया चिन्तितः । शयेऽहं भावितविषवेगविक्रियः । त्वयाप्यमी वाच्याः ' निशि वयमिमां पुरीं प्रविष्टाः । दष्टश्च ममैष नायको दर्वीकरेणामुष्मिन्सभागृहकोणे । यदि वः कश्चिन्मन्त्रवित्कृपालुः स एनमु-

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गद्गदं भयविह्वलम् । अगादीत् । ' गद व्यक्तायां वाचि ' । अर्यवर्यो वैश्यवर्यः । " अर्यः स्वामिवैश्ययोः इति निपातः । " इति भूषणा । अत्रत्यायैतद्देशभवाय । अव्ययात्त्यप् । [अमेहक्वतसित्रेभ्य एव इति वार्तिकम् ।] धनमित्रनाम्ने । इभ्यकुमाराय धनिककुमाराय । अन्वजानात्प्रतिज्ञातवान् । **स इति** । स पिता । अस्मिन्धनमित्रे । प्रीतेन लोकेनाधिरोपितं दत्तमुदारक इत्यपरं श्लाघ्यं नाम यस्य तस्मिन् । सार्थवाहाय । ' वैदेशिकः सार्थवाहः ' इति । दित्सति दातुमिच्छति । तदमङ्गलमर्थपतिदानरूपम् । प्रियतमो धनमित्रनामा तेन दत्तः सङ्केतो यस्यै सेति । मन्मथो मदनोऽभिसरः सहायो यस्याः सा । अभिसरामि गच्छामि । एतद्भाण्डमेतद्भूषणम् । उन्मुच्योत्तार्य । आवसथं गृहम् । **आपतच्चेति** । दीपिका 'दिवटी' इति लोकप्रसिद्धा । दीपशब्दात्संज्ञायां कन् । इ० भूषणा । ' दीपिका हस्तदीपः स्यात् ' इति वैजयन्ती । ' नागरिकस्य नगररक्षाकर्तुः भाषया ' कोतवाल ' इत्याख्यस्य — इति भूषणा । त्वदपेक्षया । त्वदनुरोधेनेत्यर्थः । वयमिति द्वयोरपि बहुवचनम् । ' अस्मदो द्वयोश्च ' इति । दर्वीकरेण सर्पेण । (१३२ पृष्ठे द्रष्टव्यम्)

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१ वल्लभ. २ क्रीत्वैव. ३ °सारा, मन्मथैका° ४ यथेष.

ज्जीवयन्मम प्राणानाहरेदनत्थायाः' इति। सापि बाला गत्यन्तराभावाद्भयगद्गदस्वरा बाष्पदुर्दिनाक्षी बद्धवेपथुः कथंकथमपि गत्वा मदुक्तमन्वतिष्ठत्। अशयिषि चाहं भावितविषविक्रियः। तेषु कश्चिन्नरेन्द्राभिमानी मां निर्वर्ण्य मुद्रातन्त्रमन्त्रध्यानादिभिश्चोपक्रम्याकृतार्थः 'गत एवायं कालदष्टः। तथा हि स्तब्धश्यावमङ्गम्, रुद्धा दृष्टिः, शान्त एवोष्मा। शुचाले वासु, श्वोऽग्निसात्करिष्यामः। कोऽतिवर्तते दैवम्' इति सहेतरैः प्रायात्।

उत्थितश्चाहमुदारकाय तां नीत्वाब्रवम्—'अहमस्मि कोऽपि तस्करः। त्वद्गतेनैव चेतसा सहायभूतेन त्वामिमामभिसरन्तीमन्तरोपलभ्य कृपया त्वत्समीपमनैषम्। भूषणमिदमस्याः' इत्यंशुपटलपाटितध्वान्तजालं तदप्यर्पितवान्। उदारकस्तु तदादाय सलज्जं च सहर्षं च ससंभ्रमं च मामभाषत्—'आर्य, त्वयैवेयमस्यां निशि प्रिया मे दत्ता। वाक्पुनर्ममापहृता। तथा हि न जाने वक्तुम्' त्वत्कर्मैतदद्भुतमुं। इदं न ते स्वशीलमद्भुतवत्प्रतिभाति। नैवमन्येनापि कृतपूर्वमिति प्रतिनियतैव वस्तुशक्तिः। न हि त्वय्यन्यदीया लोभादयः। त्वयाद्य साधुतोन्मीलितेति तत्प्रायस्त्वत्पूर्वावदानेभ्यो न रोचते।

सभागृहं बहुतरजनावस्थानगृहं तस्य कोणे। मन्त्रविन्मान्त्रिकः। **सापीति**। गत्यन्तराभावादुपायान्तराभावात्। बाष्पदुर्दिनाक्षी बाष्पव्याप्तनेत्रा। बद्धवेपथुः प्राप्तकम्पा। अशयिषि शयितवान्। भाविता प्रकाशिता विषविक्रिया विषविकारो येनेति। नरेन्द्रो विषवैद्यः। 'नरेन्द्रो वार्तिके राज्ञि विषवैद्येऽपि कथ्यते'। इति विश्वप्रकाशः। निर्वर्ण्य निरीक्ष्य। उपक्रम्य चिकित्सित्वा। 'उपक्रमश्चिकित्सा स्यात्' इति वैजयन्ती। **तथा हीति**। स्तब्धं निश्चेष्टं श्यावं श्यामलम्। "श्याववर्णः कपिशवर्णः। श्यावास्यता विषकृता।" इति माधवाचार्यः। इति भूषणा। अग्निसादग्न्यधीनम्। उदारकाय धनमित्रनाम्ने। तस्करश्चोरः। अन्तरा मार्गमध्ये। अंशुपटलेन किरणजालेन पाटितं नाशितं ध्वान्तजालमन्धकारसमूहो येनेति तथा। 'प्रिया दत्ता वागपहृता—अत्र परिवृत्तिलङ्कारः। परिवृत्तिर्विनिमयो न्यूनाभ्यधिकयोर्मिथः' इति लक्षणात्। तथा हीत्यादिना काव्यलिङ्गमपि'। **न जाने इति**। यदिदमद्भुतं त्वत्कर्म वक्तुं न जाने न शक्नोमि। स्वप्रतिभाया अभावात्। एवं च वाणी हृतैवेति स्पष्टम्। इति भूषणा। **तथा हीति**। 'इदं द्रव्यस्य प्रियायाश्च समर्पणं ते चोरत्वेन व्यवहृतस्य स्वशीलं स्वभावो न भवतीत्यतोऽद्भुतवत्प्रतिभाति' इति भूषणा।

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१ नरेन्द्रमानी. २ श्याववर्णमङ्गम्. ३ मिति. ४ नन्नु.

दृष्टमिदानीमौदार्यस्य स्वरूपमिति त्वदाशयमननुमान्य न युक्तो निश्चयः त्वयामुना सुकृतेन क्रीतोऽयं दासजन इत्यसारमतिगरीयसा क्रीणासीति स ते प्रज्ञाधिक्षेपः । प्रियादानस्य प्रतिदानमिदं शरीरमिति तदलाभे निधनोन्मुखमिदमपि त्वयैव दत्तम् । अथवैतावदत्र प्रासरूपम् । 'अद्यप्रभृति भर्तव्योऽयं दासजनः' इति मम पादयोरपतत् । उत्थाप्य चैनमुरसोपश्लिष्याभाषिषि—' भद्र, काद्य ते प्रतिपत्तिः' इति । सोऽप्यवत्त—'न शक्नोमि चैनामत्र पित्रोरनभ्यनुज्ञयोपयम्य जीवितुम् । अतोऽस्यामेव यामिन्यां देशमिमं जिहासामि । को वाहम्, यथा त्वमाज्ञापयसि' इति । अथ मयोक्तम्—अस्त्येतत् । स्वदेशो देशान्तरमिति नेयं गणना विदग्धस्य पुरुषस्य । किंतु बालेयमनल्पसौकुमार्या, कष्टाः प्रत्यवायभूयिष्ठाश्च कान्तारपथाः । शैथिल्यमिव किंचित्प्रज्ञासत्त्वयारनेर्थेनेदृशेन देशत्यागेन संभाव्यते, तत्सहानया सुखमिहैव वस्तव्यम् । एहि । नयावैनां स्वमेवावासम्' इति अविचारानुमतेन तेन सद्य एवैनां तद्गृहमुपनीय तयैवापसर्पभूतया तत्र मृद्भाण्डावशेषमचोरयाव । ततो निष्पत्य क्वचिन्मुषितकं निधाय समुच्चलन्तौ नागरिकसंपाते मार्गपार्श्वशायिनं कंचिन्मत्तवारणमुपरिपुरुषमाकृष्याध्यारोहाव । मैत्रेयप्रोत-

प्रतिनियता विषयविशेषनिष्ठा । 'तत्तद्व्यक्तिविश्रान्तेत्यर्थः । तत्प्राय इति । इदं द्रव्यस्य प्रियायाश्च समर्पणं पूर्वावदानेभ्यः पूर्वजातकर्मभ्यो न रोचते । रुच्यर्थानामिति चतुर्थी । कर्मणां न शोभते इत्यत्र तात्पर्यम् । इति भूषणा । अवदानं महत्कर्म । त्वदाशयं त्वदभिप्रायम् । अननुमान्यानुमतिमकारयित्वा । अतिगरीयसा बहुतरेण । क्रीणासि गृह्णासि । प्रज्ञाधिक्षेपो बुद्धिनिन्दा । निधनं मरणम् । इदं मच्छरीरम् । **अथवेति** । प्रासरूपं प्रशस्तं प्रासम् । प्रशंसायां रूपम् । उपश्लिष्यालिङ्ग्य । प्रतिपत्तिः कर्तव्यम् । जिहासामि त्यक्तुमिच्छामि । **अथेति** । विदग्धस्य चतुरस्य । 'बालेयमित्यादि विषमालङ्कारः । विषमं वर्ण्यते यत्र घटनाननुरूपयोः । इति लक्षणात्' इति भूषणा । अनल्पसौकुमार्या अत्यन्तसुकुमारेत्यर्थः । प्रत्यवायो बाधकम् । कान्तारपथा वनमार्गाः । 'ऋक्पूरब्धू—' इत्यदन्तता । शैथिल्यं शिथिलता । 'इव एवार्थे' इति भूषणा । सत्त्वं बलम् । आवासं गृहम् । अपसर्पभूतया चरभूतया । 'अपसर्पश्चरः स्पशः' इत्यमरः । तत्र नगरे । **तत इति** । क्वचित्प्रदेशे । मुषितकं चोरितं वस्तुजातम् । नागरिकसंपाते नगरस्थलोकसंमर्दे । 'नगर-

१ अविचार्य. २ मुषितम्. ३ नागरिकपुरुष०. ४ उपरपुच्छम्.

पादयुगलेन च मयोत्थाप्यमान एव पातिताधोरणपृथुलोरःस्थलपरिणतः पुरीतद्वल्लतापरीतदन्तकाण्डः स रक्षिकबलमक्षिणोत्। अध्वंसयाव चामुनैवार्थपतिभवनम्। अपवाह्य च क्वचन जीर्णोद्याने शाखाग्राहिकयावातराव। स्वगृहमतौ च स्नातौ शयनमध्यशिश्रियाव।

तावदेवोदगादुदधेरुदयाचलेन्द्रपद्मरागशृङ्गकल्पं कल्पद्रुमहेमपल्लवापीडपाटलं पतङ्गमण्डलम्। उत्थाय च धौतवक्त्रौ प्रगेतनानि मङ्गलान्यनुष्ठायास्मत्कर्मतुमुलं पुरमनुविचरन्तावशृणुव वरवधूगृहेषु कोलाहलम्। अथार्थैरर्थपतिः कुबेरदत्तमाश्वास्य कुलपालिकाविवाहं मासावधिकमकल्पयत् उपह्वरे पुनरित्याशिक्षयं धनमित्रम्—'उपतिष्ठ सखे एकान्त एव चर्मरत्नभस्त्रिकामिमां पुरस्कृत्याङ्गराजम्। आचक्ष्व च जानात्येव देवो नैककोटिसारस्य वसुमित्रस्य मां धनमित्रं नामैकपुत्रम्। सोऽहं मूलहरत्वमेत्यार्थिवर्गादस्म्यवज्ञातः। मदर्थमेव संवर्धितायां कुलपालिकायां महारिद्र्यदोषात्पुनः कुबेरदत्तेन दुहितर्यर्थपतये दित्सितायामुद्वेगा-

रक्षकपुरुषसंपाते।' इति भू०। उपरिपुरुषमाधोरणम्। उपरिपुरुषं पुरुषोन्मानादधिकम्। आकृष्य गजपृष्ठस्थो रज्जुम्। मत्तगजे सर्वकालं रज्ज्वा नियन्त्रितत्वात्। इति तु भूषणा। ग्रैवेयं कण्ठरज्जुः। कुलकुक्षि—इति ढकम्। भाषया 'किलवा' इति प्रसिद्धम्। प्रोतं प्रवेशितम्। पातितो य आधोरणो हस्तिपकस्तस्य पृथुलं विशालं यदुरःस्थलं तत्र परिणतो दन्तेन तिर्यक्प्रहारी। 'तिर्यग्दन्तप्रहारस्तु गजः परिणतो मतः' इति हलायुधः। पुरी तत्तान्त्रवल्ली। 'अन्त्रे पुरीतत्' इत्यमरः। परीतं दन्तकाण्डं यस्येति तथा। अक्षिणोत्क्षपितवान्। शाखाग्राहिकया शाखां गृहीत्वेत्यर्थः। अध्यशिश्रियावाधिष्ठितवन्तौ। **तावदिति**। पद्मरागो रक्तमणिस्तस्य शृङ्गं शिखरं तत्कल्पं तत् ईषन्न्यूनम्। कल्पद्रुमस्य हेमपल्लवाः सुवर्णपल्लवास्तेषामापीडः समूहः। पाटलमनेकवर्णम्। 'श्वेतरक्तस्तु पाटलः' इत्यमरः। पतङ्गमण्डलं सूर्यबिम्बम्। प्रगेतनानि प्रातःकालोचितानि। तुमुलं व्याकुलरवम्। **अथेति**। अर्थपतिर्वैरः। कुबेरदत्तकन्यापितरम्। मासावधिकम्। मासोत्तरमित्यर्थः। उपह्वरे। 'रहोऽन्तिकमुपह्वरे' इत्यमरः। चर्मरत्नमुत्तमचर्म। भस्त्रिका 'भाता' इति भाषया प्रसिद्धा। नैककोटिसारस्य। अनेककोटिद्रव्यस्येत्यर्थः। वसुमित्रस्यैकपुत्रम्। 'मूलहरत्वं मूलद्रव्यनाशकत्वं काष्ठवादित्वं वा।' इति भूषणा। कुलपालिकायां कन्यायाम्। 'कन्या तु कुलपालिका' इत्यमरः। दित्सितायां दातुमिष्टायाम्। उद्वेगाच्छोकात्। 'उद्वेगौ शोकसंभ्रमौ।' इति

१ पतिताधोरण. २ तावनोद०. ३ चर्मभस्त्रिकाम्.

दुज्झितुमसूनुपनगरभवं जरद्वनमवगाह्य कण्ठन्यस्तशाखिकः केनापि जटाधारेण निवार्यैवमुक्तः—'किं ते साहसस्य मूलम्' इति। मयोक्तम्—'अवज्ञासोदर्यं दारिद्र्यम्' इति। स पुनरेवं कृपालुरन्वग्रहीत्—'तात, मूढोऽसि। नान्यत्पापिष्ठतममात्मत्यागात्। आत्मानमात्मनानवसाद्यैवोद्धरन्ति सन्तः। सन्त्युपाया धनार्जनस्य बहवो, नैकोऽपि च्छिन्नकण्ठप्रतिसंधानपूर्वस्य प्राणलाभस्य। किमनेन। सोऽस्म्यहं मन्त्रसिद्धः। साधितेयं लक्षग्राहिणी चर्मरत्नभस्त्रिका। चिरमहमस्याः प्रसादात्कामरूपेषु कामप्रदः प्रजानामवात्सम्। मत्सरिण्यां जरसि भूमिस्वर्गमत्रोद्देशे प्रवेक्ष्यन्नागतः। तामिमां प्रतिगृहाण। मदन्यत्र चेयं वणिग्भ्यो वारमुख्याभ्यो वा दुग्धे इति हि तद्गता प्रतीतिः। किंतु यत्सकाशादन्यायापहृतं तत्तस्मै प्रत्यर्पणीयम्। न्यायार्जितं तु देवब्राह्मणेभ्यस्त्याज्यम्। अथेयं देवतेव शुचौ देशे निवेश्यार्च्यमाना प्रातःप्रातः सुवर्णपूर्णैव दृश्यते। स एष कल्पः' इति बद्धाञ्जये मह्यमेनां दत्त्वा किमपि ग्रावच्छिद्रं प्राविशत्। 'इयं च रत्नभूता चर्मभस्त्रिका देवायानिवेद्य नोपजीव्येत्यानीता। परं तु देवः प्रमाणम्' इति राजा च नियतमेव वक्ष्यति—

वैजयन्ती। जरद्वनं प्रचाररहितं वनम्। साहसस्यायोगस्य। अवज्ञा हेलना तस्याः सोदर्यो बन्धुरित्यर्थः। **स इति**। स जटाधरः। तात अर्भकेत्यर्थः। 'तातस्तु जनकेऽर्भके' इति कोशः। अनवसाद्याविनाश्य। एकोऽप्युपायश्छिन्नो यः कण्ठस्तस्य यत्प्रतिसंधानं पुनःसंबन्धस्तत्पूर्वस्य प्राणलाभस्य प्राणप्राप्तेर्नैति नास्तीत्यर्थः। किमनेन प्राणत्यागेन। लक्षग्राहिणी लक्षं ग्राहयतीति तथा। कामरूपेषु देशेषु। अवात्सं वसतिमकरवम्। मत्सरिण्यां मत्सरकारिण्याम्। जरसि वार्धके। भूमिस्वर्गं भूम्यां स्वर्ग इव स्वर्गस्तम्। अत्रोद्देशेऽस्मिन्प्रदेशे। इमां चर्मरत्नभस्त्रिकाम्। मदन्यत्र मां विहायान्यत्रेत्यर्थः। दुग्धे 'दुह प्रपूरणे'। पूरयतीत्यर्थः। इत्येवम्। तद्गता चर्मभस्त्रिकागता। प्रतीतिः ख्यातिः। **अथेयमिति**। अर्च्यमाना पूज्यमाना। प्रातःप्रातरिति वीप्सायाम्। प्रतिप्रातःकाले। कल्पः प्रकारः। बद्धाञ्जलये कृतप्रणामाय। ग्रावच्छिद्रं पर्वतच्छिद्रम्। 'अद्रिगोत्रगिरिग्रावाचलशैलशिलोच्चयाः' इत्यमरः। अनिवेद्याकथयित्वा। नोपजीव्योपजीवितुमशक्या। प्रमाणं निर्णयकर्ता। अभ्युपेष्य-

१ वारयोषिन्मुख्याभ्यः २ वित्तं तत्र.

भद्र, प्रीतोऽस्मि । गच्छ । यथेष्टमिमामुपभुङ्क्ष्व' । इति भूयश्च ब्रूहि—'यथा न कश्चिदेनां मुष्णाति तथानुगृह्यताम्' । इति । तदप्यवश्यमसावभ्युपेष्यति । ततः स्वगृहमेत्य यथोक्तमर्थत्यागं कृत्वा दिने दिने परिवस्यमानां स्तेयलब्धैरर्थैर्नक्तकापूर्यं प्राह्णे लोकाय दर्शयिष्यसि । ततः कुबेरदत्तस्तृणाय मत्वार्थपतिमर्थलुब्धः कन्यकया स्वयमेव त्वामुपस्थास्यति । अथ कुपितोऽर्थपतिर्न्युव्हतुमर्थगर्वादभियोक्ष्यते । तं च भूयश्चित्रैरुपायैः कौपीनावशेषं करिष्यावः । स्वकं चौर्यमनेनैवाभ्युपायेन सुप्रच्छन्नं भविष्यति' इति । हृष्टश्च धनमित्रो यथोक्तमन्वतिष्ठत् । तदहरेव मन्नियोगाद्विमर्दकोऽर्थपतिसेवाभियुक्तस्तस्योदारके वैरमभ्यवर्धयत् । अर्थलुब्धश्च कुबेरदत्तो निवृत्त्यार्थपतेर्धनमित्रायैव तनयां सानुनयं प्रादित्सत । प्रत्यबध्नाच्चार्थपतिः ।

एष्वेव दिवसेषु काममञ्जर्याः स्वसा यवीयसी रागमञ्जरी नाम पञ्चवीरगोष्ठे सङ्गीतकमनुष्ठास्यतीति सान्द्रादरः समागमन्नागरजनः । स चाहं सह सख्या धनमित्रेण तत्र सन्न्यधिषि । प्रवृत्तनृत्यायां च तस्यां द्वितीयं रङ्गपीठं ममाभून्मनः । तद्दृष्टिविभ्रमोत्पलवनसत्रापाश्रयश्च पञ्च-

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स्वीकरिष्यति । तत इति । अर्थत्यागं द्रव्यदानम् । वरिवस्यमानां सेव्यमानाम् । 'वरिवस्या तु शुश्रूषा' इत्यमरः । स्तेयलब्धैश्चौर्यप्राप्तैः । कुबेरदत्तः कन्यापिता । तृणाय मत्वा तृणप्रायं मत्वा ज्ञात्वा । 'मन्यकर्मण्यनादरे विभाषाप्राणिषु' इति चतुर्थी । उपस्थास्यत्याराधयिष्यति । अथेति । अर्थगर्वाद्द्रव्योन्मादात् । अभियोक्ष्यते द्वेषं करिष्यति । 'अभियोगः स्मृतो द्वेषः' इति । तमर्थपतिम् । चित्रैरनेकैः । तदिति । तदहरेव तस्मिन्नेव दिवसे । विमर्दक एतन्नाम्ना ख्यातः । अर्थपतिसेवायामभियुक्तः सन्नद्धः । तस्यार्थपतेः । उदारके धनमित्रे । वैरं द्वेषम् । अभ्यवर्धयदभिवर्धितवान् । प्रादित्सत दत्तवान् । प्रत्यबध्नात् । प्रतिबन्धं चकारेत्यर्थः । एष्विति । पञ्चवीरगोष्ठे जानपदे सदसि । 'तत्पञ्चवीरगोष्ठं तु यत्तु जानपदं सदः' इति कोशसारः । सङ्गीतकं गीतादि । 'गीतं वाद्यं च नृत्तं च त्रिभिः सङ्गीतमुच्यते' इति सङ्गीतसर्वस्वे । अहमपहारवर्मा । तत्र सभायाम् । रङ्गपीठं नृत्यस्थानम् । [तस्या दृष्टिस्तद्दृष्टिस्तस्या विभ्रमा एव उत्पलवनं तद्दृष्टिविभ्रमोत्पलवं तदेव] सत्रमाच्छादनम् । 'सत्रमाच्छादने यज्ञे सदादाने वनेऽपि च' इति विश्वः । तस्मादपगत आश्रयो यस्येति । उत्पलवनसत्रमात्राश्रय इति भावः ।

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१ वरिवस्यमाना. २ सङ्गीतम्. ३ नृत्तायाम्.

शरो भावरसानां सामग्र्यात्समुदितबल इव मामतिमात्रमन्यथयत् । अथासौ नगरदेवतेव नगरमोषरोषिता लीलाकटाक्षमालाशृङ्खलाभिर्नीलोत्पलपलाशश्यामलाभिर्मामबध्नात् । नृत्योत्थिता च सा सिद्धिलाभशोभिनी—किं विलासात्, किमभिलाषात्, किमकस्मादेव वा, न जाने—असकृन्मां सखीभिरप्यनुपलक्षितेनापाङ्गप्रेक्षितेन सविभ्रमारेचितभ्रूलतमभिवीक्ष्य, सापदेशं च किंचिदाविष्कृतदशनचन्द्रिकं स्मित्वा, लोकलोचनमानसानुयाता प्रातिष्ठत । सोऽहं स्वगृहमेत्य दुर्निवारयोत्कण्ठया दूरीकृताहारस्पृहः शिरःशूलस्पर्शनमपदिशन्विविक्ते तल्पे मुक्तैरवयवैरशायिषि । अतिनिष्णातश्च मदनतन्त्रे मामभ्युपेत्य धनमित्रो रहस्यकथयत्—'सखे, सैव धन्या गणिकादारिका, यामेवं भवन्मनोभिनिविशते । तस्याश्च मया सुलक्षिता भाववृत्तिः । तामप्यचिराद्युग्मशरः शरशयने शाययिष्यति । स्थानाभिनिवेशिनोश्च वामयत्नसाध्यः समागमः । किं तु सा किल वारकन्यका गणिकास्वधर्मप्रतीपगामिना भद्रोदारेणाशयेन

तदेवापाश्रयो यस्य इति साधीयः] भावरसानाम् । भावा विभावादयः । रसाः शृङ्गारादयः । 'बाह्यार्थालम्बनो यस्तु विकारो मानसो भवेत् । स भावः कथ्यते सद्भिस्तस्योत्कर्षो रसः स्मृतः ॥' इति हलायुधः । इ. भूषणा । तेषाम् । समुदितबल इव मिलितबल इव । अतिमात्रं निर्भरम् । 'अतिमात्रोद्गाढनिर्भरम्' इत्यमरः । अथेति । असौ रागमञ्जरी । नगरमोषो नगरचौर्यं तेन रोषितेव रुष्टेव । लीलाकटाक्षमाला एव शृङ्खलास्ताभिः । नीलोत्पलपलाशानि नीलोत्पलपत्राणि । 'पत्रं पलाशं छंदनं दलं पर्णं छदः पुमान् ।' इत्यमरः । तद्वच्छ्यामलाः । 'कालश्यामलमेचकाः' इत्यमरः । सिद्धिलाभशोभिनी समृद्धिफलप्राप्तिशोभिनी । अनुपलक्षितेनाज्ञातेन । आरेचितभ्रूलतं वक्रीकृतभ्रूलतमिति क्रियाविशेषणम् । सापदेशं सव्याजम् । लोकानां लोचनानि नेत्राणि मानसानि चित्तानि तैरनुयातानुगता । **सोऽहमिति** । दूरीकृता त्यक्ता आहारस्पृहा भक्षणेच्छा येनेति तथा । शिरःशूलस्पर्शनं शिरोवेदनाप्राप्तिम् । विविक्ते विजने । अतिनिष्णातोऽतिनिपुणः । 'निष्णातो निपुणोऽभिज्ञः' इति वैजयन्ती । 'निनदीभ्यांस्नातेः कौशले' इति षत्वम् । इ. भूषणा । मदनतन्त्रे मदनशास्त्रे । भाववृत्तिश्चित्तवृत्तिः । अयुग्मशरो विषमबाणः । शाययिष्यति स्वापयिष्यति । णिजन्तम् । स्थानाभिनिवेशिनोर्युक्ताभिनिवेशिनोः । 'युक्ते द्वे साम्प्रतं स्थाने ।' इत्यमरः । गणिकानां वेश्यानां यः स्वधर्मः शुल्कादिग्रहणरूपस्तेन प्रतीपगामिना विरुद्धवर्तिना । 'वामं प्रसव्यं प्रतीपं प्रतिलोममपष्टु च' इति हेमः ।

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१ पलाशदाम. २ सविभ्रमगा०.

समगिरत—'गुणशुल्काहम्, न धनशुल्का । न च पाणिग्रहणादृतेऽन्यभोग्यं यौवनम्' इति । तच्च मुहुः प्रतिषिध्याकृतार्था तदग्रजा कामभञ्जरी माता च माधवसेना राजानमश्रुकण्ठ्यौ व्यजिज्ञपताम्—'देव युष्मद्दासी रागमञ्जरी रूपानुरूपशीलशिल्पकौशला पूरयिष्यति मनोरथानित्यासीदस्माकमतिमहत्याशा । साद्य मूलच्छिन्ना । यदियमतिक्रम्य स्वकुलधर्ममर्यनिरपेक्षा गुणेभ्य एव स्वं यौवनं विचिक्रीषते । कुलस्त्रीवृत्तमेवाच्युतमनुतिष्ठासति । सा चेदियं देवपादाज्ञयापि तावत्प्रकृतिमापद्येत तदा पेशलं भवेत्' इति । राज्ञा च तदनुरोधात्तथानुशिष्टा सत्यप्यनाश्रवैव सा यदासीत् तदास्याः स्वसा माता च रुदितनिर्बन्धेन राज्ञे समगिरेताम्—'यदि कश्चिद्भुजङ्गोऽस्मदिच्छया विनैनां बालां विप्रलभ्य नाशयिष्यति स तस्करवद्वध्यः' इति । तदेवं स्थिते धनादृते न तत्स्वजनोऽनुमन्यते । न तु धनदायासावभ्युपगच्छतीति विचिन्त्योऽत्राभ्युपायः' इति । अथ मयोक्तम्—किमत्र चिन्त्यम् । गुणैस्तामावर्ज्य गूढं धनैस्तत्स्वजनं तोषयावः इति ।

ततश्च कांचित्कामभञ्जर्याः प्रधानदूतीं धर्मरक्षितां नाम शाक्यभिक्षुकीं चीवरपिण्डदानादिनोपसंगृह्य तन्मुखेन तया बन्धक्या पण-

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भद्रोदारेण कल्याणोदारेण । आशयेनाभिप्रायेण । समगिरत अवददित्यर्थः । गुणशुल्का गुणमूल्या । ऋते इत्यव्ययं विनेत्यर्थम् । अकृतार्थासिद्धार्था । व्यजिज्ञपतां विज्ञापयामासतुः । स्वकुलधर्मं धनग्रहणादिम् । विचिक्रीषते विक्रेतुमिच्छति । वृत्तमाचरणम् । अच्युतं बद्धमूलम् । अनुतिष्ठासत्यनुष्ठातुमिच्छति । प्रकृतिः स्वभावः । पेशलं सुकुमारम् । 'कुशलम्' इति भूषणा । अनाश्रवा । 'वचनेस्थित आश्रवः' इत्यमरः । तथा न भवतीत्यर्थः यदीति । भुजङ्गो विटः । 'विलासी । भुजङ्गोहिविलासिनोः इति विश्वः ।' इ. भूषणा । विप्रलभ्य प्रतार्य । तत्स्वजनस्तन्मात्रादिः । धनदाय वित्तदायिने । तां कन्यकां गुणैरावर्ज्य वशीकृत्य । तत्स्वजनं तन्मात्रादिकम् । ततश्च इति । प्रधानदूतीं मुख्यदूतीम् शाक्यभिक्षुकीं बौद्धसिद्धान्ततपस्विनीम् । 'शाक्यस्तु बौद्धेष्वन्यतमः' इति । चीवरपिण्डदानादिना वस्त्रखण्डान्नदानादिना । उपसंगृह्य वशीकृत्य । तया बन्धक्या कुलटया ।

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१ समागिरतान् .

बन्धमकरवम्—‘अजिनरत्नमुदारकान्मुषित्वा मया तुभ्यं देयं यदि प्रतिदानं रागमञ्जरी’ इति। सोऽहं संप्रतिपन्नायां च तस्यां तथा तमर्थं संपाद्य मद्गुणोन्मादितायाः रागमञ्जर्याः करकिसलयमग्रहीषम्। यस्यां च निशि चर्मरत्नस्तेयवादस्तस्याः प्रारम्भे कार्यान्तरापदेशेनाहूतेषु शृण्वत्स्वेव नागरमुख्येषु मत्प्रणिधिर्विमर्दकोऽर्थपतिगृह्यो नाम भूत्वा धनमित्रमुल्लङ्घ्य बह्वतर्जयत्। उक्तं च धनमित्रेण—‘भद्र कस्तवार्थो यत्परस्य हेतोर्मामाक्रोशसि। न स्मरामि स्वल्पमपि तवापकारं मत्कृतम्’ इति। स भूयोऽपि तर्जयन्निवाब्रवीत्—‘स एष धनगर्वो नाम यत्परस्य भार्यां शुल्कक्रीतां पुनस्तत्पितरौ द्रव्येण विलोभ्य स्वीचिकीर्षसि’। ब्रवीषि च—‘कस्तवापकारो मत्कृतः’ इति। ननु प्रतीतमेवैतत् ‘सार्थवाहस्यार्थपतेर्विमर्दको बहिश्चराः प्राणाः’ इति। सोऽहं तत्कृते प्राणानपि परित्यजामि। ब्रह्महत्यामपि न परिहरामि। ममैकरात्रजागरप्रतीकारस्तवैष चर्मरत्नाहङ्कारदाहज्वरः’ इति। तथा ब्रुवाणश्च पौरमुख्यैः सामर्षं निषिध्यापवाहितोऽभूत्। इयं च वार्ता कृत्रिमार्तिना धनमित्रेण चर्मरत्ननाशमादावेवोपक्षिप्य पार्थिवाय निवेदिता। स चार्थपतिमाहूयोपह्वरे पृष्टवान्—‘अङ्ग किमस्ति कश्चिद्विमर्दको नामात्रभवतः’ इति। तेन च मूढात्मना ‘अस्ति देव परं मित्रम्। कश्च तेनार्थः’ इति कथिते राज्ञोक्तम्—‘अपि शक्नोषि तमाह्वातुम्’ इति। ‘बाढमस्मि शक्तः’ इति निर्गत्य स्वगृहे वेशवाटे द्यूतसभायामापणे च निपुणमन्विष्यन्नोपलब्धवान्। कथं वो-

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प्रतिदानं प्रत्याम्नायदानम्। संप्रतिपन्नायां सम्यगङ्गीकृतायाम्। तमर्थं चर्मभस्त्रिकादानरूपम्। मद्गुणैरुन्मादितायाः। करकिसलयं पाणिपल्लवम्। यस्यां चेति। कार्यान्तरापदेशेन कार्यान्तरव्याजेन। मत्प्रणिधिर्गूढपुरुषो विमर्दको नाम। अर्थपतिगृह्यो तत्पक्षस्थो भूत्वा। धनमित्रमुदारकनामानम्। उल्लङ्घ्यातिक्रम्य। परस्य हेतोः। परार्थमित्यर्थः। ‘षष्ठी हेतुप्रयोगे’। आक्रोशसि निन्दसि। प्रतीतं प्रसिद्धम्। न परिहरामि। अङ्गीकरोमीति भावः। एकरात्रेति। [एकरात्रं] जागरो जागरणमेव प्रतीकारो यस्य। एकेनैव जागरेण चर्मरत्नापहाराद्दाहत्वज्ज्वरं दूरीकरोमीति भावः। अपवाहितो निराकृतः। “उपक्षिप्य प्रस्तावं कृत्वा। ‘प्रस्तावस्यादुपक्षेपे’ इति वैजयन्ती” । ह. भू०। कृत्रिमा आर्तिः पीडा यस्येति तेन। चर्मरत्ननाशं चर्मरत्नचोरणरूपम्। उपक्षिप्य प्रस्ताव्य। स चेति राजा। उपह्वरे एकान्ते। अङ्गेत्यामन्त्रणेऽव्ययम्। बाढमित्यङ्गीकारे। वेशवाटे वेश्यागृहमार्गे। आपणे नि-

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१ नश्येति प्रति०. २ स्वां. ३ आकृष्य.

पलभ्येत स वराकः । स खलु विमर्दको मद्ग्राहितत्वदभिज्ञानचिह्नो मन्नियोगात्त्वदन्वेषणायोज्जयिनीं तदहरेव प्रातिष्ठत । अर्थपतिस्तु तमदृष्ट्वा तत्कृतमपराधमात्मसंबद्धं मत्वा मोहाद्भयाद्वा प्रत्याख्याय पुनर्धनमित्रेण विभाविते कुपितेन राज्ञा निगृह्य निगडबन्धनमनीयत ।

तेष्वेव दिवसेषु विधिना कल्पोक्तेन चर्मरत्नं दोग्धुकामा काममञ्जरी पूर्वदुग्धं क्षपणीभूतं विरूपकं रहस्युपसृत्य ततोऽपहृतं सर्वमर्थजातं तस्मै प्रत्यर्प्य सप्रश्रयं च बह्वनुनीय प्रत्यागमत् । सोऽपि कथंचिन्निर्ग्रन्थिकग्रहान्मोचितात्मा मदनुशिष्टो हृष्टतमः स्वधर्ममेव प्रत्यपद्यत । काममञ्जर्यपि कतिपयैरेवाहोभिरश्मन्तकशेषमजिनरत्नदोहाशया स्वमभ्युदयमकरोत् । अथ मत्प्रयुक्तो धनमित्रः पार्थिवं मिथो व्यज्ञापयत्—देव येयं गणिका काममञ्जरी लोभोत्कर्षाल्लोभमञ्जरीति लोकोपक्रोशपात्रमासीत् सा अद्य मुसलोलूखलान्यपि निरपेक्षं त्यजति । तन्मन्ये मच्चर्मरत्नलाभहेतुः । तस्य खलु कल्पस्तादृशः । वणिग्भ्यो वारमुख्याभ्यश्च दुग्धे नान्येभ्य इति हि तद्गता प्रतीतिः । अतोऽमुष्यामस्ति मे शङ्का । इति । सा सद्य एव राज्ञा सह जनन्या समाहूयत । व्यथितवर्णेनेव मयोपह्वरे क-

रथ्यायाम् । 'आपणस्तु निषद्यायां विपणिः पण्यवीथिका' इत्यमरः । स वराकस्तुच्छोऽर्थपतिः । मद्ग्राहितेति । मयापहारवर्मणा ग्राहितमङ्गीकारितं त्वदभिज्ञानचिह्नं तव राजवाहनस्याभिज्ञानचिह्नं यस्येति स तथा । मन्नियोगान्ममाज्ञावशात् । प्रातिष्ठत प्रस्थितवान् । अर्थपतिस्तं विमर्दकम् । तत्कृतं विमर्दककृतम् । आत्मसंबद्धमात्मीयमेव । प्रत्याख्याय विपरीतमुक्त्वा । विभाविते आविष्कृते । प्रकटीकृत इत्यर्थः । सप्रश्रयं सविनयम् । 'सप्रत्ययम्' इति पाठे सशपथम् । सोऽपि क्षपणकवेशधारी विरूपकनामा । निर्ग्रन्थिकग्रहात्क्षपणकसिद्धान्तात् । 'निर्ग्रन्थोऽर्हः क्षपणकः श्रमणो जिन इत्यपि' इति वैजयन्ती । मदनुशिष्टे मया बोधितः । अश्मन्तकं चुल्लिः । 'अश्मन्तमुद्धानमधिश्रयणी चुल्लिरन्तिका ।' इत्यमरः । अथेति । मत्प्रयुक्तो मदुपदिष्टः । लोकोपक्रोशपात्रम् । लोकनिन्दापात्रमित्यर्थः । तस्य मच्चर्मरत्नस्य । कल्पः प्रकारः । प्रतीतिः ख्यातिः । उपह्वरे एकान्ते । व्यथितवर्णेनेवेतीवकारेण कृत्रिमव्यथात्वं सूचितम् ।

१ ० ज्ञानचिह्नो. २ तु भ्रमन्. ३ विभावितेन. ४ विधिकल्पेन. ५ निर्ग्रन्था, निर्ग्रन्थिकाग्रहात्. ६ लाभहेतुस्तस्याः. ० लाभं हेतुम्.

थितम्—‘ नूनमार्ये सर्वस्वत्यागादतिप्रकाशादाशङ्कनीयचर्मरत्नलाभा । तदनुयोगायाङ्गराजेन समाहूयसे । भूयोभूयश्च निर्बन्धया त्वया नियतमस्मि तदागतित्वेनाहमपदेश्यः । ततश्च मे भावी चित्रवधः । मृते च मयि न जीविष्यत्येव ते भगिनी । त्वं च निःस्वीभूता । चर्मरत्नं च धनमित्रमेव प्रतिभजिष्यति । तदियमापत्समन्ततोऽनर्थानुबन्धिनी । तत्किमत्र प्रतिविधेयम्’ इति । तया तज्जनन्या चाश्रूणि विसृज्योक्तम्—‘ अस्त्येवैतदस्मद्बालिश्यान्निर्भिन्नप्रायं रहस्यम् । राज्ञश्च निर्बन्धाद्द्वित्रिश्चतुर्निह्नुत्यापि नियतमागतिरपदेश्यैव चोरितस्य त्वयि । त्वय्यपदिष्टे सर्वमस्मत्कुटुम्बमवसीदेत् । अर्थपतौ च तदपयशो रूढम् । अङ्गपुरप्रसिद्धं च तस्य कीनाशस्यास्माभिः सङ्गतम् । अमुनैव तदस्मभ्यं दत्तमित्यपदिश्ये वरमात्मा गोपायितुम्’ इति मामभ्युपगमय्य राजकुलमगमताम् । राज्ञानुयुक्ते च ‘ नैष न्यायो वेशकुलस्य यद्दातुरपदेशः । न ह्यर्थैर्न्यायार्जितैरेव पुरुषा वेशमुपतिष्ठन्ति’ इत्यसकृदतिप्रणुद्य कर्णनासाच्छेदोपक्षेपभीषिताभ्यां दग्धबन्धकीभ्यां स एव तपस्वी तस्करत्वेनार्थपतिरग्राह्यत । कुपितेन च राज्ञा तस्य प्राणे-

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नूनमिति । अतिप्रकाशादतिप्रसिद्धेः । चर्मरत्नलाभे । विषयसप्तमीयम् । तदनुयोगाय तत्प्रश्नाय । निर्बन्धया आग्रहवृत्त्या । ‘सङ्कटं प्रापयेति फलितार्थः—’ इति भूषणा । तदागतित्वेन चर्मरत्नप्राप्तिहेतुत्वेन । अपदेश्यः कथनीयः । तत इति । निःस्वीभूता दरिद्रीभूता । अनर्थानुबन्धिन्यनर्थकारिणी । अत्रास्मिन्नर्थे । प्रतिविधेयं प्रतिकर्तव्यम् । बालिशस्य भावो बालिश्यं मूर्खत्वम् । ‘ द्वित्रिश्चतुः इति सुजन्तः पाठः । द्वित्रिश्चतुर्वारमित्यर्थः ।’ इति भूषणा [कीनाशस्य क्षुद्रस्य धूर्तस्य वा] । निह्नुत्य गोपयित्वा । चोरितस्य पदार्थस्य । त्वयि भवद्विषये आगतिरागमनहेतुत्वम् । अपदेश्या कथनीयेत्यर्थः । अवसीदेन्नश्येत् । तदपयशस्तच्चर्मरत्नचौर्यापयशः । [अभ्युपगमय्य बोधयित्वा] । अमुनैवार्थपतिनैव । अनुयुक्ते । पृष्टे सतीत्यर्थः । वेशकुलस्य वेश्याजनस्य । दातुरपदेशो नामग्रहणम् । न्यायार्जितैर्न्यायप्राप्तैः । असकृद्वारंवारम् । अतिप्रणुद्य निह्नुत्य । ‘ प्रह्व्य ’ इति पाठः । कर्णनासस्य च्छेदस्तस्योपक्षेपः प्रस्तावस्तद्भीषिताभ्याम् । कुपितेनेति । प्रत्यषिध्यत प्रत्यवार्यत । मौर्यो राजनीतिकर्ता ।

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१ सर्वस्य. २ बन्धिनी महत्यापत्तिना. ३ द्वित्रिचतुरम्. ४ च त्वयपदिष्टे. ५ जपदेश्य ६ मामुपगमय्य.

भूद्यतो दण्डः प्राञ्जलिना धनमित्रेणैव प्रत्यषिध्यत—'आर्य, मौर्यदत्त एष वरो वणिजाम्। ईदृशेष्वपराधेष्वसुभिरवियोगः। यदि कुपितोऽसि हृतसर्वस्वो निर्वासनीयः पाप एषः' इति। तन्मूला च धनमित्रस्य कीर्तिरप्रथत। अप्रीयत च भर्ता। पटच्चरच्छेदशेषोऽर्थपतिरर्थमत्तः सर्वपौरजनसमक्षं निरवास्यत। तस्यैव द्रव्याणां तु केनचिदवयवेन सा वराकी काममञ्जरी चर्मरत्नमृगतृष्णिकापविद्धसर्वस्वा सानुकम्पं धनमित्राभिनोदितेन भूपेनान्वगृह्यत। धनमित्रश्चाहनि गुणिनि कुलपालिकामुपायंस्त। तदेवं सिद्धसङ्कल्पो रागमञ्जरीगृहं हेमरत्नपूर्णमकरवम्।

अस्मिंश्च पुरे लुब्धसमृद्धवर्गस्तथा मुषितो यथा कपालपाणिः स्वैरेव धनैर्मद्विश्राणितैः समृद्धीकृतस्यार्थिवर्गस्य गृहेषु भिक्षार्थमभ्रमत्। न ह्यलमतिनिपुणोऽपि पुरुषो नियतिलिखितां लेखामतिक्रमितुम्। यतोऽहमेकदा रागमञ्जर्याः प्रणयकोपप्रशमनाय सानुनयं पायितायाः पुनः पुनः प्रणयसमर्पितमुखमधुगण्डूषमास्वादमास्वादं मदेनास्पृश्ये। शीलं हि मदोन्मादयोरमार्गेणाप्युचितकर्मस्वेव प्रवर्तनम्। यदहमुपोढमदः 'नगरमिदमेकयैव शर्वर्या निर्धनीकृत्य त्वद्भवनं पूर-

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निर्वासनीयो बहिःकार्यः। तन्मूला तत्प्राणरक्षणमूला। अप्रथत ख्याता बभूवेत्यर्थः। अप्रीयत प्रीतोऽभूदित्यर्थः। पटच्चरच्छेदशेषो जीर्णवस्त्रखण्डावशेषः। तस्यैवेति। तस्यार्थपतेः। अवयवेनांशेन। मृगतृष्णिका मरीचिका तयापविद्धं दत्तं सर्वस्वं ययेति तथा। अभिनोदितेन प्रेरितेन। गुणिन्यहनि गुणवद्दिवस इत्यर्थः। 'मुहूर्तादिगुणयुक्ते' इति भूषणा। उपायंस्त परिणीतवान्। सिद्धसङ्कल्पोऽहमपहारवर्मा। अस्मिन्निति। लुब्धसमृद्धवर्गो लुब्धाश्च ते समृद्धाश्च तेषां वर्गः समूहः। कपालं खर्परं पाणौ यस्येति तथा। स्वैरेव धनैरात्मीयैरेव धनैः। मद्विश्राणितैर्मद्दत्तैः। नियतिरदृष्टम्। यत इति। एकदैकस्मिन्काले। 'एकादाकिनिच्च—' इति साधुः। प्रणयकोपः प्रीतिकलहस्तत्प्रशमनाय तन्नाशाय। पायितायाः पानं कारितायाः। मुखमधु मुखमद्यं तद्गण्डूषं पीतोज्झितम्। 'पीतशेषं तु गण्डूषम्' इति हलायुधः। आस्वादमास्वादम् आस्वाद्यास्वाद्येत्यर्थः। णमुल्। अस्पृश्ये स्पृष्टवानस्मि। उचितकर्मस्वभ्यस्तकर्मसु। 'अभ्यस्तेऽप्युचिते न्याय्यम्' इति वैजयन्ती। प्रवर्तनमनुष्ठानम्। यदहमिति। उपोढमदोऽधिकमदः। शर्वर्या रात्र्या। 'अथ शर्वरी। निशा निशीथिनी रात्रिः' इत्यमरः। अपपथमतिक्रम्य वर्तत इति तथा। 'अनेन

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१ ०षेपु नास्त्यसुभिरभियोगः २ अभिचोदितेन. ३ याचितायाः, पाययितायाः. ४ अनुचित, उपचित. ५ इदमनयैकया.

येयम्' इति प्रव्यथितप्रियतमाप्रणामाञ्जलिशपथशतातिवर्ती मत्तवारण इव रभसच्छिन्नशृङ्खलः कयापि धात्र्या शृगालिकाख्ययानुगम्यमानो नातिपरिकरोऽसिद्वितीयो रंहसा परेणोदचलम् । अभिपततोऽपि नागरिकपुरुषानशङ्कमेव विगृह्य तस्कर इति तैरभिहन्यमानोऽपि नातिकुपितः क्रीडन्निव मदावसन्नहस्तपतितेन निस्त्रिंशेन द्वित्रानेव हत्वावघूर्णमानताम्रदृष्टिरपतम् । अनन्तरमार्तरवान्विसृजन्ती शृगालिका ममाभ्याशमगमत् । अबध्ये चाहमरिभिः । आपदा तु मदापहारिण्या सद्य एव बोधितस्तत्क्षणोपजातया प्रतिभया व्यचीचरम्— अहो ममेयं मोहमूला महत्यापदापतिता । प्रसृततरं च सख्यं मया सह धनमित्रस्य मत्परिग्रहत्वं च रागमञ्जर्याः । मदेनसा च तौ प्रोर्णुतौ श्वो नियतं निग्रहीष्येते । तदियमिह प्रतिपत्तिर्ययानुष्ठीयमानया मन्नियोगतस्तौ परित्रास्येते । मां च कदाचिदनर्थादितस्तारयिष्यतीति' इति कमप्युपायमात्मनैव निर्णीय शृगालिकामगादिषम्—अपेहि जरतिके या तामर्थलुब्धां दग्धगणिकां रागमञ्जरिकाम-

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मधुपानं कृतमतोयमुन्मत्त इत्येतदर्थं तया शपथादिकं कृतमिति भावः इति भूषणा । मत्तवारण इव मत्तगज इव । रभसेन वेगेन छिन्ना त्रोटिता शृङ्खला येनेति तथा । धात्र्युपमाता । 'धात्री स्यादुपमाता च क्षितिरप्यामलक्यपि' । इत्यमरः । परिकरः परिवारः । रंहसा वेगेन । अभिपततः संमुखमागच्छतः । विगृह्य युद्धं कृत्वा । अभिहन्यमानस्ताड्यमानः । मदेनावसन्नः शिथिलो यो हस्तस्तस्मात्पतितेन निस्त्रिंशेन खड्गेन । 'नृशंसखड्गौ निस्त्रिंशौ । इत्यमरः ।' अवघूर्णमाना विह्वला । अनन्तरमिति । अभ्याशं समीपम् । मदापहारिण्या मदनाशकर्त्र्या । प्रतिभया प्रज्ञया । 'प्रज्ञा नवनवोल्लासशालिनी प्रतिभा मता ।' इति भरतः । व्यचीचरं विचारितवान् । मोहमूलाज्ञानमूला । महत्यतिशयिता आपतितागता । प्रसृततरं ख्याततरम् । मत्परिग्रहत्वं मत्पत्नीत्वम् । 'परिग्रहस्तु स्वीकारे शापे पत्न्यां परिच्छदे' इति महीपः ॥ मदेनसा मत्पापेन । 'कलुषं वृजिनैनोऽघम्' इत्यमरः । तौ रागमञ्जरीधनमित्रौ । प्रोर्णुतावभिभूतौ । निग्रहीष्येते । निगृहीतौ भविष्यत इत्यर्थः । प्रतिपत्तिः कर्तव्यम् । यया प्रतिपत्त्या । नियोगतो नियमात् । परित्रास्येते परिरक्षितौ भविष्यतः । अगादिषमवदम् । जरतिका वृद्धा । अपेहि गच्छेत्यर्थः ।

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१ धूर्तया धात्र्या. २ प्रथिततरं. ३ संप्रोर्णुतौ. ४ निग्राहयिष्येते. ५ ०ष्यतः. ६ त्वम्

जिनरत्नमत्तेन शत्रुणा मे मित्रच्छद्मना धनमित्रेण सङ्गमितवती सा हतासि । तस्य पापस्य चर्मरत्नमोषाद्दुहितुश्च ते साराभरणापहारादहमद्य निःशल्यमुत्सृजेयं जीवितम्' इति । सा पुनरुद्धटितज्ञा परमधूर्ता साश्रुगद्गदमुदञ्जलिस्तान्पुरुषान्सप्रणाममासादितवती सामपूर्वं मम पुरस्तादयाचत—'भद्रकाः प्रतीक्ष्यतां कंचित्कालं यावदस्मादस्मदीयं सर्वं मुषितमर्थजातमवगच्छेयम्' इति । तथेति तैः प्रतिपन्ने पुनर्मत्समीपमासाद्य 'सौम्य क्षमस्वास्य दासीजनस्यैकमपराधम् । अस्तु स कामं त्वत्कलत्राभिमर्शी वैरास्पदं धनमित्रः । स्मरंस्तु चिरकृतां ते परिचर्यामनुग्रहीतुमर्हसि दासीं रागमञ्जरीम् । आकल्पसारो हि रूपाजीवाजनः । तद्ब्रूहि क्व निहितं तस्या भूषणम् ।' इति पादयोरपतत । ततो दयमान इवाहमब्रवम्—'भवतु मृत्युहस्तवर्तिनः किं ममामुष्यां वैरानुबन्धेन' इति । तद्ब्रुवन्निव कर्णे एवैनामशिक्षयम्—'एवमेवं प्रतिपत्तव्यम्' इति । सा तु प्रतिपन्नार्थेव 'जीव चिरम्, प्रसीदन्तु ते देवताः, देवोऽप्यङ्गराजः पौरुषप्रीतो मोचयतु त्वाम्, एतेऽपि भद्रमुखास्तव दयन्ताम् ।' इति क्षणादपासरत् । आनीये चाहमारक्षिकनायकस्य शासनाच्चारकम् ।

यातामिति । मित्रच्छद्मना कपटमित्रेण । सङ्गमितवती संबन्धं कारितवती । तस्य पापस्य धनमित्रस्य । साराभरणानामपहारात्स्तेयात् । सा शृगालिका । उद्धटितज्ञा सूचितज्ञा । 'सूचनमुद्धटनं बोधिः ।' इत्यजयः । उदञ्जलिर्बद्धाञ्जलिः । भद्रकाः कल्याणरूपाः । मुषितं चोरितम् । प्रतिपन्नेऽङ्गीकृते । सः धनमित्रः । त्वत्कलत्राभिमर्शी त्वत्स्त्रीगामी । वैरास्पदं वैरस्थानम् । स्मरन्निति । आकल्पसारो भूषणसारः । 'आकल्पवेषौ नेपथ्यम्' इत्यमरः । रूपाजीवा वेश्या । 'वारस्त्री गणिका वेश्या रूपाजीवा' इत्यमरः । भवतु । भवतु श्रूयताम् । संवादे वर्तमानमिदमव्ययम् । 'भवत्वन्तरसंवादे निर्दोषस्मरणेऽपि च' इत्यजयः । अमुष्या रागमञ्जर्याः वैरानुबन्धेन वैरसंबन्धेन । 'अनुबन्धोऽनुवृत्तिः' इति भूषणा । प्रतिपत्तव्यं कर्तव्यम् । प्रतिपन्नार्थेव प्राप्तार्थेव । पौरुषप्रीतः पुरुषार्थसन्तुष्टः । तवेति त्वामित्यर्थः । तव दयन्ताम् 'अधीगर्थदयेशां'—इति कर्मणि षष्ठी । अपासरदपसृता । आरक्षिका रक्षणकारकास्तेषां नायकस्य कोष्टपालस्य । शासनान्नियोगात् ।

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१ ०ज्ञाना. २ मत्तीकृत्य. ३ ०जीवी. ४ अमुष्या. ५ आरक्षक.

अथोत्तरेद्युरागत्य दृप्ततरः सुभगमानी सुन्दरंमन्यः पितुरत्ययादचिराधिष्ठिताधिकारस्तारुण्यमदादनतिपक्वः कान्तको नाम नागरिकः किंचिदिव भर्त्सयित्वा मां समभ्यधत्त—'न चेद्धनमित्रस्याजिनरत्नं प्रतिप्रयच्छसि न चेद्वा नागरिकेभ्यश्चोरितकानि प्रत्यर्पयसि द्रक्ष्यसि पारमष्टादशानां कारणानाम्, अन्ते च मृत्युमुखम् ।' इति । मया तु स्मयमानेनाभिहितम्—'सौम्य यद्यपि दद्यामाजन्मनो मुषितं धनं न त्वर्थपतिदारापहारिणः शत्रोर्मे मित्रमुखस्य धनमित्रस्य चर्मरत्नप्रत्याशां पूरयेयम् । अदत्त्वैव तदयुतमपि यातनानामनुभवेयम् । इयं मे साधीयसी संधा' इति । तेनैव क्रमेण वर्तमाने सान्त्वनतर्जनप्राये प्रतिदिनमनुयोगव्यतिकरेऽनुगुणान्नपानलाभात्कतिपयैरेवाहोभिर्विरोपितव्रणः प्रकृतिस्थोऽहमासम् ।

अथ कदाचिदच्युताम्बरपीतातपत्विषि क्षयिणि वासरे ह्रस्ववर्णा शृगालिकोज्ज्वलेन वेषेणोपसृत्य दूरस्थानुचरा मामुपश्लिष्याब्रवीत्—'आर्य दिष्ट्या वर्धसे । फलिता तव सुनीतिः । यथा

चारकं बन्धनालयम् । अथेति । उत्तरेद्युः परदिवसे । 'सद्यः परुत्—' इति निपातः । सुभगमानी सुभगमात्मानं मन्यमानः । 'सर्वोन्नतत्वं सौभाग्यं तद्वान्सुभग उच्यते' इति दिवाकरः । सुन्दरंमन्यः सौन्दर्याभिमानी । पितुरत्ययात्पितृनाशात् । अचिराधिष्ठिताधिकारोऽल्पकालप्राप्ताधिकारः । अनतिपक्वोऽनतिपरिणतः नागरिकः *कारापतिः । 'कारापतिर्नागरिकः' इति वैजयन्ती । न चेदिति । कारणानां यातनानाम् । 'कारणा तु यातना तीव्रवेदना' इत्यमरः । स्मयमानेन स्मितमुखेन । मित्रमुखस्य मित्रच्छद्मनः । 'मुखं तु वदने मुख्ये ताम्रे छद्मनि वा पुमान् ।' इति भागुरिः । प्रत्याशां पुनःप्राप्तीच्छाम् । 'प्रत्याशा पुनराप्तीच्छा' इति वैजयन्ती । साधीयसी दृढतरा । संधा प्रतिज्ञा संधा स्थितौ प्रतिज्ञायाम् । इति विश्वः । अनुयोगव्यतिकरे प्रश्नप्रकारे । 'संपर्के च व्यतिकरः प्रकारेऽपि' इत्यजयः । अनुगुणान्नपानालाभादनुकूलाशनपानप्राप्तेः । विरोपितव्रण उपशान्तक्षतः । 'विरोपित उपशान्तश्चिकित्सितः' इति धोपालितः । अथेति । अच्युतो विष्णुस्तस्याम्बरं वस्त्रं तद्वत्पीता पिशङ्गातपत्विड्रुद्योतप्रभा यस्येति । क्षयिणि क्षीणे । वासरे दिवसे । [ह्रस्वस्य इव वर्ण आकृतिर्यस्याः सा] उपश्लिष्य सन्निकृष्य ।

* कारापतिः.

त्वया दिश्ये तथा धनमित्रमेत्याब्रवम्—'आर्य तवैवमापन्नः सुहृदित्युवाच—'अहमद्य वेशसंसर्गसुलभात्पानदोषाद्बद्धः । त्वया पुनरविशङ्कमद्यैव राजा विज्ञापनीयः—'देव देवप्रसादादेव पुरापि तदजिनरत्नमर्थपतिमुषितमासादितम् । अथ तु भर्ता रागमञ्जर्याः काश्चिदक्षधूर्तः कलासु कवित्वेषु लोकवार्तासु चातिवैचक्षण्यान्मया समसृज्यत । तत्संबन्धाच्च वस्त्राभरणप्रेषणादिना तद्भार्या प्रतिदिनमन्ववर्ते । तदसौ विशङ्किष्ट निकृष्टाशयः कितवः । तेन च कुपितेन हृतं तच्चर्मरत्नमाभरणसमुद्गकश्च तस्याः । स तु भूयः स्तेयाय श्रमन्नगृह्यत नागरिकपुरुषैः । आपन्नेन चामुनानुसृत्य रुदत्यै रागमञ्जरीपरिचारिकायै पूर्वप्रणयानुवर्तिना तद्भाण्डनिधानोद्देशः कथितः । ममापि चर्मरत्नमुपायोपक्रान्तो यदि प्रयच्छेदिह देवपादैः प्रसादः कार्यः । इति । तथा निवेदितश्च नरपतिरसुभिर्मामवियोज्योपच्छन्दनैरेव स्वं ते दापयितुं प्रयतिष्यते । तत्नः पथ्यम्' इति । श्रुत्वैव च त्वदनुभावप्रत्ययादनतित्रस्नुना तेन तत्तथैव संपादितम् । अथाहं त्वदभिज्ञानप्रत्यायितायाः रागमञ्जर्याः सकाशाद्यथेप्सितानि वस्तूनि लभमाना राजदुहितुरम्बालिकाया धात्रीं माङ्गल्कीं त्वदादिष्टेन मार्गेणान्वरञ्जयम् । तामेव च संक्रमीकृत्य रागमञ्जर्याश्चाम्बालिकायाः सख्यं परमवीवृधम् ।

आदिश्य आदिष्टम् । आपन्न आपत्ति प्राप्तः । 'आपन्न आपत्प्राप्तः स्यात्' इत्यमरः । अथ त्विति । अक्षधूर्तोऽक्षनिपुणः । समसृज्यत । सङ्गतोऽभवदित्यर्थः । अन्ववर्ते स्वसंबन्धिवर्गत्वादादरमाचरामीति फलितोऽर्थः । इति भूषणा । असावक्षधूर्तः । निकृष्टाशयः क्षुद्रान्तःकरणः समुद्गकः संपुटकः । स्तेयाय चौर्याय । नागरिकपुरुषैः कारापतिपुरुषैरित्यर्थः । तस्या भाण्डं भूषणम् । 'भाण्डं भूषणमात्रेऽपि भाण्डं मूलवणिग्धने' । इति विश्वः । तस्य निधानोद्देशः स्थापनप्रदेशः । उपायैरुपक्रान्तो वशीकृतः । 'उपक्रमो वशीकारे समारम्भे चिकित्सने ।' इति वैजयन्ती । उपच्छन्दनैः सान्त्वनैः । 'सान्त्वनोपच्छन्दने च समावनुनये' इति केशवः । स्वं चर्मरत्नम् । पथ्यमनुगुणम् । त्वदनुभावप्रत्ययात्त्वत्प्रभावज्ञानात् । अनतित्रस्नुनातिशयितत्रासरहितेन । 'त्रसिगृधि–' इति क्नुप्रत्ययः । तेन धनमित्रेण । अथेति त्वदभिज्ञानप्रत्यायितायास्त्वत्प्रत्यायकवस्तुविश्वासितायाः । संक्रमीस्योपायीकृत्य । 'प्रत्युपाये संक्रमे च

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१ हावकमञ्जना चैवमादिष्टोऽसि. २ निकृष्टाशयतया. ३ परिचारिकायै मृगालिकायै. ४ वसूनि.

अहरहश्च नवनवानि प्राभृतान्युपहरन्ती कथाश्चित्राश्चित्तहारिणीः कथयन्ती तस्याः परं प्रसादपात्रमासम् । एकदा च हर्म्यगतायास्तस्याः स्थानस्थितमपि कर्णकुवलयं स्रस्तमिति समादधती प्रमत्तेव प्रच्याव्य पुनरुत्क्षिप्य भूमेस्तेनोपकन्यापुरं कारणेन केनापि भवनाङ्गणं प्रविष्टस्य कान्तकस्योपरि प्रवृत्तकुहरपारावतत्रासनापदेशात्प्रहसन्ती प्राहार्षम् । सोऽपि तेन धन्यंमन्यः किंचिदुन्मुखः स्मयमानो मत्कर्मप्रहासिताया राजदुहितुर्विलासप्रायमाकारमात्माभिलाषमूलमिव यथा सङ्कल्पयेत्तथा मयापि संज्ञयैव किमपि चतुरमाचेष्टितम् । आकृष्टधन्वना च मनसिजेन विद्धः स दिग्धफलेन पत्रिणातिमुग्धः कथंकथमप्यपासरत् । सायं च राजकन्याङ्गुलीयकमुद्रितां वासताम्बूलपट्टांशुकयुगलभूषणावयवगर्भां च वङ्गेरिकां कयाचिद्बालिकया ग्राहयित्वा रागमञ्जर्या इति नीत्वा कान्तकज्यागारमगाम् । अगाधे च रागसागरे मग्नो नावमिव मामुपलभ्य परमहृष्यत् । अवस्थान्तराणि च राजदुहितुः सुदारुणानि व्यावर्णयन्त्या मया स दुर्मतिः

निःश्रेण्यां संक्रमो मतः’, इत्युत्पलिनी । अवीवृधम् । अवर्धयामित्यर्थः । प्राभृतान्युपायनानि । ‘प्राभृतं तु प्रदेशनम् । उपायनमुपग्राह्यम्’ इत्यमरः । चित्तहारिणीर्मनोहराः । **एकदेति** । स्थानास्थितमपि यथास्थितमपि । स्रस्तं गलितमिति । समादधती सज्जयती । प्रमत्तेवानवहितेव । प्रच्याव्य पातयित्वा । तेन कर्णकुवलयेन । उपकन्यापुरं कन्यान्तःपुरसमीपे । कान्तकस्य कारापतेः । प्रवृत्तकुहर आरब्धसुरतः । ‘कुहरं सुषिरे दम्भे नागलोके रतेऽपि च ।’ इत्यजयः । पारावतः कपोतः तस्य त्रासनापदेशाद्भयोत्पादनमिषात् । तेन कर्णकुवलयप्रहारेण । आत्मनि योऽभिलाषः स मूलं कारणं यत्रेति तथा । सङ्कल्पयेच्चिन्तयेत् । आकृष्टधन्वनाकर्षितधनुषा । विद्धो भिन्नः । दिग्धं विषलिप्तम् । ‘दिग्धलिप्तौ विषाक्ते च’ इति वैजयन्ती । फलं शल्यं यस्येति स तथा तेन । **सायं चेति** । राजकन्याया अङ्गुलीयकं मुद्रिका तया मुद्रितां कृतमुद्राम् । वासताम्बूलं एलालवङ्गकर्पूरादिभिः सुगन्धीकृतं ताम्बूलम् । ‘घनसारादिभिर्यत्तु वासितं वासमुच्यते ।’ इति वैजयन्ती । पट्टांशुकयुगलं पट्टवस्त्रयुगलम् । भूषणावयवाः कतिपयभूषणानि तद्गर्भाम् । वङ्गेरिकां वेत्रपुटिकाम् । ‘झांपी’ इति भाषया । ‘वङ्गेरी वेत्रपुटिका’ इति वैजयन्ती । **अगाधे चेति** । अगाधेऽतलस्पर्शे । अहृष्यद्धर्षं प्राप । सुदारुणान्यसह्यानि । स दुर्मतिः कान्तकः । सुदूरमत्यन्तम् । उदमाद्यत उन्मत्तोऽभूदित्यर्थः ।

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१ हर्म्याङ्गणगतायाः. २ प्रसक्तकुहर. ३ ०मन्यः पुरा. ४ संकल्पयेत. ५ वङ्गेलिका-चङ्गेलिकां, पेटिकाम्.

सुदूरमुदमाद्यत । तत्प्रार्थिता चाहं त्वत्प्रियाप्रहितमिति ममैव मुख-ताम्बूलोच्छिष्टानुलेपनं निर्माल्यं मलिनांशुकं चान्येद्युरुपाहरम् । तदी-यानि च राजकन्यार्थमित्युपादाय च्छन्नमेवापोढानि ।

इत्थं च संधुक्षितमन्मथाग्निः स एवैकान्ते मयोपमन्त्रितोऽभूत्—आर्य लक्षणान्येव तवाविसंवादीनि । तथा हि मत्प्रातिवेश्यः कश्चि-त्कार्तान्तिकः 'क्रान्तकस्य हस्ते राज्यमिदं पतिष्यति तादृशानि तस्य लक्षणानि' इत्यादिक्षत् । तदनुरूपमेव च त्वामियं राजकन्यका काम-यते । तदेकापत्यश्च राजा तया त्वां समागतमुपलभ्य कुपितोऽपि दुहितुर्मरणभयान्नोच्छेत्स्यति । प्रत्युत प्रापयिष्यत्येव यौवराज्यम् । इत्थं चायमर्थोऽर्थानुबन्धी । किमिति तात नाराध्यते । यदि कुमारीपुरप्रवेशा-भ्युपायं नावबुध्यसे ननु बन्धनागारभित्तेर्व्यामत्रयमन्तरालमारामप्राका-रस्य । केनचित्तु हस्तवतैकागारिकेण तावतीं सुरङ्गां कारयित्वा प्रवि-ष्टस्योपवनं तवोपरिष्टादस्मदायत्तैव रक्षा । 'रक्ततरो हि तस्याः परि-जनो न रहस्यं भेत्स्यति' इति । सोऽब्रवीत्—'साधु भद्रे दर्शितम् । अस्ति कश्चित्तस्करः खननकर्मणि सगरसुतानामिवान्यतमः । स चेल्लभ्यः क्षणेनैतत्कर्म साधयिष्यति' इति । 'कतमोऽसौ, किमिति न लभ्यते' इति

त्वत्प्रियाप्रहितमिति प्रेषितमिति । उच्छिष्टानुलेपनं स्वभुक्तावशिष्टाङ्गरागम् । तदी-यानि कान्तकसंबन्धीनि । उपादाय गृहीत्वा । छन्नमेव गुप्तम् । अपोढानि त्य-क्तानि । इत्थमिति । संधुक्षितो वृद्धिं प्रापितः । उपमन्त्रित उपदिष्टः । अवि-संवादीनि विसंवादरहितानि । 'प्रतिवेशे चरति यः प्रातिवेश्यः स उच्यते ।' इति, 'कार्तान्तिको लक्षणज्ञः' । इति च वैजयन्ती । आदिक्षदवोचत् । तदेकापत्यः सैवै-कमपत्यं यस्येति स तथा । समागतं सङ्गतम् । अर्थानुबन्धी राजरूपार्थसम्बन्धी । तातेत्यात्मीयतासूचकं संबोधनम् । व्यामत्रयम् । व्यामः परिमाणविशेषः । भाषया 'वांव' इति प्रसिद्धः । 'व्यामो बाह्वोः सकरयोस्ततयोस्तिर्यगन्तरम्' इत्यमरः । आराम उपवनम् । हस्तवता शिक्षितहस्तेन । ऐकागारिकेण चौरेण ' 'चौरैकागारिकस्तेनदस्युतस्करमोषकाः ।' इत्यमरः । तावतीं तत्प्रमाणाम् । सुरङ्गा भूम्यन्तर्गतखनितमार्गविशेषः । अस्मदायत्तास्मदधीना । 'अधीनो निघ्न आयत्तः ।' इत्यमरः । भेत्स्यति प्रकटं करिष्यति । अस्तीति । निरदिक्षन्निर्दिष्टवान् । तेन चौरेण

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१ अपाविध्यम्; प्राक्षिपम्; अपविद्धानि. २ उत्सेत्स्यति. ३ सुरङ्गम्.

मयोक्ते येन तद्धनमित्रस्य चर्मरत्नं मुषितमिति त्वामेव निर्दिक्षत् । 'यद्येवमेहि, त्वयास्मिन्कर्मणि साधिते चित्रैरुपायैस्त्वामहं मोचयिष्यामीति शपथपूर्वं तेनाभिसंधाय सिद्धेऽर्थे भूयोऽपि निगडयित्वा 'योऽसौ चोरः स सर्वथोपक्रान्तः, न तु धार्ष्ट्यभूमिः प्रकृष्टवैरस्तदजिनरत्नं दर्शयिष्यति ' इति राज्ञे विज्ञाप्य चित्रमेनं हनिष्यसि । तथा च सत्यर्थः सिध्यति, रहस्यं च न स्रवति ' इति मयोक्ते सोऽतिहृष्टः प्रतिपद्य मामेव त्वदुपप्रलोभने नियुज्य बहिरवस्थितः । प्राप्तमितः परं चिन्त्यताम्, इति । प्रीतेन च मयोक्तम्—'मदुक्तमल्पम्, त्वन्नय एवात्र भूयान् । आनयैनम्' इति । अथानीतेनामुना मन्मोचनाय शपथः कृतः, मया च रहस्यानिर्भेदाय । विनिगडीकृतश्च स्नानभोजनविलेपनान्यनुभूय नित्यान्धकारात्काराभित्तिकोणादारभ्योरगास्येन सुरङ्गामकरवम् । अचिन्तयं चैवम्—'हन्तुमनसैवामुना मन्मोचनाय शपथः कृतः । तदेनं हत्वापि नासत्यवाददोषेण स्पृश्ये' इति । निष्पततश्च मे निगडनाय प्रसार्यमाणपाणेस्तस्य पादेनोरसि निहत्य पतितस्य तस्यैवासिधेन्वा शिरो न्यकृन्तम् । अकथयं च शृगालिकाम्—'भण भद्रे कथंभूतः कन्यापुरसंनिवेशो महानयं प्रयासो मा वृथैव भूत् । अमुत्र किंचिच्चोरयित्वा निवर्तिष्ये इति ।

तदुपदर्शितविभागं चावगाह्य कन्यान्तःपुरं प्रज्वलत्सु मणिप्रदीपेषु नैकक्रीडाखेदसुप्तस्य परिजनस्य मध्ये महितमहार्घरत्नप्रसुप्तसिंहाकार-

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सह । अभिसंधाय । प्रतिज्ञायेत्यर्थः । निगडयित्वा बद्ध्वा । उपक्रान्तश्चिकित्सितः । धार्ष्ट्यभूमिरचलधैर्य इत्यर्थः । चित्रमनेकप्रकारम् । प्रतिपद्याभ्युपगम्य । त्वदुपप्रलोभने त्वद्वशीकरणे । प्राप्तं कर्तव्यम् । 'प्राप्तं युक्तं च कर्तव्यम्' इति वैजयन्ती । त्वन्नय एव त्वन्नीतिरेव । अथानीतेनेति । रहस्यानिर्भेदाय गोप्यस्याप्रकटीकरणाय । विनिगडीकृतः । मुक्त इत्यर्थः । नित्यान्धकारादखण्डतमसः । उरगास्येन फणिमुखाकारखननसाधनेन । हन्तुमनसा मन्मारणनिश्चितचेतसा । निष्पततो निर्गच्छतः । तस्यैव कान्तकस्यैव । असिधेन्वा छुरिकया । 'छुरिका चासिधेनुका' इत्यमरः । न्यकृन्तं कृत्तवानस्मि । संनिवेशः संस्थानम् । 'संस्थानं संनिवेशे च स्वरूपे च निगद्यते' । इति वररुचिः । अयं प्रयासः सुरङ्गाकरणक्लेशः । माभूत् । न माङ्योगे इत्यडागमाभावः । अमुत्र कन्यापुरे । तदुपदर्शितविभागे शृगा-

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१सधाय. २ घातयिष्यासि. ३ मामरूपम्. ४ ॰न्धकाराद्भित्ति. ५ तत्सु. ६ ॰भूतं कन्यापुरसंस्थानम्. ७ विमर्शं, विभागः. ८ महार्हरत्नमप्सुप्त, महति महार्हरत्नप्रसुप्त.

दन्तपादे हंसतूलगर्भशय्योपधानशालिनि कुसुमलवच्छुरितपर्यन्ते पर्यङ्कतले दक्षिणपादपार्ष्ण्यधोभागानुवलितेतरचरणाग्रपृष्ठम्, ईषद्विवृत्तमधुरगुल्फसन्धि, परस्पराश्लिष्टजङ्घाकाण्डम्, आकुञ्चितकोमलोभयजानु, किंचिद्वेल्लितोरुदण्डयुगलम्, अधिनितम्बस्रस्तमुक्तैकभुजलताग्रपेशलम्, अपाश्रयान्तनिमितोकुञ्चितेतरभुजलतोत्तानतलकरकिसलयम्, आभुग्नश्रोणिमण्डलम्, अतिश्लिष्टचीनांशुकान्तरीयम्, अनतिवलिततनुतरोदरम्, अतनुतरनिःश्वासारम्भकम्पमानकठोरकुचकुड्मलम्, आतिरश्चीनबन्धुरशिरोधरोद्देशदृश्यमाननिष्टप्ततपनीयसूत्रपर्यस्तपद्मरागरुचकम्, अधरलक्ष्याधरकर्णपाशानिभृतकुण्डलम्, उपरिपरावृत्तश्रवणपाशरत्नकर्णि-

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लिकाकथितप्रदेशे। महितानि स्थूलानि महार्घाणि बहुमूल्यानि रत्नानि तद्युक्ताः प्रशस्तसिंहाकारा दन्तपादा यस्येति तस्मिन्। हंसतूलः पक्षिपक्ष्माणि गर्भे यस्या एवंविधा। उपधानमुपबर्हः। कुसुमलवैश्छुरितो मिश्रितः शोभित इति यावत् पर्यन्तो यस्येति। पर्यङ्कः पल्यङ्कः। 'शयने मञ्चपर्यङ्कपल्यङ्काः खट्वया समाः' इत्यमरः। पार्ष्णिः पादमूलम्। अनुवलितः संवृतः। 'संवृतः स्यात्संवलितो भिन्नोऽनुवलितोऽपि च।' इति चोपालितः। इतरच्चरणो वामचरणः। गुल्फं घुटिका। काण्डं स्तम्भः। वेल्लितं वक्रितम्। अधिनितम्बं विभक्त्यर्थे अव्ययीभावः। पेशलं चारु यथा तथा। अपाश्रयः शिरोभागः। निमितं निक्षिप्तम्। 'डुमिञ् प्रक्षेपणे।' [अपाश्रयान्ते निमितः आकुञ्चिता या इतरभुजलता तस्याः उत्तानतलः करः किसयल इव उत्तानतलकरकिसलयो यथा स्यात्तथा]। आभुग्नमीषत्कुटिलम्। चीनांशुकस्य चीनदेशीयवस्त्रस्य। अन्तरीयमधोवस्त्रं। अनतिवलितं नातिप्रह्वम्। आ ईषत्तिरश्चीनो वक्रः बन्धुरः सुन्दरः। निष्टप्तं तापितम्। तपनीयं सुवर्णम्। 'तपनीयं शातकुम्भं गाङ्गेयं भर्म कर्बुरम्।' इत्यमरः। रुचकोऽङ्गुलिकामणिः। [अतिरश्चीना बन्धुरा च या शिरोधरा तस्या उद्देशे दृश्यमानः निष्टप्ततपनीयसूत्रपर्यस्तः पद्मरागरुचको यत्र तद्यथा तथा। 'रुचको मङ्गलद्रव्ये ग्रीवाभरणदन्तयोः।' इति विश्वप्रकाशः। इति भूषणा।] अधरोऽधः। 'अधस्तादपि चाधरः' इत्यमरः। अधरकर्णपाशः शय्यालग्नः (चारुः) कर्णः। अधस्ताद्भूतः कर्णपाशः। 'इदानीं द्वितीयकर्णविषयकमाह उपरीति—' इति भूषणा। परावृत्तः समुत्तानः। कर्णिका कर्णभूषणम्। विषमभयपर्यङ्कम्। व्याविद्धो बद्धः। 'सम्यक्तया न बद्धः—' इति भूषणा। शिखण्डः केशकलापः। [उपरि परावृत्तः यः श्रवणपाशस्तत्र या रत्नकर्णिका तस्याः

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१ अनुवेल्लितं० २विवृत्त, ३निहित; निमित्त- ४ उत्तरीयम्. ५ नातिवालित. ६ अणुतर. ७ श्वासारम्भ.

काकिरणमञ्जरीपिञ्जरितविषमव्याविद्धाशिथिलशिखण्डबन्धम्, आसन्नमापटलदुर्लक्ष्यपाटलोत्तराधरविवरम्, गण्डस्थलीसंक्रान्तहस्तपल्लवदर्शितकर्णावतंसकृत्यम्, उपरिकपोलादर्शतलनिषिक्तचित्रवितानपत्रजातिजनितविशेषकक्रियम्, आमीलितलोचनेन्दीवरम्, अविश्रान्तभ्रूपताकम्, उद्भिद्यमानश्रमजलपुलकभिन्नशिथिलचन्दनतिलकम्, आननेन्दुसंमुखालकलतं च विश्रब्धप्रसुप्तामतिधवलोत्तरच्छदनिमग्नप्रायैकपार्श्वतया चिरविलसनखेदनिश्चलां शरदम्भोधरोत्सङ्गशायिनीमिव सौदामिनीं राजकन्यामपश्यम् । दृष्ट्वैव स्फुरदनङ्गरागश्चकितश्चोरयितव्यनिःस्पृहस्तयैव तावच्चोर्यमाणहृदयः किंकर्तव्यतामूढः क्षणमतिष्ठम् । अतर्कयं च—'न चेदिमां वामलोचनामाप्नुयां न मृष्यति मां जीवितुं वसन्तबन्धुः । असङ्केतितपरामृष्टा चेयमेतिबाला व्यक्तमार्तस्वरेण निहन्यान्मे मनोरथम् । ततोऽहमेवाघ्नीये । तदियमत्र प्रतिपत्तिः' इति नाग-

किरणमञ्जरीभिः पिञ्जरितः विषमव्याविद्धः आशिथिलः शिखण्डबन्धः यस्मिन्कर्मणि तथा ।] पाटलः श्वेतरक्तः । उत्तराधर उत्तरोष्ठः । गण्डस्थली गल्लप्रदेशस्तत्र संक्रान्तो मिलितो हस्तपल्लवः करपल्लवः । [तेन दर्शितं कर्णावतंसस्य कृत्यं यथा स्यात्तथा] कपोल एवादर्शतलं [तत्र ।] निषिक्तं प्रतिबिम्बितं यच्चित्रं वितानमुल्लोचः । अस्त्री वितानमुल्लोचः इत्यमरः स एव पत्रजातिः पत्रक्रिया तया जनितोत्पादिता विशेषकक्रिया तिलकादिक्रिया । अविश्रान्ता निश्चला । उद्भिद्यमानं जायमानम् । श्रमजलं घर्मस्तस्य पुलका बिन्दवः । अलकलता केशवल्लिः । इत्येतानि क्रियाविशेषणानि । विश्रब्धप्रसुप्तां विश्वासकृतनिद्राम् । उत्तरच्छद आस्तरणपटः । निमग्नप्रायः निमग्न इवेत्यर्थः । 'मन्ये शङ्के ध्रुवं प्राय इति वेवार्थवाचकाः' इत्यभिधानात् । विलसनं स्फुरणम् । उत्सङ्गो मध्यम् । 'मध्योन्नतिः समुत्सङ्गौ' इति वैजयन्ती । सौदामनी विद्युत् । दृष्ट्वैवेति । स्फुरन् द्विगुणीभूतोऽनङ्गरागो यस्येति । किंकर्तव्यतामूढोऽग्रे किं कर्तव्यमिति ज्ञानरहितः । अतर्कयमिति । मृष्यति सहते । 'वर्तमानसामीप्ये वर्तमानवद्वा' इति लट् । वसन्तबन्धुर्मदनः । असंङ्केतितपरामृष्टा अकृतसंङ्केता सती परामृष्टा स्पृष्टा । आर्तस्वरेण पीडितस्वरेण । आघ्नीये हतो भविष्यामि । लिङुत्तमपुरुषैकवचनम् । 'आङो यमहनः' इत्यात्मनेपदम् । 'हन्ति हिंसायां वाघ्नीभावो वाच्यः इति घ्नीभावः' इति भूषणा । प्रतिपत्तिः कर्तव्यमित्यर्थः । नागदन्तोऽवलम्बनकाष्ठम् । 'खुंटी' इति भाषया प्रसिद्धम् ।

१ व्याविद्धाशिथिल २ निषक्त. ३ पत्रक्रिया. ४ लागतालकलतम्. ५ अतिबलम्. ६ स्वेण.

न्तलग्ननिर्यासकल्कवर्णितं फलकमादाय मणिसमुद्गकाद्वर्णवर्तिकामुद्धृत्य तां तथाशयानां तस्याश्च मामाबद्धाञ्जलिं चरणलग्नमालिखमार्यां चैताम्—

'त्वामयमाबद्धाञ्जलि दासजनस्तमिममर्थमर्थयते ।
स्वपिहि मया सह सुरतव्यतिकरखिन्नैव मा मैवम् ॥ '

हेमकरण्डकाच्च वासताम्बूलवीटिकां कर्पूरस्फुटिकां पारिजातकं चोपयुज्यालक्तकपाटलेन तद्रसेन सुधाभित्तौ चक्रवाकमिथुनं निरष्ठीवम् । अङ्गुलीयकविनिमयं च कृत्वा कथंकथमपि निरगाम् । सुरङ्गया च प्रत्येत्य बन्धनागारं तत्र बद्धस्य नागरिकवरस्य सिंहघोषनाम्नस्तेष्वेव दिनेषु मित्रत्वेनोपचरितस्य ' एवं मया हतस्तपस्वी कान्तकः, तत्त्वया प्रतिभिद्य रहस्यं लब्धव्यो मोक्षः' इत्युपदिश्य सह शृगालिकया निरक्रामिषम् । नृपतिपथे च समागत्यै रक्षिकपुरुषैरगृह्ये । अचिन्तयं च—' अलमस्मि जवेनापसर्तुमनामृष्ट एवैभिः । एषा पुनर्वराकी गृह्येत । तदिदमत्र प्राप्तरूपम्'

तत्र लग्नं संस्थापितम् । निर्यासकल्केन चिक्कणद्रव्यकायेन वर्णितम् । वर्णो रक्तादिः स सञ्जातो यस्मिन्निति तम् । फलकं काष्ठपट्टिकाम् हिङ्गुलरक्तपट्टिकामिति यावत् । ' मणिसमुद्गकाद्रत्नसंपुटकात् । समुद्गकः संपुटकः ' इत्यमरः । वर्तिकां तूलिकाम् । तूलिका वर्णवर्तिका ' इति वैजयन्ती । चरणलग्नं पादलग्नम् । आलिखमार्यां च । आर्यालक्षणं मात्रावृत्तरत्नाकरोक्तम्—' लक्ष्मैतत्सप्तगणा गोपेता भवति नेह विषमे जः । ' इति । त्वामयमिति । अयं दासजनो मद्रूपः सेवकजनः आबद्धाञ्जलि कृताञ्जलीति क्रियाविशेषणम् । त्वामिमम अर्थम् अर्थयते प्रार्थयते । द्विकर्मकोऽयम् । सुरतस्य व्यतिकरः संसर्गस्तेन खिन्नैव मया सह स्वपिहि निद्रां कुरु । एवं सुरतखेदं विना मामेति । ' मानोनाः प्रतिषेधे' इति वचनादादरे वीप्सा । हेमकरण्डकात्सुवर्णपेटकात् । वासताम्बूलवीटिकां सुवासितनागवल्लीपत्रवीटिकाम् । कर्पूरस्फुटिकां कर्पूरखण्डम् । पारिजातकं सुगन्धखदिरसारम् । उपयुज्य भुक्त्वा । अलक्तकपाटलेन यावकवद्रक्तेन । तद्रसेन ताम्बूलवीटिकारसेन । सुधाभित्तौ चूर्णकुड्ये । [सुधया लिप्ता संस्कृता वा भित्तिः सुधाभित्तिः ।] चक्रवाकमिथुनं निरष्ठीवमम्बूकृतवान् । विनिमयो व्यत्ययः । बन्धनागारं प्रत्येत्यागत्य । उपचरितस्य सेवितस्य । तपस्वी शोच्यः । मोक्षो मोचनम् । अपसर्तुं पलाय्य गन्तुम् । अलं समर्थः । अनामृष्टोऽस्पृष्टः । एषा वराकी दीना शृगालिका । तदिदमत्र प्राप्तरूपं तस्मादिदं वक्ष्यमाणं

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१ निर्यासवालुका. २ तूलिकावर्तिकाम्. ३ मदन. ४ व्यतिकरं (भूषणा). ५ समापत्य.

इति तानेव चपलमभिपत्य स्वपृष्ठसमर्पितकूर्परः पराङ्मुखः स्थित्वा 'यद्य-हमस्मि तस्करः भद्रा बध्नीत माम् । युष्माकमयमधिकारः न पुनरस्या वर्षीयस्याः' इत्यवादिषम् । सा तु तावतैवोन्नीतमदभिप्राया तान्सप्रणाममभ्येत्य 'भद्रमुखाः ममैष पुत्रो वायुग्रस्तश्चिरं चिकित्सितः । पूर्वेद्युः प्रसन्नकल्पः प्रकृतिस्थ एव जातः । जातास्थया मया बन्धनान्निष्क्रमय्य स्नापितोऽनुलेपितश्च परिधाप्य निष्प्रवाणियुगलमभ्यवहार्य परमान्नमौशीरेऽद्य कामचारः कृतोऽभूत् । अथ निशीथे भूय एव वायुनिघ्नः 'निहत्य कान्तकं नृपतिदुहित्रा रमेयम्' इति रंहसा परेण राजपथमभ्यपतत् । निरूप्य चाहं पुत्रमेवंगतमस्यां वेलायामनुधावामि । तत्प्रसीदत । बद्धैनं मह्यमर्पयत' इति यावदसौ क्रन्दति तावदहं 'स्थविरे केन देवो मातरिश्वा बद्धपूर्वः । किमेते काकाः शौङ्गेयस्य मे निग्रहीतारः । शान्तं पापम्' इत्यधावम् । असावप्यमीभिः 'त्वमेवोन्मत्तायानुन्मत्त इत्युन्मत्तं मुक्तवती । कस्तमिदानीं बध्नाति' इति कदर्थिता रुदत्येव मामन्वधावत् । गत्वा च रागमञ्जरीगृहं चिरविरहखेदविह्वलामिमां बहुविधं समाश्वास्य तं निशाशेषमनयम् । प्रत्यूषे चोदारकेण समगच्छे ।)

अथ भगवन्तं मरीचिं वेशकृच्छ्रादुत्थाप्य पुनः प्रतिपन्नतपः-

प्रशस्तं कर्तव्यम् । चपलं शीघ्रम् । स्वपृष्ठे समर्पितौ निहितौ कूर्परौ येनेति सः । अयमधिकारस्तस्करबन्धनरूपः । वर्षीयस्या वृद्धायाः । **सा त्विति** । तावतैव तावन्मात्रेणैव उन्नीतस्तर्कितः । वायुग्रस्तो वातुलः प्रकृतिस्थः स्वभावस्थः । जातास्थया जातादरया । निष्प्रवाणियुगलमनाहतवस्त्रयुगलम् । 'अनाहतं निष्प्रवाणि तन्त्रकं च नवाम्बरे ।' इत्यमरः । अभ्यवहार्य भोजयित्वा । परमान्नं पायसम् । 'औशीरे शयनासने । 'औशीरं शयनासनम्' इति हलायुधः । कामचारः स्वेच्छाचारित्वम् । **अथेति** । निशीथेऽर्धरात्रे । वायुनिघ्नो वातायत्तः । रंहसा वेगेन । मातरिश्वा वायुः । 'मातरिश्वा सदागतिः' इत्यमरः । शौङ्गेयस्य । 'तिलच्छदस्तु शौङ्गेयो विहङ्गारातिरित्यपि ।' इति वैजयन्ती । 'ससाणा' इति प्रसिद्धः । तद्बन्धने काकानामसामर्थ्यमिति भावः । **असाविति** । असौ शृगालिका । कदर्थिता 'निन्दिता । निन्दिता क्लेशने चैव वर्णने च कदर्थने ।' इति सज्जनः । **गत्वा चेति** । चिरं बहुकालं यो विरहखेदो वियोगदुःखं तेन विह्वलाम् । प्रत्यूषे प्रातःकाले । उदारकेण मित्रेण । **अथेति** । वेशकृच्छ्राद्वेश्याकष्टात् ।

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१ अनाहतयुगलं (भूषणा). २ चिरवियोग. ३ विक्लवाम्. ४ पुनरुदा. ५ प्रतिपन्न-

प्रभावप्रत्यापन्नदिव्यचक्षुषमुपसङ्क्रम्य तेनास्म्येवंभूतत्वद्दर्शनमवगमितः । सिंहघोषश्च कान्तकापचारं निर्भिद्य तत्पदे प्रसन्नेन राज्ञा प्रतिष्ठापितस्तेनैव चारकसुरङ्गापथेन कन्यापुरप्रवेशं भूयोऽपि मे समपादयत् । समगंसि चाहं शृगालिकामुखविसृतवार्तानुरक्तया राजदुहित्रा । तेष्वेव दिवसेषु चण्डवर्मा सिंहवर्मावधूतदुहितृप्रार्थनः कुपितोऽभियुज्य पुरमवारुणत् । अमर्षणश्चाङ्गराजो यावदरिः पारिग्रामिकं विधिमाचिकीर्षति तावत्स्वयमेव प्राकारं निर्भिद्य प्रत्यासन्नानपि सहायानप्रतीक्षमाणो निर्गत्याभ्यधिकबलेन विद्विषा महति संपराये भिन्नवर्मा सिंहवर्मा बलादगृह्यत । अम्बालिका च बलवदभिगृह्य चण्डवर्मणा हठात्परिणेतुमात्मभवनमनीयत । कौतुकं च स किल क्षपावसाने विवाह इत्यत्रभ्नात् । अहं च धनमित्रगृहे तद्विवाहायैव पिनद्धमङ्गलप्रतिसरस्तमेवमवोचम्—'सखे समापतितमेवाङ्गराजाभिसरं राजमण्डलम् । सुगूढमेव संभूय पौरवृद्धैस्तदुपावर्तय । उपावृत्तश्च कृत्तशिरसमेव शत्रुं द्रक्ष्यसि' इति ।

प्रतिसर्त यत्तपस्तस्य प्रभावात्सामर्थ्यात्प्रत्यापन्नं प्राप्तं दिव्यं चक्षुर्येनेति तथा तम् । एवंभूतममुना प्रकारेण । त्वद्दर्शनम् । त्वच्छन्दे राजवाहनस्योपस्थितिः । 'उपसङ्क्रम्य इत्यस्यावगमित इत्यवगमेऽन्वयः । अतः समानकर्तृत्वम् ।' इति भूषणा । अवगमितो बोधितः । सिंहघोषः कारागृहमित्रम् । कान्तकापचारं कारापत्यपकारम् । निर्भिद्य प्रकटीकृत्य । तेनैव मत्कृतमार्गेण । विसृतवार्तया निर्गतगोष्ठ्या । अनुरक्तयासक्तया । तेष्वेवेति । चण्डवर्मा राजवाहनबन्धनकर्ता । सिंहवर्मणाङ्गदेशस्थचम्पानगरराज्ञा । अभियुज्याभिभूय । 'अभियोगस्त्वभिभवः' इति । अमर्षणः सकोपः । अङ्गराजः सिंहवर्मा । पारिग्रामिकं । 'ग्रामात्पर्यनुपूर्वादिति ठञ्' अव्ययीभावादित्येव । प्राकारमावरणभित्तिम् । प्रत्यासन्नान्समीपवर्तिनः । संपराये संग्रामे । भिन्नवर्मा भिन्नतनुत्रः । अम्बालिकां सिंहवर्मदुहितरम् । कौतुकं मङ्गलसूत्रम् । स किल चण्डवर्मा । अहमपहारवर्मा । तद्विवाहायाम्बालिकाविवाहाय । पिनद्धःमङ्गलप्रतिसरो येन स तथा बद्धमङ्गलहस्तसूत्रः । 'हस्तसूत्रं प्रतिसरः' इति वैजयन्ती । समापतितं समागतम् । अङ्गराजाभिसरमङ्गराजसहायीभूतम् । सुगूढं सुगुप्तम् । तद्राजमण्डलमुपावर्तय समीपमानय । उपावृत्तश्च पुनरागतः सन् । शत्रुं चण्डवर्माणम् ।

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१ पारग्रा. २ सालय. ३ भिन्नमर्मा. ४ अनभिसरं (भु०) कसकृत्य कृत.

'तथा' इति तेनाभ्युपगते गतायुषोऽमुष्य भवनमुत्सवाकुलमुपसमाधीयमानपरिणयोपकरणमितस्ततःप्रवेशनिर्गमप्रवृत्तलोकसंबाधमलक्ष्यशस्त्रिकः सह प्रविश्य मङ्गलपाठकैरम्बालिकापाणिपल्लवमग्नौ साक्षिण्याथर्वणेन विधिनार्प्यमाणमादित्समानस्यायामिनं बाहुदण्डमाकृष्य च्छुरिकयोरसि प्राहार्षम् । स्फुरतश्च कतिपयानन्यानपि यमविषयमगमयम् । हतविध्वस्तं च तद्गृहमनुविचरन्वेपमानमधुरगात्रीं विशाललोचनामभिनिशाम्य तदालिङ्गनसुखमनुबुभूषुस्तामादाय गर्भगृहमविक्षम् । अस्मिन्नेव क्षणे तवास्मि नवाम्बुवाहस्तनितगम्भीरेण स्वरेणानुगृहीतः । ' इति ।

श्रुत्वा च स्मित्वा च देवोऽपि राजवाहनः 'कथमसि कार्कश्येन कर्णीसुतमप्यतिक्रान्तः' इत्यभिधाय पुनरवेक्ष्योपहारवर्माणम् 'आचक्ष्व, तवेदानीमवसरः' इत्यभाषत । सोऽपि सस्मितं प्रणम्यारभताभिधातुम् ।

इति श्रीदण्डिनः कृतौ दशकुमारचरितेऽपहारवर्मचरितं नाम द्वितीय उच्छ्वासः ।

तृतीयोच्छ्वासः ।

एषोऽस्मि पर्यटन्नेकदा गतो विदेहेषु । मिथिलामप्रविश्यैव बहिः

अभ्युपगतेऽङ्गीकृते । गतायुषोऽल्पायुषः । अमुष्य चण्डवर्मणः । उपसमाधीयमानपरिणयोपकरणं संपाद्यमानविवाहोपयुक्तवस्तुजातम् । प्रवेशनिर्गमा गतागतानि तत्र प्रवृत्त उपक्रान्तो यो लोकस्तेन संबाधं सङ्कटम् । अलक्ष्याऽदृश्या शस्त्रिका च्छुरिका यस्येति स तथा । मङ्गलपाठकैर्ब्राह्मणै सह समम् । अग्नौ साक्षिणि सत्यग्निसाक्षिकमित्यर्थः । आथर्वणेन पुरोधसा । 'आथर्वणः पुरोधाः स्याच्छान्तिपुष्टिकरो द्विजः ।' इति कामन्दकः। विधिना विध्युक्तप्रकारेण । अर्प्यमाणं दीयमानम् । आदित्समानस्य ग्रहीतुकामस्य । आयामिनं दैर्घ्यवन्तम् । प्राहार्षं हतवान् । यमविषयं यमदेशम् । वेपमानमधुरगात्रीं कम्पमानसुन्दरशरीराम् । अभिनिशाम्य संमुखं दृष्ट्वा । अनुबुभूषुरनुभवितुमिच्छुः । गर्भगृहं वासगृहम् । अस्मिन्निति । नवाम्बुवाहो नूतनमेघस्तस्य स्तनितं गर्जितम् । कार्कश्येन कर्कशस्य भावस्तेन काठिन्येन । कर्णीसुतस्तेय शास्त्रकर्ता ।

इति श्रीदशकुमारचरितटीकायां पदचन्द्रिकाभिधायां द्वितीय उच्छ्वासः ।

इदानीमुपहारवर्मचरितमभिधातुमुपक्रमते एषोऽस्मीति । मठिकाल्पमठः ।

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१ संपातम्. २ पुनर्निरीक्ष्य.

क्वचिन्मठिकायां विश्रमितुमेत्य कयापि वृद्धतापस्या दत्तपाद्यः क्षणमलिन्दभूमाववास्थिषि । तस्यास्तु मद्दर्शनादेव किमप्याबद्धधारमश्रु प्रावर्तत । 'किमेतदम्ब कथय कारणम्' इति पृष्टा सकरुणमाचष्ट— 'जैवातृक ननु श्रूयते पतिरस्या मिथिलायाः प्रहारवर्मा नामासीत् । तस्य खलु मगधराजो राजहंसः परं मित्रमासीत् । तयोश्च वल्लभे बलशम्बलयोरिव वसुमतीप्रियंवदे सख्यमप्रतिममधत्ताम् । अथ प्रथमगर्भाभिनन्दितां तां च प्रियसखीं दिदृक्षुः प्रियंवदा वसुमतीं सह भर्त्रा पुष्पपुरमगमत् । तस्मिन्नेव च समये मालवेन मगधराजस्य महज्जन्यमजनि । तत्र लेशतोऽपि दुर्लक्षां गतिमगमन्मगधराजः । मैथिलेन्द्रस्तु मालवेन्द्रप्रयत्नप्राणितः स्वविषयं प्रतिनिवृत्तो ज्येष्ठस्य संहारवर्मणः सुतैर्विकटवर्मप्रभृतिभिर्व्याप्तं राज्यमाकर्ण्य स्वस्रीयात्सुह्मपतेर्दण्डावयवमादित्सुरटवीपथमवगाह्य लुब्धकलुप्तसर्वस्वोऽभूत् । तत्सुतेन च कनीयसा हस्तवर्तिना सहैकाकिनी वनचरशरवर्षभयपलायिता वनमगाहिषि । तत्र च मे शार्दूलनखावलीढनिपतितायाः पाणिभ्रष्टः स बालकः कस्यापि कपिलशावस्य क्रोडमभ्यलीयत । तच्छवाक-

दत्तपाद्यो दत्तपादोदकः । 'पाद्यं पादाय वारिणि' इत्यमरः । अलिन्दभूमौ । 'अलिन्दभूमिर्बहिर्द्वाराग्रवर्तिचतुष्कम् । 'ओटा' इति भाषया प्रसिद्धम्' । **अवास्थिषीति** समवप्रविभ्यः स्थः । इत्यात्मनेपदम् । इति भूषणा । प्रघाणप्रघणालिन्दा बहिर्द्वारप्रकोष्ठके' इत्यमरः । आबद्धधारमविच्छिन्नधारम् । जैवातृक आयुष्मन् । जीवतीति । जीवेः 'आतृकन् वृद्धिश्च' । तयो राजहंसप्रहारवर्मणोः । बलश्च शम्बलश्च दानव्यसुरौ तयोरिव । अप्रतिममसदृशम् । अधत्तां दधतुः । **अथेति** । प्रियंवदा प्रहारवर्मपत्नी । भर्त्रा प्रहारवर्मणा सह । पुष्पपुरं वसुमतीभर्तू राजहंसस्य नगरम् । **तस्मिन्निति** । मालवेनान्यराज्ञा । मगधराजस्य राजहंसस्य । जन्यं युद्धम् । लेशतः किंचित् । सार्वविभक्तिकस्तसिः । मगधराजो राजहंसः । मालवेन्द्रप्रयत्नेन प्राणितो जीवितः । स्वविषयमात्मदेशम् । ज्येष्ठस्य भ्रातुः । स्वस्रीयाद्भगिनीपुत्रात् । 'स्वसुश्छः' इति छः । दण्डावयवं सैन्यैकदेशम् । लुब्धका व्याधाः । तत्सुतेन प्रहारवर्मपुत्रेण । वनचराणां भिल्लानां शरवर्षाद्भयं तेन पलायिता । अगाहिव्यालोडितवती । शार्दूलो व्याघ्रः । कपिलाशवस्य मृतगोशरीरस्य । क्रोडो

१ शम्बर. २ दुर्लक्षिताम्. ३ मैथिलस्तु.

षिणश्च व्याघ्रस्यासूनिषुरिष्वसनयन्त्रमुक्तः क्षणादलिक्षत् । मिल्लदारकैः स बालोऽपाहारि । सा त्वहं मोहसुप्ता केनापि वृष्णिपालेनोपनीय स्वं कुटीरमावेश्य कृपयोपक्रान्तव्रणा स्वस्थीभूय स्वभर्तुरन्तिकमुपतिष्ठासुरसहायतया यावद्व्याकुलीभवामि तावन्ममैव दुहिता सह यूना केनापि तमेवोद्देशमागमत् । सा भृशं रुरोद । रुदितान्ते च सा सार्थघाते स्वहस्तगतस्य राजपुत्रस्य किरातभर्तृहस्तगमनम्, आत्मनश्च केनापि वनचरेण व्रणविरोपणम्, स्वस्यायाश्च पुनस्तेनोपयन्तुं चिन्तितायाः निकृष्टजातिसंसर्गवैक्लव्यात्प्रत्याख्यानपारुष्यम्, तदक्षमेण चामुना विविक्ते विपिने स्वशिरःकर्तनोद्यमम्, अनेन यूना यदृच्छया दृष्टेन तस्य दुरात्मनो हननम्, आत्मनश्चोपयमनमित्यकथयत् । स तु पृष्टो मैथिलेन्द्रस्यैव कोऽपि सेवकः कारणविलम्बी तन्मार्गानुसारी जातः । सह तेन भर्तुरन्तिकमुपसृत्य पुत्रवृत्तान्तेन श्रोत्रमस्य देव्याः प्रियंवदायाश्चादहाव ।

स च राजा दिष्टदोषाज्ज्येष्ठपुत्रैश्चिरं विगृह्य पुनरसहिष्णुतयातिमात्रं चिरं प्रयुध्य बद्धः । देवी च बन्धनं गमिता । दग्धा पुनरहमस्मिन्नपि वार्द्धके हतजीवितमपारयन्ती हातुं प्रव्रज्यां किलाग्रहीषम् । दुहिता तु मम हतजीविताकृष्टा विकटवर्ममहादेवीं कल्पसुन्दरीं किलाशिश्रियत् । तौ चेद्राजपुत्रौ निरुपद्रवावेवावर्धिष्येताम्, इयता

वक्षःस्थलम् । इष्वसनं धनुः । अलिक्षदपाहरत् । वृष्णिपालेन गोपालेन । अविपालेनेति वा । कुटीरमल्पगृहम् । 'कुटीशमीशुण्डाभ्यो रः' इति रः । उपक्रान्तव्रणा चिकित्सितक्षता । उपतिष्ठासुर्गन्तुमिच्छुः । तमेवोद्देशं कुटीरप्रदेशम् । सा मत्कन्या । सार्थघाते संघभ्रंशे । किरातभर्तुर्भिल्लप्रभोः । व्रणविरोपणं क्षतचिकित्सनम् । उपयन्तुं परिणेतुम् । प्रत्याख्याने दूरीकरणे । पारुष्यं काठिन्यम् । तदक्षमेण पारुष्यासहेन । विविक्ते विजने । स तु परिणेता । मैथिलेन्द्रस्य प्रहारवर्मणः । कारणविलम्बी प्रयोजनविलम्बितः । भर्तुर्मिथिलेन्द्रस्य स राजा प्रहारवर्मा । दिष्टं दैवम् । अतिमात्रमत्यन्तम् । देवी प्रियंवदा । हातुं त्यक्तुम् । प्रव्रज्यां संन्यासम् । विकटवर्मा प्रहारवर्मज्येष्ठभ्रातृपुत्रः । महादेवीं पट्टमहिषीम् ।

१ ज्येष्ठभ्रातृपुत्रैः. २ हतजीविताकृष्टा. ३ महिषीं.

कालेन तवेमां वयोवस्थामस्प्रक्ष्येताम् । तयोश्च सतोर्न दायादा नरेन्द्रस्य प्रसह्यकारिणो भवेयुः ।' इति प्रमन्युरभिरुरोद । श्रुत्वा च तापसीगिरमहमपि प्रवृद्धबाष्पो निगूढमभ्यधाम्—' यद्येवमम्ब समाश्वसिहि । नन्वस्ति कश्चिन्मुनिस्त्वया तदवस्थया पुत्राभ्युपपादनार्थं याचितस्तेन स लब्धो वर्धितश्च । वार्तेयमतिमहती । किमनया । सोऽहमस्मि । शक्यश्च मयासौ विकटवर्मा यथाकथंचिदुपाश्लिष्य व्यापादयितुम् । अनुजाः पुनरतिबहवः, तैरपि घटन्ते पौरजानपदाः । मां तु न कश्चिदिहत्य ईदृक्तया जनो जानाति । पितरावपि तावन्मां न संविदाते किमुतेतरे । तदेनमर्थमुपायेन साधयिष्यामि' इत्यगादिषम् । सा तु वृद्धा सरुदितं परिष्वज्य मुहुः शिरस्युपाघ्राय प्रस्नुतस्तनी सगद्गदमगदत्—' वत्स चिरं जीव । भद्रं तव । प्रसन्नोऽद्य भगवान्विधिः, अद्यैव प्रहारवर्मण्यधि विदेहा जाताः, यतः प्रलम्बमानपीनबाहुर्भवान्पारमेतच्छोकसागरमथोत्तारयितुं स्थितः । अहो महद्भागधेयं देव्याः प्रियंवदायाः' इति हर्षनिर्भरा स्नानभोजनादिना मामुपाचरत् । अशिश्रियं चास्मिन्मठैकदेशे निशि कटशय्याम् । अचिन्तयं च विनोपधिनायमर्थो न साध्यः । स्त्रियश्चोपधीनामुद्भव-

अस्प्रक्ष्येतां स्प्रष्टे भविष्यतः । दायादा बान्धवाः । प्रसह्यकारिणो बलात्कारकारिणः । प्रमन्युः प्रकृष्टशोका । निगूढं गुप्तम् । सोऽहमस्मीत्यात्मनिरूपणम् । उपाश्लिष्य सन्निधानं प्राप्य । व्यापादयितुं हन्तुम् । ' अनुजा विकटवर्मणः कनिष्ठा भ्रातरः । तैरपि घटन्ते पौरजना मिलन्ति । एवं तस्मिन्हतेपि तस्यानुजा राज्यं करिष्यन्ति । तथा च मत्कृतं व्यापादनं व्यर्थमेव भवेत् । इति भावः । ' इति भूषणा । इहत्योऽत्रत्यो जनः । ' अव्ययात्त्यप् ' इति त्यप् । ईदृक्तया ईदृशस्य भावस्तया तया । उपाघ्रायाघ्राणं कृत्वा । प्रस्नुतस्तनी क्षरद्दुग्धस्तनी । भद्रं कल्याणम् । प्रहारवर्मण्यधि प्रहारवर्माधीनाः । ' अधिरीश्वरे ' । इति कर्मप्रवचनीयसंज्ञा ' यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी ' । प्रलम्बमानौ दीर्घौ पीनौ पुष्टौ बाहू यस्येति स तथा । एतच्छोकसागरं प्रहारवर्मशोकसमुद्रम् । उपाचरदुपचारमकरोत् । अशिश्रियमाश्रितवान् । कटशय्यां तृणास्तरणम् । उपधिना कपटेन । ' कपटोऽस्त्री व्याजदम्भोपधयश्छद्मकैतवे ' इत्यमरः । उद्भवक्षेत्रमुत्पत्तिस्थानम् ।

१ प्रवृद्धमन्युः २ यावन्माम् ; तावदित्थम्. ३ तमेनम्. ४ मद्र. ५ उत्तारयिता.

क्षेत्रम् । अतोऽन्तःपुरवृत्तान्तमस्या अवगम्य तद्वारेण किंचिज्जाल्ममाचरेयम्' इति चिन्तयत्येव मयि महार्णवोन्मग्नमार्तण्डतुरङ्गमश्वासरयावधूतेव व्यावर्तत त्रियामा । समुद्रगर्भवासजडीकृत इव मन्दप्रतापो दिवसकरः प्रादुरासीत् ।

उत्थायावसायितदिनमुखनियमविधिस्तां मे मातरमवादिषम्—'अम्ब जाल्मस्य विकटवर्मणः कच्चिदन्तःपुरवृत्तान्तमभिजानासि' इत्यनवसितवचन एव मयि काचिदङ्गना प्रत्यदृश्यत । तां चावेक्ष्य सा मे धात्री हर्षाश्रुकुण्ठितकण्ठचामष्ट—'पुत्रि पुष्करिके पश्य भर्तृदारकम् । अयमसावकृपया मया वने परित्यक्तः पुनरप्येवमागतः ।' इति । सा तु हर्षनिर्भरनिपीडिता चिरं प्ररुद्य बहु विलप्य शान्ता पुनः स्वमात्रा राजान्तःपुरवृत्तान्ताख्याने न्ययुज्यत । उक्तं च तया—'कुमार कामरूपेश्वरस्य कलिन्दवर्मनाम्नः कन्या कल्पसुन्दरी कलासु रूपे चाप्सरसोऽप्यतिक्रान्ता पतिमभिभूय वर्तते । तदेकवल्लभः स तु बह्ववरोधोऽपि विकटवर्मा' इति । तामवोचम्—'उपसर्पैनां मत्प्रयुक्तैर्गन्धमाल्यैः । उपजनय चासमानदोषनिन्दादिना स्वभर्तरि द्वेषम् । अनुरूपभर्तृगामिनीनां च वासवदत्तादीनां वर्णनेन ग्राह-

अस्या वृद्धायाः सकाशात् । जाल्मं कपटम् । 'जालं समूह आनाये गवाक्षे कपटेऽपि च' इति वैजयन्ती । चिन्तयत्येवेति । महार्णवोन्मग्नः समुद्रमध्यान्निःसृतो यो मार्तण्डः सूर्यः तस्य तुरङ्गमा अश्वाः तेषां श्वासरयो मुखमारुतवेगस्तेनावधूतेव कम्पितेव । त्रियामा रात्रिः । समुद्रगर्भवासः समुद्रमध्यवसतिः । जडीकृतः शीतलीकृतः । मन्दप्रतापः स्वल्पतापः । अवसायितः समापितः । दिनमुखनियमविधिः प्रातःकालनियमकृत्यम् । जाल्मस्य मूढस्य । 'जडो जाल्मश्च निर्बुद्धौ स्तब्धेनालोच्यकारिणि ।' इति वैजयन्ती । कच्चिदिति प्रश्ने । 'कच्चित्कामप्रवेदने' इत्यमरः । अनवसितवचनेऽसमापितवचने । धात्र्युपमाता । हर्षाश्रुआनन्दाश्रु तेन कुण्ठितोऽवरुद्धः कण्ठो यथा तथेति क्रियाविशेषणम् । अकृपया निर्दयया । राजान्तःपुरं विकटवर्मान्तःपुरं तस्य वृत्तान्तो वार्ता तदाख्याने तत्कथने । न्ययुज्यत नियोजिता । अप्सरसोऽप्यतिक्रान्तोत्कृष्टेत्यर्थः । अभिभूय पराभूय । बह्ववरोधोऽपि बहुपत्नीकोऽपि । एनां कल्पसुन्दरीम् । मत्प्रयुक्तैर्मत्प्रेषितैः । उपजनयोत्पादय । असमानोऽतुल्य इति ।

१ चिन्तापन्ने. २ दिवाकरः ३ कुञ्चित.

क्रोध

पानुशयम् । अवरोधान्तरेषु च राज्ञो विलसितानि सुगूढान्यपि प्रयत्नेनान्विष्य प्रकाशयन्ती मानमस्या वर्धय इति । पुनरिदमम्बामवोचम्—'इत्थमेव त्वयाप्यनन्यव्यापारया नृपाङ्गनासावुपस्थातव्या । प्रत्यहं च यद्यत्तत्र वृत्तं तदस्मि त्वयैव बोध्यः । मदुक्त्या पुनरियमुदर्कस्वादुनोऽस्मत्कर्मणः प्रसाधनाय च्छायेवानपायिनी कल्पसुन्दरीमनुवर्तताम् इति । ते च तमर्थं तथैवान्वतिष्ठताम् ।

(11) केषुचिद्दिनेषु गतेष्वाचष्ट मां मदम्बा 'वत्स माधवीव पिचुमन्दाश्लेषिणी यथासौ शोच्यमात्मानं मन्येत तथोपपाद्य स्थापिता । किं भूयः कृत्यम्' इति । पुनरहमभिलिख्यात्मनः प्रतिकृतिम् "इयममुष्यै नेया । नीतां चैनां निर्वर्ण्य सा नियतमेवं वक्ष्यति । 'नन्वस्ति कश्चिदीदृशाकारः पुमान्' इति । प्रतिब्रूह्येनाम्—'यदि स्यात्ततः किम्' इति । तस्य यदुत्तरं सा दास्यति तदहमस्मि प्रतिबोधनीयः" इति । सा 'तथा' इति राजकुलमुपसंक्रम्य प्रतिनिवृत्ता मामेकान्ते न्यवेदयत्—'वत्स, दर्शितोऽसौ चित्रपटस्तस्यै मत्तकाशिन्यै । चित्रीयमाणा चासौ 'भुवनमिदं सनाथीकृतं यद्देवेऽपि कुसुमधन्वनि नेदृशी

आदिशब्देन शकुन्तलादमयन्त्यादयो ग्राह्याः । अनुशयं पश्चात्तापम् । अवरोधान्तरेष्वपरस्त्रीषु । राज्ञो विकटवर्मणः । विलसितानि विलासान् । मानमीर्ष्याकृतं कोपम् । अनन्यव्यापारा त्यक्तसर्वान्यकार्या । असौ नृपाङ्गना । उपस्थातव्या सेवनीया । अस्मीत्यहमर्थेऽव्ययम् । त्वयैव वृद्धयैव । मदुक्त्येयं पुष्करिका । उदर्क उत्तरं फलम् । स्वादु मधुरं यत्कर्म तस्य प्रसाधनाय करणाय । अनपायिनी नाशरहिता । कल्पसुन्दरी राजपत्नी । माधवी वासन्ती । 'वासन्ती माधवी लता' इत्यमरः । पिचुमन्दो निम्बवृक्षः । 'पिचुमन्दश्च निम्बे' इत्यमरः । उपपाद्य सयुक्तिकं संबोध्य । प्रतिकृतिं स्वरूपम् । ईदृश आकारो यस्येति स तथा । मत्तकाशिनी उत्तमाङ्गना । 'चित्रीयमाणा विस्मयमाना । 'नमोवरिवश्चित्रङः क्यच्' इति क्यजन्तादात्मनेपदम् । ' इति भूषणा । सनाथीकृतं नाथवत्कृतमित्यर्थः । कुसुमधन्वनि मदने । यद्यस्मात् । ईदृश्येतत्सदृशा । वपुःश्रीः शरीरशोभा । न सन्निधत्ते । नास्तीत्यर्थः ।

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१ पिचुमर्दा. २ अस्मत्प्रतिकृतिरियम्. ३ मह्यम्.

वपुःश्रीः सन्निधत्ते। चित्रमेतच्चित्रतरम्। न च तमवैमि य ईदृशा मिहत्यो निर्मिमीते। केनेदमालिखितम्' इत्यादृतवती व्याहृतवती च। मया च स्मेरयोदीरितम्—'देवि, सदृशमाज्ञापयसि। भगवान्मकरकेतुरप्येवं सुन्दर इति न शक्यमेव संभावयितुम्। अथ च विस्तीर्णेयमर्णवनेमिः। क्वचिदीदृशमपि रूपं दैवशक्त्या संभवेत्। अथ तु यथैवंरूपो रूपानुरूपशिल्पशीलविद्याज्ञानकौशलो युवा महाकुलीनश्च कश्चित्सन्निहितः स्यात् स किं लप्स्यते।' इति। तयोक्तम्—'अम्ब किं ब्रवीमि। शरीरं हृदयं जीवितमिति सर्वमिदमल्पमनर्हं च। ततो न किंचिल्लप्स्यते। न चेदयं विप्रलम्भस्तस्यामुष्य दर्शनानुभवेन यथैवं चक्षुश्चरितार्थं भवेत्तथानुग्रहः कार्यः इति। भूयोऽपि मया दृढतरीकर्तुमुपन्यस्तम्—'अस्ति कोऽपि राजसूनुर्निगूढं चरन्। अमुष्य वसन्तोत्सवे सह सखीभिर्नगरोपवनविहारिणी रतिरिव विग्रहिणी यदृच्छया दर्शनपथं गतासि। गतश्चासौ कामशरैकलक्ष्यताम् मामन्ववर्तिष्ट। मया च वामन्योन्यानुरूपैरन्यदुर्लभैराकारादिभिर्गुणातिशयैश्च प्रेर्यमाणया तद्रचितैरेव कुसुमशेखरस्रगनुलेपनादिभिश्चिरमुपासितासि। सादृश्यं च स्वमनेन स्वयमेवाभिलिख्य त्वत्समाधिगाढत्वद्दर्शनाय

चित्रतरमतितरामाश्चर्यम्। स्मेरया सहासया। उदीरितमुक्तम्। सदृशं युक्तम्। एवं संभावयितुं सुन्दरत्वेन निदर्शयितुम्। अथ चेति तथापि। विस्तीर्णा विशाला। अर्णवनेमिः पृथिवीत्यर्थः। **अथ त्विति**। तिष्ठत्वित्यर्थः। 'अथ स्वित्यभिधेयेऽस्मिन्नास्तामथ तु चाव्ययम्।' इत्यजयः। रूपानुरूपं यथानुकूलम्। शिल्पं चातुर्यम्। विद्याश्चतुर्दशाष्टादश वा। ज्ञानं लिप्यादि। अनर्हमयोग्यम्। न किंचिल्लप्स्यते प्राप्स्यते। अमुष्य पुरुषस्य। चरितार्थं कृतकृत्यम्। उपन्यस्तम्। उक्तमित्यर्थः। **अस्तीति**। विग्रहिणी शरीरधारिणी। यदृच्छया स्वेच्छया। **गतश्चेति**। असौ राजपुरुषः। लक्ष्यतां वेध्यताम्। **मया चेति**। वामिति युवयोः। अन्योन्यानुरूपैः परस्परानुरक्तैः। प्रेर्यमाणयोद्योजितया। तद्रचितैस्तन्निर्मितैः। शेखर आपीडः। स्रक् माला। अनुलेपनमुद्वर्तनम्। उपासितासि सेवितासीत्यर्थः। सादृश्यं स्वस्य प्रतिकृतिः। त्वत्समाधिगाढे त्वद्दया-

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१ स्यादमु°, स्यात्तस्या अमुष्य. २ अवरुद्धः. ३ त्वत्समाधिगमाय गाढं स्वदर्शनाय.

प्रेषितम् । एष चेदर्थो निश्चितस्तस्यामुष्यातिमानुषप्राणसत्त्वप्रज्ञाप्रकर्षस्य न किंचिद्दुष्करं नाम । तमर्थैव दर्शयेयम् । सङ्केतो देयः ' इति । तया तु किंचिदिव ध्यात्वा पुनरभिहितम्—'अम्ब तव नैतदिदानीं गोप्यतममतः कथयामि । मम तातस्य राज्ञा प्रहारवर्मणा सह महती प्रीतिरासीत् । मातुश्च मे मानवत्याः प्रियवयस्या देवी प्रियंवदाऽऽसीत् । ताभ्यां पुनरजातापत्याभ्यामेव कृतः समयोऽभूत्—'आवयोः पुत्रवत्याः पुत्राय दुहितृमत्या दुहिता देया ' इति । तातस्तु मां जातां प्रनष्टापत्या प्रियंवदेति प्रार्थयमानाय विकटवर्मणे दैवाद्दत्तवान् । अयं च निष्ठुरः पितृद्रोही नात्युपपन्नसंस्थानः कामोपचारेष्वलब्धवैचक्षण्यः कलासु काव्यनाटकादिषु मन्दाभिनिवेशः शौर्योन्मादी दुर्विकत्थनोऽनृतवादी चास्थानवर्षी । नातिरोचते म एष भर्ता विशेषतश्चैषु वासरेषु । यदयमुद्याने मदन्तरङ्गभूतां पुष्करिकामप्युपान्तवर्तिनीमनादृत्य मयि बद्धसापत्न्यमत्सरामनात्मज्ञामात्मनाटकीयां रमयन्तिकां नामापत्यनिर्विशेषं मत्संव-

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नदकम् । 'गावत्वदर्शनाय दृढत्वज्ञानाय' इति भूषणा । एष चेदिति पूर्वोक्तोऽयमर्थः अतिमानुषो मनुष्यमतिक्रान्तः । प्राणो बलम् । सत्वं पराक्रमः । प्रकर्ष आधिक्यं यस्येति स तथा तस्य । नामेति निश्चयार्थे । अर्थैवेति । स्वस्यैतत्कार्यघटनापटुत्वद्योतनार्थमेवकारः । ध्यात्वा विचार्य । गोप्यतममतिशयेन गोप्यमिति तथा । प्रियवयस्या प्रियसखी । अजातापत्याभ्यामनुत्पन्नापत्याभ्याम् । समयः शपथः । प्रनष्टापत्या हृतापत्या । निष्ठुरः कठिनः । 'नात्युपपन्नसंस्थानोऽननुगुणावयवः' इति भूषणा । 'उपपन्नं समृद्धं च संपन्नेऽनुगुणेऽपि च । ' इति केशवः । 'संस्थानं मरणे गात्रे सन्निवेशे च वर्तते' इति भागुरिः । कामोपचारेषु मदनतन्त्रेषु । अलब्धमप्राप्तं वैचक्षण्यं विचक्षणस्य भावस्तथा कौशलं येनेति स तथा । कलासु चतुःषष्ट्याम् । काव्येषु श्राव्यरूपेषु नाटकादिषु दृश्यरूपेषु च । आदिशब्देन रूपकाख्यायिकाचम्पूरूपेषु । मन्दो निश्चलोऽभिनिवेश आग्रहो यस्येति । शौर्योन्मादी शौर्योन्मत्तः । दुर्विकत्थनो दुष्टश्चासौ विकत्थनश्चेति तथा । आत्मश्लाघावान् । अस्थानवर्ष्यपात्रदाता । मे—'रुच्यर्थानां-इति चतुर्थी । मदन्तरङ्गभूतामाप्तभूताम् । बद्धः सपत्नस्य भावः सापत्न्यं तस्य मत्सरोऽसह्यता ययेति तथा । नाटकीयां नर्तकीम् । ' नाटकीयो नृत्तकरः ' इत्यजयः । अपत्यनिर्विशेषमपत्यतुल्यमिति क्रियाविशेषणम । मत्संवर्धितायाः

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१ नामेति क्वचिन्नास्ति.

र्धितायाश्चम्पकलतायाः स्वयमवचिताभिः सुमनोभिरलमकार्षीत् । मदुपभुक्तमुक्ते चित्रकूटगर्भवेदिकागते रत्नतल्पे तया सह व्यहार्षीत् । अयोग्यश्च प्रमानवज्ञातुं च प्रवृत्तः । तत्किमित्यपेक्ष्यते । परलोकभयमैहिकेन दुःखेनान्तरितम् । अविषह्यं हि योषितामनङ्गशरनिषक्तीभूतचेतसामनिष्टजनसंवासयन्त्रणादुःखम् । अतोऽमुनापुरुषेण मामद्योद्यानमाधवीगृहे समागमय । तद्वार्ताश्रवणमात्रेणैव हि ममातिमात्रं मनोऽनुरक्तम् । अस्ति चायमर्थराशिः । अनेनामुष्य पदे प्रतिष्ठाप्य तमेवात्यन्तमुपचर्य जीविष्यामि' इति । मयापि तदभ्युपेत्य प्रत्यागतम् । अतः परं भर्तृदारकः प्रमाणम् इति ।

ततस्तस्या एव सकाशादन्तःपुरनिवेशमन्तर्वंशिकपुरुषस्थानानि प्रमदवनप्रदेशानपि विभागेनावगम्य, अस्तगिरिकूटपातक्षुभितशोणित इव शोणीभवति भानुबिम्बे, पश्चिमाम्बुधिपयःपातनिर्वापितपत-

मत्पालितायाः । चम्पकलतायाः अल्पचम्पकस्येत्यर्थः । अवचिताभिर्लूनाभिः सुमनोभिः पुष्पैः । 'स्त्रियः सुमनसः पुष्पम्' इत्यमरः । अलमकार्षीत्पूर्णमकरोत् । अलंकृतवानिति वा । 'अलं भूषणपर्याप्तिशक्तिवारणवाचकम्' । इत्यमरः । मदुपभुक्तमुक्ते मयादौ भुक्ते पश्चान्मुक्ते । चित्रकूटः क्रीडापर्वतः । तद्गर्भवेदिकागते । रत्नतल्पे रत्नमञ्चके । तया रमयन्तिकया । सह साकम् । व्यहार्षीद्विहारं कृतवान् । अयोग्यो मूर्खः । अवज्ञातुमवमन्तुम् । ऐहिकेनेह भवं तथा तेन । अन्तरितं व्यवधानीकृतम् । योषितां स्त्रीणाम् । निषक्तीभूतं तूणीभूतम् । स्थानतां प्राप्तमिति भावः । चेतश्चित्तं यासामिति तथा तासाम् । अनिष्टजनः शत्रुलोकस्तत्संवासस्तत्समागमः स एव यन्त्रणा निर्बन्धस्तद्दुःखमिति । अतिमात्रमत्यन्तम् । अस्तीति । अर्थराशिर्द्रव्यराशिः । अमुष्य विकटवर्मणः । उपचार्याराध्य । मयापि वृद्धतापस्या । तत इति । अन्तःपुरनिवेशमन्तःपुरप्रदेशम् । अन्तर्वंशिकपुरुषाः 'अन्तःपुरे त्वधिकृतः स्यादन्तर्वंशिको जनः ।' इत्यमरः । प्रमदवनं 'विज्ञेयं प्रमदवनं पुरोपकण्ठे । शुद्धान्तैः सह रमते नृपस्तु यस्मिन् ।' इति हलायुधः । विभागेन विवेकेन । अस्तगिरेः कूटं शिखरं तस्माद्यः पातः पतनं तेन क्षुभितं निःसृतं शोणितं रक्तं यस्येति तथा तस्मिन् । शोणीभवति सति । पतङ्ग एव सूर्य एवाङ्गार प्रदीप्तकाष्ठावयवस्तस्य

१ अथ श्वो वा. २ अमुं स्वे पदे. ३ सन्निवेश. ४ शिखर.

ज्वाङ्गारधूमसंभार इव भरितनभसि तमसि विजृम्भिते, परदारपरामर्शोन्मुखस्य ममाचार्यकमिव कर्तुमुत्थिते गुरुपरिग्रहश्लाघिनि ग्रहाग्रेसरे क्षपाकरे, कल्पसुन्दरीवदनपुण्डरीकेणेव मद्दर्शनातिरागप्रथमोपनतेन स्मयमानेन चन्द्रमण्डलेन सन्धुक्षमाणतेजसि भुवनविजिगीषोद्यते देवे कुसुमधन्वनि, यथोचितं शयनीयमभजे । व्यचीचरं च सिद्धप्राय एवायमर्थः । किंतु परकलत्रलङ्घनाद्धर्मपीडा भवेत् साप्यर्थकामयोर्द्वयोरुपलम्भे शास्त्रकारैरनुमतैवेति । गुरुजनबन्धमोक्षोपायसंधिना मया चैष व्यतिक्रमः कृतस्तदपि पापं निर्हृत्य कियत्यापि धर्मकलया मां समग्रयेदिति । अपि त्वेतदाकर्ण्य देवो राजवाहनः सुहृदो वा किं नु वक्ष्यन्ति, इति चिन्तापराधीन एव निद्रया परामृश्ये । अदर्शयत च स्वप्ने हस्तिवक्त्रो भगवान् । आह स्म च—सौम्य उपहारवर्मन्, मा स्म ते दुर्विकल्पो भूत् । यतस्त्वमसि मदंशः । शङ्करजटाभारलालनोचिता सुरसरिदसौ वरवर्णिनी । सा च कदाचिन्मद्विलोडनासहिष्णुर्मामशपत्—'एहि

धूमस्तस्य संभारो यस्मिन्निति तथा तस्मिन् । भरितं व्याप्तं नभो येनेति तथा तस्मिन् । विजृम्भिते प्रसृते । परामर्शो गगनम् । तत्रोन्मुखस्योत्कण्ठितस्य । आचार्यकमिवोपदेशमिव । इवशब्दोऽत्रोत्प्रेक्षायाम् । गुरुपरिग्रहो गुरुपत्न्यभिलाषस्तच्छ्लाघिनि श्लाघतेऽसौ तथा तस्मिन् । ग्रहाग्रेसरे ग्रहमुख्ये । क्षपाकरे चन्द्रे । 'नक्षत्रेशः क्षपाकरः' इत्यमरः । मद्दर्शनातिरागो मद्दर्शनेच्छा तेन प्रथमोपनतेन प्रागेव प्राप्तेन । सन्धुक्षमाणतेजसि प्रवृद्धतेजसि भुवनविजिगीषा जगद्विजेतुमिच्छा तत्रोद्यते । अभजेऽधिष्ठितवान् । क्रियाबलादहमिति पदमध्याहार्यम् । व्यचीचरं चेति । अचिन्तयं च । परकलत्रलङ्घनं परस्त्रीगमनम् । धर्मपीडा धर्मनाशः उपलम्भे प्राप्तौ । शास्त्रकारैर्मन्वादिभिः । अनुमतेवानिषिद्धैव । सन्धिः साधकता । 'अभिसन्धिस्त्वयोगः' इति भूषणा । व्यतिक्रमो धर्मनाशरूपः । तदपि पापम् । समग्रयेत्संपूर्णं करिष्यति । अदृश्यतेति । हस्तिवक्त्रो गजाननः । दुर्विकल्पो दुर्विचारः । सुरसरिद्गङ्गा । सैवासौ कल्पसुन्दरी । वरवर्णिनी । 'उत्तमा वरवर्णिनी' इत्यमरः । मद्विलोडनं मत्खेलनं तदसहिष्णु-

१ भरिततमसि नभसि. २ उपस्थिते. ३ परिग्रहग्रहण. ४ त्रिभुवन. ५ अभिसन्धिना. ६ धर्मः कलया. ७ समाश्रयेत्. ८ अदृश्यत स्वप्ने भगवान्भर्गः. ९ मज्जटा. १० तां च कदाचिद्गजाननो जलक्रीडां कुर्वन्नतिव्यगाहत। सा च सपत्नीतनयविहितां विलोडनामसहमाना समशपत् ।

मर्त्यत्वम् इति । अशाप्यत मया च—'यथेह बहुभोग्या तथा प्राप्यापि मानुष्यकमनेकसाधारणी भव' इति । अभ्यर्थितश्चानया 'एकपूर्वा पुनस्त्वामेवोपचर्य यावज्जीवं रमेयम्' इति । तदयमर्थो भव्य एव भवता निराशङ्क्यः' इति । प्रतिबुध्य च प्रीतियुक्तस्तदहरपि प्रियासङ्केतव्यतिकरादिस्मरणेनाहमनैषम् ।

अन्येद्युरनन्यथावृत्तिरनङ्गो मय्येवेषुवर्षमवर्षत् । अरुध्यच्च ज्योतिष्मतः प्रभामयं सरः । प्रासरच्च तिमिरमयः कर्दमः । कार्दमिकनिवसनश्च दृढतरपरिकरः खड्गपाणिरुपहृतप्रकृतोपस्करः स्मरन्मातृदत्तान्यभिज्ञानानि राजमन्दिरपरिखामुदम्भसमुपातिष्ठम् । अथोपखातं मातृगृहद्वारे पुष्करिकया प्रथमसंनिधापितां वेणुयष्टिमादाय तया शायितया च परिखाम्, स्थापितया च प्राकारभित्तिमलङ्घयम् । अधिरुह्य

स्तदसहनशीला । इह बहुभोग्या गङ्गात्वेन । अनेकसाधारणी बहुभोग्या-भवेति । अभ्यर्थितः प्रार्थितः । एकः पूर्वो यस्या इति तथा । त्वां द्वितीयम् । उपचर्य संसेव्य । तदयमिति । अयमर्थः कल्पसुन्दरीभोगरूपः । भव्य एव कुशल एव । प्रतिबुध्य ज्ञात्वा । तदहस्तद्दिनम् । अनन्यथावृत्तिर्मदकवृत्तिः । इषुवर्षमिषून्वर्षयित्वेति तथा । णमुल् । अवर्षत् ववर्षेत्यर्थः । ज्योतिष्मतः सूर्यस्य । प्रभामयं दीप्तिरूपं सर । ताद्रूप्ये मयट् । प्रासरत् प्रसरति स्मेत्यर्थः । तिमिरमयोऽन्धकारमयः । कर्दमः पङ्कः । कार्दमिकनिवसनः कर्दमेनाक्तं कार्दमिकम् । 'तेन रक्तं रागात्' इत्यधिकारे 'लाक्षारोचन—' इति सूत्रे 'शकलकर्दमाभ्यामुपसंख्यानम्' इति ठक् । नीलवस्त्रः । दृढतरः परिकरः सन्नाहो यस्येति सः । उपहृतोऽङ्गीकृतः प्रकृतोपस्करो योग्यसामग्री येनेति स तथा । मातृदत्तानि धात्रीदत्तानि । परिखां प्राचीरसंनिकृष्टखनिम् । उदम्भसमुत्कटजलाम् । उपातिष्ठं समीपमगच्छम् । अथेति । उपखातं खातस्योपेति तथा । प्रथमसंनिधापितां प्रागेव स्थापितां । शायितया प्रसारितया । स्थापितयोर्ध्वीकृतया च । पक्वेष्टका भर्जितेष्टकास्ताभिश्चितेन कृतेन

१ सोऽप्यहेतुकशापप्रदानात्क्रुद्धस्तामशपत्. २ ततस्तेन मदभिशप्ता सा विलक्षेव मामुपसृत्य सगद्गदमगदत्—'स्वामिन्, अहमनवरतभवच्चरणपरिवस्याविधायिनी न शापार्हा' इत्याकर्ण्य कृपाक्रान्तमनसा मयोक्तम्—'प्रिये नास्य शापोऽन्यथा भवितुमर्हति । परं त्वदनुग्रहार्थमहमात्मनो द्वेधा विभज्य विकटवर्मनृपरूपेण मिथिलापतिप्रहारवर्मात्मजोपहारवर्मात्मना च मर्त्यलोकेऽवतरिष्यामि । त्वं च कामरूपाधिपतेः कलिङ्गवर्मनाम्नः कन्या कल्पसुन्दरी नाम भूत्वा ज्यायसा मदंशेन विकटवर्मणा प्रथममल्पीयःस्नेहसंसक्ता तस्मिन्विकटवर्मणि मन्मूर्तावेव लयमुपगते पुनरुपहारवर्मात्मकं कनीयांसं मदंशमुपलभ्य तेन सार्कं विविधसुखोपभोगमनुभविष्यसि । तदयमर्थः. ३ अहं च कार्द°. ४ उपसंहृतप्रस्तुत.

पक्केष्टकचितेन गोपुरोपरितलाधिरोहिणा सोपानपथेन भुवमवातरम् । अवतीर्णश्च बकुलवीथीमतिक्रम्य चम्पकावलिवर्त्मना मनागिवोपसृत्योत्तराहि करुणं चक्रवाकमिथुनरवमशृणवम् । पुनरुदीचा पाटलिपथेन स्पर्शलभ्यविशालसौधकुड्योदरेण शरक्षेपमिव गत्वा पुनः प्राचा पिण्डीभाण्डीरखण्डमण्डितोभयपार्श्वेन सैकतपथेन किंचिदुत्तरमतिक्रम्य पुनरवाचीं चूतवीथीमगाहिषि । ततश्च गहनतरमुदरोपरचितरत्नवेदिकं माधवीलतामण्डपमीषद्विवृतसमुद्गकोन्मिषितभासा दीपवर्त्या न्यरूपयम् । प्रविश्य चैकपार्श्वे फुल्लपुष्पनिरन्तरकुरण्टपोतपङ्क्तिभित्तिपरिगतं गर्भगृहम्, अवनिपतितारुणाशोकलतामयमभिनवकुसुमकोरकपुलककलाञ्छितं प्रत्यग्रप्रवालपटलपाटलं कपाटमुद्घाट्य प्राविक्षम् । तत्र चासीत्स्वास्तीर्णं कुसुमशयनम्, सुरतोपकरणवस्तुगर्भाश्च कमलिनीपलाशसंपुटाः, दन्तमयस्तालवृन्तः, सुरभिसलिलभरितश्च भृङ्गारकः । समुपविश्य मुहूर्तं

'इष्टकेषीकामालानां–' चिततूलभारिषु । इति ह्रस्वता । गोपुरस्य पुरद्वारस्योपरितलं तत्राधिरोहो यस्येति । सोपानपथेन सोपानमार्गेणावातरम् । चम्पकावलिवर्त्मना चम्पकश्रेणिमार्गेण । मनागिवोपसृत्याल्पमिव गत्वा । उत्तराहि उत्तरस्यां दिशि दूरे । 'आहि च दूरे' इत्याहिप्रत्ययः । अव्ययम् । उदीचा उत्तरेणेत्यर्थः । पाटलिपथेन कृष्णवृन्तामार्गेण । सौधं राजसदनम् । कुड्यं भित्तिः । शरक्षेपमिव बाणक्षेपभूमिपर्यन्तम् । प्राचा पूर्वेण । पिण्डी तगरः । 'पिण्डी स्यात्तगरेऽलाबूखर्जूरीभेदयोरपि ।' इति विश्वः । अथवा 'रक्ताशोके तु पिण्डी स्यात्' इति वैजयन्ती । भाण्डीरो मल्लिका । खण्डं समूहः तेन मण्डितावुभौ पार्श्वौ यस्येति तेन । उत्तरमुत्तरप्रदेशम् । अवाची दक्षिणाम् । ततश्चेति । ईषदल्पम् । विवृत उद्घाटितः । समुद्गकः संपुटकः । उन्मिषितभासा निःसृतदीप्त्या । एकपार्श्वं एकस्मिन्भागे । [फुल्लानि पुष्पाणि येषां ते फुल्लपुष्पाश्च ते निरन्तराश्च] कुरण्टपोता अल्पपीतकुरबकाः । 'कुरण्टस्तु सुपीतकः' इत्यमरः । तेषां पङ्क्तिः सैव भित्तिस्तत्परिगतं तद्युक्तम् । गर्भगृहं गर्भागारम् । अवनिपतिताः पृथिव्यां लग्ना अरुणा आरक्ता अशोकलता अशोकशाखास्तन्मयम् । अभिनवा नूतनाः कुसुमकोरकाः पुष्पमुकुलास्त एव पुलकास्तैर्लाञ्छितं चिह्नितम् । प्रत्यग्रं नूतनं प्रवालपटलं पल्लवसमूहस्तेन पाटलं श्वेतरक्तम् तत्र चेति । स्वास्तीर्णं सुष्ठ्वास्तरणं यस्मिंस्तत् । कुसुमशयनं पुष्पयुक्तं पर्यङ्कम् । सुरतार्थमुपकरणवस्तूनि गर्भे येषामिति । कमलिनीपलाशानां कमलिनीपत्राणाम् । संपुटा द्रोणाः । सुरभिसलिलं सुगन्धोदकं तेन भरितः पूरितः । भृङ्गारकः पात्रम् ।

१ रोहेण. २ विमलसौधकुट्टिमोदरेण. ३ अन्तरम्. ४ समुद्गकसंपुटको ५ विस्तीर्णम्. ६ मदनो. ७ मत्सार:.

विश्रान्तः परिमलमतिशयवन्तमाघ्रासिषम् । अश्रौषं च मन्दमन्दं पदशब्दम् । श्रुत्वैव सङ्केतगृहान्निर्गत्य रक्ताशोकस्कन्धपार्श्वव्यवहिताङ्गयष्टिः स्थितोऽस्मि । सा च सुभ्रूरसुषीमकामा शनैरुपेत्य तत्र मामदृष्ट्वा बलवद्व्यथिष्ट । व्यसृजच्च मत्तराजहंसीव कण्ठरागवल्गुगद्गदा गिरम्—'व्यक्तमस्मि विप्रलब्धा । नास्त्युपायः प्राणितुम् । अयि हृदय, किमिदमकार्यं कार्यवदध्यवस्य तदसंभवेन किमेवमुत्ताम्यसि । भगवन्पञ्चबाण, कस्तवापराधः कृतो मया यदेवं दहसि, न च भस्मीकरोषि' इति । अथाहमाविर्भूय विवृतदीपभाजनः 'भामिनि ननु बह्वपराद्धं भवत्या चित्तजन्मनो यदमुष्य जीवितभूता रतिराकृत्या कदर्थिता, धनुर्यष्टिर्भ्रूलताभ्याम्, भ्रमरमालामयी ज्या नीलालकद्युतिभिः, अस्त्राण्यपाङ्गवीक्षितवृष्टिभिः, महारजनध्वजपटांशुकं दन्तच्छदमयूखजालैः, प्रथमसुहृन्मलयमारुतः परिमल-

'भृङ्गारः कनकालुका' इत्यमरः । रक्ताशोकस्कन्धस्य पार्श्वे व्यवहिताङ्गयष्टिर्यस्येति । सुषीमः शिशिरः कामो यस्याः सा । 'सुषीमः शिशिरो जडः' इत्यमरः । 'असुषीमकामा तीव्रमन्मथा' इति भूषणा । बलवदत्यर्थम् । अव्यथिष्ट । व्यथां प्रापेत्यर्थः । वल्गुः सुन्दरो गद्गदो यस्यां तया ताम् । विप्रलब्धा प्रतारिता । 'विप्रलब्धा प्रियं तत्रादृष्ट्वा सन्तापसङ्कुला । इति रसरत्नहारः इति भूषणा । अयीति खेदोक्त्या कोमलामन्त्रणे । अध्यवस्य निश्चित्य । तदसंभवेन कार्यासंभवेन उत्ताम्यस्युत्तप्तं भवसि । दहसि दाहमात्रं करोषि । परन्तु न भस्मीकरिष्यसीति । भस्मीकरणे दुःखानुभवव्यथा न स्यादिति भावः । अथाहमिति । आविर्भूय प्रगटीभूय । विवृतदीपभाजन उद्घाटितदीपपात्रः । भामिनीति सकोपकामिनीसंबोधनम् । 'कोपना सैव भामिनी' इत्यमरः । चित्तजन्मनो मदनस्य । यद्यस्मात् । अमुष्य चित्तजन्मनः । आकृत्याकारेण कदर्थिताधिक्षिप्ता । ज्या मौर्वी । नीला श्यामा येऽलकाः कुन्तलास्तेषां द्युतिभिः कान्तिभिः । अपाङ्गवीक्षितं नेत्रप्रान्तदर्शनम् । तद्वृष्टिभिः । महारजनं कुसुम्भम् । 'स्यात्कुसुम्भं वह्निशिखं महारजनमित्यपि' इत्यमरः । तद्युक्तो यो ध्वजपटः पताकावस्त्रं तस्यांशुरेवांशुकम् । दन्तच्छद ओष्ठः । प्रथमसुहृन्मुख्यमित्रम् । मलयमारुतो मलयवायुः । परिमलपटीयसा सौगन्ध्यसमर्थेन ।

१ सुषी (शी) मकामा. २ अध्यवसाय. ३ ० संभवे. ४ ०भूता रतिं कदर्थितवती. ५ वीक्षितैः.

पटीयसा निःश्वासपवनेन, परभृतरुतमतिमञ्जुलैः प्रलापैः, पुष्पमयी पताका भुजयष्टिभ्याम्, दिग्विजयारम्भपूर्णकुम्भमिथुनमुरोजकुम्भयुगलेन, क्रीडासरो नाभिमण्डलेन, सन्नाह्यरथ श्रोणिमण्डलेन, भवनरत्नतोरणस्तम्भयुगलमूरुयुगलेन, लीलाकर्णकिसलयं चरणतलप्रभाभिः। अतः स्थान एव त्वां दुनोति मीनकेतुः। मां पुनरनपराधमधिकमायासयतीत्येष एव तस्य दोषः। तत्प्रसीद सुन्दरि जीवय मां जीवनौषधिभिरिवापाङ्गैरनङ्गभुजङ्गदष्टम्॥' इत्याश्लिष्टवान्। अरीरमं चानङ्गरागपेशलविशाललोचनाम्। अवसितार्थां चारक्तवलितेक्षणाम्, ईषत्स्वेदरेखोद्भेदजर्जरितकपोलमूलाम्, अनर्गलकलप्रलापिनीम्, अरुणदशनकररुहार्पणव्यतिकराम्, अत्यर्थपरिश्लथाङ्गीमार्तामिव लक्षयित्वा मानसीं शारीरीं च धारणां शिथिलयन्नात्मानमपि तया समानार्थमापादयम्। तत्क्षणविमुक्तसङ्गतौ रतावसानिकं विधिमनुभवन्तौ चिरपरिचिताविवातिगूढविश्रम्भौ

लरवः। अतिमञ्जुलैरतिमनोज्ञैः। 'मनोज्ञं मञ्जु मञ्जुलम्' कोकिलपरभृतरुतं इत्यमरः। दिग्विजयारम्भे पूर्णकुम्भमिथुनं पूर्णघटद्वन्द्वम्। उरोजकुम्भौ स्तनकलशौ। सन्नाह्यरथः संग्रामार्थं सज्जीकृतो रथः। रत्नयुक्तौ तोरणस्तम्भौ तयोर्युगलम्। कर्णकिसलयं कर्णपल्लवम्। स्थाने युक्तमित्यर्थः। 'युक्ते द्वे सांप्रतं स्थाने' इत्यमरः। जीवनौषधिभिरिवापाङ्गैरित्यत्रोपमेयोपमानभावश्चन्द्रमुखवज्ज्ञेयः। अरीरममिति। अनङ्गरागेण मदनरागेण पेशले रम्ये विशाले लोचने यस्यास्ताम्। अवसितार्थां कृतार्थाम्। वलितं वक्रितमीक्षणमवलोकनं यस्याः। स्वेदरेखा घर्मराजिस्तस्या उद्भेदः प्रारम्भस्तेन जर्जरितं क्लिष्टं कपोलमूलं यस्यास्ताम्। कलकलः कोलाहलस्तं प्रलपतीति प्रलापिनी ताम्। अरुणं यद्दशनकररुहं दन्तनखं तस्यार्पणं करणं तद्व्यतिकरो यस्याः। श्लथाङ्गी निःसहावयवाम्। मानसीं शारीरीं च धारणाम्। 'शरीरधारणा यत्तु भौतिकं तु निरीक्षणम्। मानसं तु मुनीनां स्यादाश्रमेषु विसर्पणम्। अभ्यासं धारयेद्रेतो यावत्स्यात्कृतिनिर्वृतिः॥' इति वात्स्यायने कामशास्त्रे। तया नायिकया। समानार्थमापादयं समापादयम्। तदिति। विमुक्तौ च तौ सङ्गतौ चेति। अनाश्लिष्टस्थिताविति भावः। रतावसानिकं सुरतान्तसमयोचितम्। विधिं व्यापारम्। अतिगूढविश्रम्भावतिगुप्तविश्वासौ।

१ कलम्. २ अनङ्गरागवेशपेशलां विशाललोचनाम्. ३ चिकुरितेक्षणा. ४ कलप्रलापिनी. ५ अकरुण. ६ अतिरूढ.

क्षणमवातिष्ठावहि । पुनरहमुष्णमायतं च निःश्वस्य किंचिद्दीनदृष्टिः सचकितप्रसारिताभ्यां भुजाभ्यामेनामनतिपीडं परिष्वज्य नातिविशदमचुम्बिषम् । अश्रुमुखी तु सा 'यदि प्रयासि नाथ प्रयातमेव मे जीवितं गणय । नय मामपि । न चेदसौ दासजनो निष्प्रयोजनः' इत्यञ्जलिमवतंसतामनैषीत् । अवादिषं च ताम्—'अयि मुग्धे कः सचेतनः स्त्रियमभिकामयमानां नाभिनन्दन्ति । यदि मदनुग्रहनिश्चलस्तवाभिसन्धिराचराविचारं मदुपदिष्टम् । आदर्शय रहसि राज्ञे मत्सादृश्यगर्भं चित्रपटम् । आचक्ष्व च 'किमियमाकृतिः पुरुषसौन्दर्यस्य पारमारूढा न वा' इति । 'बाढमारूढा' इति नूनमसौ वक्ष्यति । ब्रूहि भूयः—'यद्येवम्, अस्ति कापि तापसी देशान्तरभ्रमणलब्धप्रागल्भ्या मम च मातृभूता । तयेदमालेख्यरूपं पुरस्कृत्याहमुक्ता—'सोऽस्ति तादृशो मन्त्रो येन त्वमुपोषिता पर्वणि विविक्तायां भूमौ पुरोहितैर्हुतमुक्ते ससार्चिषि नक्तमेकाकिनी शतं चन्दनसमिधः शतमगुरुसमिधः, कर्पूरमुष्टीः पट्टवस्त्राणि च प्रभूतानि हुत्वा भविष्यस्येवमाकृतिः[2] अथ चालयिष्यसि घण्टाम् । घण्टापुटक्वणिताहूतश्च भर्ता भवत्यै सर्वरहस्यमाख्याय निमीलिताक्षो यदि त्वामालिङ्गेत्, इयमाकृतिरमुमुपसंक्रामेत् । त्वं तु भविष्यसि यथा पुराकारैव । यदि भवत्यै भवत्प्रियाय चैवं

क्षणं किंचित्कालम् । आयतं दीर्घम् । प्रयातमेव गतमेव । गणय जानीहीत्यर्थः । असौ मद्रूपः । निष्प्रयोजनोऽकिंचित्कर इति यावत् । अवतंसतां शिरोभूषणताम् । अभिकामयमानामभिकामयतेऽसौ तथा । स्वयमनुरक्तामित्यर्थः । यदीति । अभिसन्धिरभिप्रायः । रहस्येकान्ते । मत्सादृश्यगर्भं मत्सदृशरूपयुक्तम् । इयमाकृतिश्चित्रपटस्था । काप्यपरिमितशक्तिः । देशान्तरभ्रमणेनानेकदेशागमनेन लब्धं प्रागल्भ्यं प्रगल्भता ययेति सा । तादृशः प्रभाववानित्यर्थः । उपोषिताहारवर्जिता । 'उपवासः स विज्ञेयः सर्वाहारविवर्जितः' इति स्मृतेः । पर्वण्यमावास्यादौ । विविक्तायां पूतायाम् । विजनायां वा । 'विविक्तं पूतविजनौ' इति । पूर्वं हुतः पश्चान्मुक्तस्तस्मिन् । ससार्चिष्यग्नौ । नक्तं रात्रौ । एकाकिनी । 'एकादाकिनिच्चासहाये' इत्याकिनिच्प्रत्ययः । अद्वितीयेत्यर्थः । समिध इति द्वितीयाबहुवचनम् । कर्पुरमुष्टिर्वेद्धकर परिमिक पूरानित्यर्थः । मुष्टिर्बद्धकर इति विश्वः । प्रभूतानि प्रचुराणि । एवमाकृतिश्चित्रफलकलिखिताकृतिः क्वणितं प्रतिशब्दः 'क्वणितं प्रतिशब्दः स्याद्वीणानादः' इति उपसंक्रामेत् । संक्रान्ता भविष्यतीत्यर्थः । पुराकारा पूर्वा-

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१ तदावयोर्वियोगकाले समुपायाते पुनरहमुष्णम्. २ परमा०.

रोचेत, न चास्मिन्विधौ विसंवादः कार्यः' इति । वपुश्चेदिदं तवाभिमतं सह सुहृन्मन्त्रिभिरनुजैः पौरजानपदैश्च संप्रधार्य तेषामप्यनुमते कर्मण्यभिमुखेन स्थेयम्' इति । स नियतमभ्युपैष्यति । पुनरस्यामेव प्रमदवनवाटीशृङ्गाटिकायामाथर्वणिकेन विधिना संज्ञपितपशुनाभिहुत्य मुक्ते हिरण्यरेतसि तैद्धूमशमनेन संप्रविष्टेन मयास्मिन्नेव लतामण्डपे स्थातव्यम् । त्वं पुनः प्रगाढायां प्रदोषवेलायामालपिष्यसि कर्णे कृतनर्मस्मिता विकटवर्माणम्—'धूर्तोऽसि त्वमकृतज्ञश्च । मदनुग्रहलब्धेनापि रूपेण लोकलोचनोत्सवायमानेन मत्सपत्नीरभिरमयिष्यसि । नाहमात्मविनाशाय वेतालोत्थापनमाचरेयम्' इति । श्रुत्वेदं त्वद्वचः स यद्वदिष्यति तन्मह्यमेकाकिन्युपागत्य निवेदयिष्यसि । ततः परमहमेव ज्ञास्यामि । मत्पदचिह्नानि चोपवने पुष्करिकया प्रमार्जय' इति । सा 'तथा' इति शास्त्रोपदेशमिव मदुक्तमादृत्यातृप्तसुरतरागैव कथंकथमप्यगादन्तःपुरम् । अहमपि यथाप्रवेशं निर्गत्य स्वमेवावासमुपयासिषम् ।

अथ सा मत्तकाशिनी तथा तमर्थमन्वतिष्ठत् । अतिष्ठच्च तन्मते स दुर्मतिः । अभ्रमच्च पौरजानपदेष्वियमद्भुतायमाना वार्ता—'राजा

कृतिः । अस्मिन्विधौ विस्मिन्प्रयोजने । विसंवाद । 'विसंवादोऽन्यथाभावः' इति वैजयन्ती । अन्यथाभावो न कार्यः । अभिमतं संमतम् । संप्रधार्य निश्चित्य । 'निर्णयः संप्रधारणम्' इति । शृङ्गाटिकायामल्पचतुष्पथे । 'शृङ्गाटकचतुष्पथे' इत्यमरः । आथर्वणिकेन पुरोहितेन । संज्ञ[illegible] मारितो यः पशुस्तेन । 'संज्ञपितं विशसितं समालब्धम्' इति वररुचिः । अभि[illegible]य हुत्वा । हिरण्यरेतस्यग्नौ । त्वं पुनरिति । प्रगाढायामतिदृढायाम् । प्रदो[illegible]यां रजनीमुखसमये । आलपिष्यसि वदिष्यसि । कृतं नर्मस्मितं परिहा[illegible]सितं ययेति सा । धूर्तो वञ्चकः । मदनुग्रहलब्धेन मत्प्रसादप्राप्तेन । [illegible]लोचनानां लोकनेत्राणामुत्सववदाचरतीति तथा तेन । वेतालोत्थापनं भूतविशेषोत्पादनम् । प्रमार्जय प्रोञ्छय । अतृप्तसुरतरागैवासंपूर्णसुरतेच्छा । कथंकथमपि महता प्रबन्धेन । आवासं वसतिस्थानम् । अथेति । मत्तकाशिन्युत्तमाङ्गना । 'वरारोहा मत्तकाशिन्युत्तमा वरवर्णिनी' इत्यमरः । तमर्थं मदुपदिष्टं प्रयोजनम् । अन्वतिष्ठत् । अकरोदित्यर्थः । स दुर्मतिर्विकटवर्मा । पौरजानपदेषु नागरिकलोकसङ्घेषु । अद्भुतायमानाश्चर्यायमाणा ।

१ अनुकृत्य. २ समन्त्र्य. ३ वीथि. ४ धूमपटलेन सह.

किल विकटवर्मा देवीमन्त्रबलेन देवयोग्यं वपुरासादयिष्यति । नूनमेष विप्रलम्भो नातिकल्याणः । कैव कथा प्रमादस्य । स्वस्मिन्नेवान्तःपुरोपवने स्वाग्रमहिष्यैव संपाद्यः किलायमर्थः । तथाहि बृहस्पतिप्रतिमबुद्धिभिर्मन्त्रिभिरप्यभ्यूह्यानुमतः । यद्येवं भावि नान्यदतः परमस्ति किंचिदद्भुतम् । अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः'। इति प्रसृतेषु लोकप्रवादेषु प्राप्ते पर्वदिवसे, प्रगाढायां प्रौढतमसि प्रदोषवेलायामन्तःपुरोद्यानादुदैरयद्धूर्जटिकण्ठधूम्रो धूमोद्गमः । क्षीराज्यदधितिलगौरसर्षपवसामांसरुधिराहुतीनां च परिमलः पवनानुसारी दिशिदिशि प्रावात्सीत् । प्रशान्ते च सहसा धूमोद्गमे तस्मिन्नहमविशम् । निशान्तोद्यानमागमच्च गजगामिनी । आलिङ्ग्य च मां सस्मितं समभ्यधत्त—'धूर्त सिद्धं ते समीहितम् । अवसितश्च पशुरसौ । अमुष्य प्रलोभनाय त्वदादिष्टया दिशा मयोक्तम्—'कितव न साधयामि ते सौन्दर्यम् । एवं सुन्दरो हि त्वमप्सरसामपि स्पृहणीयो भविष्यसि किमुत मानुषीणाम् । मधुकर

[नूनं ध्रुवमेष विप्रलम्भो वञ्चना न किलातिकल्याणः । कैव कथा प्रमादस्य प्रमादः कथमपि न स्यादित्यर्थः ।] नातिकल्याणो नातिशुभः । स्वाग्रमहिषी ।' कृताभिषेका महिषी ' इत्यमरः । **तथाहीति** । बृहस्पतिप्रतिमा गुरुसमाना बुद्धिर्येषामिति तैः । अभ्यूह्य वितर्क्य । भावि भविष्यत् । प्रसृतेष्वितस्ततो गतेषु । लोकप्रवादेषु जनवार्तासु । प्राप्ते पर्वदिवसेऽमावास्यायाम् । प्रौढतमसि गाढतमसि । अन्तःपुरस्योद्यानमुपवनम् । उदैरयदुदगमत् । धूर्जटिकण्ठवद् । धूम्रः कृष्णलोहितः । धूमोद्गमो धूमप्रारम्भः । **क्षीरेति** । आज्यं घृतम् । तिलाश्च गौरसर्षपाः सिद्धार्थाश्च । ' सिद्धार्थस्त्वेष धवलः' इत्यमरः । वसा वपा । [रुधिरं चैतेषामाहुतीनाम्] परिमलो गन्धः । पवनानुसारी यथावायुगामी । दिशिदिशि । प्रतिदिशम् प्रावात्सीत् । आगच्छादित्यर्थः। प्रशान्ते विनष्टे । निशान्तोद्यानं गृहोपवनम् । ' निशान्तपस्त्यसदनम् ' इत्यमरः । समभ्यधत्त । उवाचेत्यर्थः । समीहितमीप्सितम् । अवसितोऽवसानं प्राप्तः [पक्षे कृतनिश्चयः ।] अमुष्येति । त्वदादिष्टया दिशा । त्वदादिष्टेन मार्गेणेत्यर्थः । स्पृहणीय-

१ एष न विप्रलम्भोऽतिक०. २ अभ्यूह्यानुमतः.

इव निसर्गचपलो यत्र क्वचिदासज्जति भवादृशो नृशंसः' इति । तेन तु मे पादयोर्निपत्याभिहितम्—'रम्भोरु सहस्व मत्कृतानि दुश्चरितानि । मनसापि न चिन्तयेयमितः परमितरनारीम् । त्वरस्व प्रस्तुते कर्मणि' इति । तदहमीदृशेन वैवाहिकेन नेपथ्येन त्वामभिसृतवती । प्रागपि रागाग्निसाक्षिकमनङ्गेन गुरुणा दत्तैव तुभ्यमेषा जाया । पुनरपीमं जातवेदसं साक्षीकृत्य स्वहृदयेन दत्ता' इति प्रपदेन चरणपृष्ठे निष्पीड्योत्क्षिप्तपादपार्ष्णिरितेरतरव्यतिषक्तकोमलांगुलिदलेन भुजलताद्वयेन कन्धरां समावेष्ट्य सलीलमाननमानमय्य स्वयमुन्नमितमुखकमला विभ्रान्तविशालदृष्टिरसकृदभ्यचुम्बत् ।

अथैनाम् 'इहैव कुरण्टकगुल्मगर्भे तिष्ठ यावदहं निर्गत्य साधयेयं साध्यं सम्यक्' इति विसृज्य तामुपसृत्य होमानलप्रवेशमशोकशाखावलम्बिनीं घण्टामचालयम् । अकूजच्च सा तं जनं कृतान्तदूतीवाह्वयन्ती । प्रावर्तिषि चाहमगुरुचन्दनप्रमुखानि होतुम् । आयासीच्च राजा यथोक्तं देशम् । श-

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अभिलषणीयः यत्र कचित्यत्रकुत्रापि । आसज्जत्यासक्तो भवति । नृशंसः क्रूरः । प्रस्तुत उपक्रान्ते । वैवाहिकेन विवाहसंबन्धिना । नेपथ्येन वेषेण । राग एवाग्निः । रागाग्निरिच्छाग्निः । [गुरुणा पितृभूतेनेत्यर्थः । जातं वेदो धनं यस्मात् । जातं वेत्ति वेदयते वा । इति जातवेदाः तम्] जातवेदसमग्निम् । प्रपदं पादाग्रम् । 'पादाग्रं प्रपदम्' इत्यमरः । उत्क्षिप्तेति । 'पादोत्क्षेपणादेव पार्ष्ण्युत्क्षेपेपि गोबलीवर्दन्यायात्पृथगुक्तिः' । इति भूषणा । इतरेतरं परस्परम् । व्यतिषक्तं मिलितम् । [इतरेतरं व्यतिषिक्तानि कोमलाङ्गुलिदलानि यस्य तेन ।] कन्धरां ग्रीवाम् । अथेति । कुरण्टकाः पीतकुरवकाः । 'तत्र शोणे कुरवकस्तत्र पीते कुरण्टकः ।' इत्यमरः । तेषां गुल्मस्तम्बः । 'अप्रकाण्डे स्तम्बगुल्मौ' । इत्यमरः । साध्यं कार्यम् । अचालयं चालितवानस्मि । तं जनं विकटवर्मरूपम् । कृतान्तदूतीव यमदूतीव । प्रावर्तिषि प्रवृत्तोऽभवम् । आयासीदिति । 'अत्र कामन्दकः—' नहि देवीगृहं गच्छेदात्मीयात्सन्निवेशनात् । अत्यन्तवल्लभोऽपीह विश्वासं स्त्रीषु न व्रजेत् ॥ देवीगृह-

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१ निसर्गचापलात्. २ पादाग्रेण.

ङ्कापन्नमिव किंचित्सविस्मयं विचार्य तिष्ठन्तमब्रवम्—'ब्रूहि सत्यं भूयोऽपि मे भगवन्तं चित्रभानुमेव साक्षीकृत्य । न चेदनेन रूपेण मत्सपत्नीरभिरमयिष्यसि ततस्त्वयीदं रूपं संक्रामयेयम्' इति । स तदेव देव्येवेयम्, नोपधिरिति स्फुटोपजातसंप्रत्ययः प्रावर्तत शपथाय । स्मित्वा पुनर्मयोक्तम्—'किं वा शपथेन । कैव हि मानुषी मां परिभविष्यति । यद्यप्सरोभिः सङ्गच्छसे, सङ्गच्छस्व कामम् । कथय कानि ते रहस्यानि । तत्कथनान्ते हि त्वत्स्वरूपभ्रंशः' इति । सोऽब्रवीत्—'अस्ति वृद्धो मत्पितुः कनीयान्भ्राता प्रहारवर्मा । तं विषान्नेन व्यापाद्याजीर्णदोषं ख्यापयेयमिति मन्त्रिभिः सहाध्यवसितम् । अनुजाय विशालवर्मणे दण्डचक्रं पुण्ड्रदेशाभिक्रमणाय दित्सितम् । पौरवृद्धश्च पाञ्चालिको परित्रातश्च सार्थवाहः खनतिनाम्नो यवनाद्वज्रमेकं वसुधरामूल्यं लघीयसार्घेण लभ्यमिति ममैकान्तेऽमन्त्रयेताम् । गृहपतिश्च ममान्तरङ्गभूतो जनपदमहत्तरं शतहलिरलीकवादशीलमवलेपवन्तं दुष्टग्रामण्यमनन्तसीरं जनपदकोपेन

गतं भ्राता भद्रसेनममारयत् । मातुः शय्यान्तरे लीनः कारूषं चौरसः सुतः । लाजान्विषेण संयोज्य मधुनेति विलोभितम् । देवी तु काशिराजेन्द्रं निजघान रहोगतम् ॥ विषाक्तेन च सौवीरं मेखलामणिना नृपम् । नूपुरेण च वैरन्त्यं जारूथं दर्पणेन च । वेण्यां शस्त्रं समाधाय तथैव च विदूरथम् । अहितत्तं परिहरेच्छत्रौ चापि प्रयोजयेत् ॥ इति । इति भूषणा । शङ्कापन्नमिव प्राप्तसंशयमिव । चित्रभानुमग्निम् । संक्रामयेयं योजयेयम् । उपधिः कपटम् । उपजातसंप्रत्ययः प्राप्तविश्वासः । स्मित्वेषद्धास्य कृत्वा । कामं यथेष्टम् । विषान्नेन विषसंपृक्तान्नेन । अजीर्णदोषं विषूचिकाम् । अध्यवसितं निश्चितीकृतम् । दण्डचक्रं सेनाचक्रम् । 'दण्डो यमे मानभेदे लगुडे दमसैन्ययोः' इति विश्वः । पुण्ड्रदेशाभिक्रमणाय तद्देशग्रहणाय । दित्सितं दातुमभिलषितम् । पाञ्चालिकस्तन्नामा । परित्रातस्तन्नामा । वज्रं हीरकम् । गृहपतिर्ग्रामाध्यक्षः । 'ग्रामाध्यक्षो गृहपतिः' इति कोशः । अन्तरङ्गभूतः आत्मभूतः । जनपदमहत्तरो देशश्रेष्ठः । 'नीवृज्जनपदो देशविषयौ' तूपवर्तनम् इत्यमरः । शतहलिः शतं हला यस्येति तथा । अलीकवादशीलं मिथ्याभाषणस्वभावम् । अवलेपवन्तं सगर्वम् । दुष्टं ग्रामण्यं यस्येति तम् । अनन्तसीरमेतन्नामकम् । जनपदकोपेन लोककोपेन । दण्डधर-

१ कनिष्ट. प्रहार०. २ पुण्ड्राभियोगाय.

घातयेयमिति दण्डधरानुद्धारकर्मणि मत्प्रयोगान्नियोक्तुमभ्युपागमत् । इत्थमिदमचिरप्रस्तुतं रहस्यम् ' । इत्याकर्ण्य तम् ' इयत्तवायुः । उपपद्यस्व स्वकर्मोचितां गतिम् ' इति च्छुरिकया द्विधाकृत्य कृत्तमात्रं तस्मिन्नेव प्रवृत्तस्फीतसर्पिषि हिरण्यरेतस्यजुहवम् । अभूच्चासौ भस्मसात् । अथ स्त्रीस्वभावादीषद्विह्वलां हृदयवल्लभां समाश्वास्य हस्तकिसलयेऽवलम्ब्य गत्वा तद्गृहमनुज्ञयास्याः सर्वाण्यन्तःपुराण्याहूय सद्य एव सेवां दत्तवान् । सविस्मितविलासिनीसार्थमध्ये कंचिद्विहृत्य कालं विसृष्टावरोधमण्डलस्तामेव संहतोरूमूरूपपीडं भुजोपपीडं चोपगृह्य तल्पेऽभिरमयन्नल्पामिव तां निशामत्यनैषम् । अलभे च तन्मुखात्तद्राजकुलस्य शीलम् । उषसि स्नात्वा कृतमङ्गलो मन्त्रिभिः सह समगच्छे । तांश्चाब्रवम्— ' आर्याः, रूपेणैव सह परिवृत्तो मम स्वभावः । य एष विषान्नेन हन्तुं चिन्तितः पिता मे स मुक्त्वा स्वमेतद्राज्यं भूय एव ग्राहयितव्यः । पितृवदमुष्मिन्वयं शुश्रूषयैव वर्तामहे । न ह्यस्ति पितृवधात्परं पातकम् ' इति । भ्रातरं च विशालवर्माणमाहूयोक्तवान्— ' वत्स न सुभिक्षाः सांप्रतं पुण्ड्राः । ते दुःखमोहोपहतास्त्यक्तात्मानो राष्ट्रं नः समृद्धमभिद्रवेयुः । अतो मुष्टिवधः सस्यवधो वा यदोत्पद्यते तदाभियास्यसि । नाद्य यात्रा युक्ता ' इति । नगरवृद्धावप्यलापिषम्— ' अल्पीयसा मूल्येन महार्हं वज्रवस्तु

सेनापतिः । उद्धारकर्मणि निर्याणकर्मणि । नियोक्तुं नियोजयितुम् । उपपद्यस्व प्राप्नुहि । भस्मसाद्रक्षावशेषः । ' विभाषा सातिः कार्त्स्न्ये ' इति सातिप्रत्ययः । हस्तकिसलये पाणिपल्लवे । सविस्मितः साश्चर्यः । विलासिनीसार्थः स्त्रीसमूहः । विसृष्टावरोधमण्डलो विसर्जितान्तःपुरस्त्रीसमूहः । तामेव कल्पसुन्दरीमेव । ऊर्वोरुपपीडा यथेति क्रियाविशेषणम् । ' सप्तम्यां चोपपीडरुध- ' इति णमुल् । इति तु भूषणा । भुजोपपीडं च गाढालिङ्गनपूर्वकमिति भावः । तान्मन्त्रिणः । परिवृत्तः परावृत्तिं प्राप्तः । ' पितृवत् पितरीव । तत्र तस्येव इति वतिः ' । इ. भूषणा । अमुष्मिन्प्रहारवर्मणि । शुश्रूषया सेवया । सुभिक्षाः समृद्धान्नाः । नोऽस्माकम् । समृद्धं सस्यादिसंपन्नम् । मुष्टिवधो बीजप्रक्षेपघातः । सस्यवधः परिणतधान्यच्छेदः । यानकालमाह याज्ञवल्क्यः— ' यदा सस्यगुणोपेतं परराष्ट्रं तदा व्रजेत् ' इति भूषणा । नगरवृद्धौ पाञ्चालिकसार्थवाहौ । महार्हं बहुमूल्यम् ।

१ प्रहतम्. २ कृत्तगात्रम्. ३ ऊरुपीडमुरःपीडं च. ४ स्वयमेव तद्राज्यम्. ५ बन्धः. ६ वस्तु.

मास्तु मे लभ्यं धर्मरक्षायै, तदनुगुणेनैव मूल्येनादः क्रीयताम्,’ इति । शतहलिं च राष्ट्रमुख्यमाहूयाख्यातवान्—‘योऽसावनन्तसीरः प्रहारवर्मणः पक्ष इति निनाशयिषितः’ सोऽपि पितरि मे प्रकृतिस्थे किमिति नाश्येत, तत्त्वयापि तस्मिन्संरम्भो न कार्यः’ इति । त इमे सर्वमाभिज्ञानिकमुपलभ्य ‘स एवायम्’ इति निश्चिन्वाना विस्मयमानाश्च मां महादेवीं च प्रशंसन्तो मन्त्रबलानि चोद्घोषयन्तो बन्धनात्पितरौ निष्क्रामय्य स्वं राज्यं प्रत्युपादयन् । अहं च तया मे धात्र्या सर्वमिदं मम चेष्टितं रहसि पित्रोरवगमय्य प्रहर्षकाष्ठाविरूढयोस्तयोः पादमूलमभजे । अभज्ये च यौवराज्यलक्ष्म्या तदनुज्ञातया । प्रसाधितात्मा देवपादविरहदुःखदुर्भगान्भोगान्निर्विशन्भूयोऽस्य पितृसखस्य सिंहवर्मणो लेख्याच्चण्डवर्मणश्चम्पाभियोगमवगम्य ‘शत्रुवधो मित्ररक्षा चोभयमपि करणीयमेव’ इत्यलघुना लघुसमुत्थानेन सैन्यचक्रेणाभ्यसरम् । अभवं च भूमिस्त्वत्पादलक्ष्मीसाक्षात्क्रियामहोत्सवानन्दराशेः’ इति ।

श्रुत्वैतद्देवो राजवाहनः सस्मितमवादीत्—‘पश्यत पारतल्पिकमुपधियुक्तमपि गुरुजनबन्धव्यसनमुक्तिहेतुतया दुष्टामित्रप्रमापणाभ्युपायतया राज्योपलब्धिमूलतया च पुष्कलावर्थधर्मावप्यरीरधत् । किं हि बुद्धिमत्प्रयुक्तं नाभ्युपैति शोभाम्’ इति । अर्थपालमुखे

तदनुगुणेन तत्क्रमण्यनुकूलेन । पक्षः सहायः । निनाशयिषितो नाशितुमिष्टः । प्रकृतिस्थे स्वराज्यस्थिते । तस्मिन्ननन्तसीरनाशे । संरम्भ आदरः । आभिज्ञानिकमभिज्ञानम् । स्वार्थे ठक् । महादेवीं राजपत्नीम् । उद्घोषयन्तः प्रकटयन्तः । प्रहर्षकाष्ठा सन्तोषमर्यादा । प्रसाधितात्मोपयुक्तबुद्धिः । एवं भूषणापि । देवस्त्वं राजवाहनः । दुर्भगान् विरसान् । निर्विशन्नुपभुञ्जन् । चम्पाभियोगं चम्पोपद्रावणम् । लघुसमुत्थानेन शीघ्रगामिना । अभ्यसरं गतवान् । त्वत्पादलक्ष्मीस्त्वच्चरणशोभा तस्याः साक्षात्क्रिया प्रत्यक्षीकरणं स एव महोत्सवः । भूमिः स्थानम् । पारतल्पिकं परस्त्रीगमनम् । कर्तृ । उपाधियुक्तं कपटयुक्तम् । गुरुजनः पितृजनः । व्यसनं दुःखम् । प्रमापणं मारणम् । राज्योपलब्धी राज्यप्राप्तिः । पुष्कलौ बहुतरौ । अरीरधदसाधयत् । ‘राध साध संसिद्धौ’ । अर्थपालो दशकुमारेष्व-

निधाय स्निग्धदीर्घां दृष्टिम् ' आचक्ष्व भवानात्मीयचरितम् ' इत्यादिदेश । सोऽपि बद्धाञ्जलिरभिदधे—

इति श्रीदण्डिनः कृतौ दशकुमारचरिते उपहारवर्मचरितं नाम तृतीय उच्छ्वासः ।

चतुर्थोच्छ्वासः ।

देव सोऽहमप्येभिरेव सुहृद्भिरेककर्मोर्मिमालिनेमिभूमिवलयं परिभ्रमन्नुपासरं कदाचित्काशीपुरीं वाराणसीम् । उपस्पृश्य मणिभङ्गनिर्मलाम्भसि मणिकर्णिकायामविमुक्तेश्वरं भगवन्तमन्धकमथनमभिप्रणम्य प्रदक्षिणं परिभ्रमन्पुरुषमेकमायामवन्तमायसपरिघपीवराभ्यां भुजाभ्यामाबध्यमानपरिकरमविरतरुदितोच्छूनताम्रदृष्टिमद्राक्षम् । अतर्कयं च—'कर्कशोऽयं पुरुषः, कार्पण्यमिव वर्षति क्षीणतारं चक्षुः, आरम्भश्च साहसानुवादी । नूनमसौ प्राणनिस्पृहः किमपि कृच्छ्रं प्रियजनव्यसनमूलं प्रतिपत्स्यते । तत्पृच्छेयमेनमस्ति चेन्ममापि कोऽपि साहाय्यदानावकाशः' तमेनमभ्युपेत्येत्यपृच्छम्—' भद्र सन्नाहोऽयं साहसमवगमयति न चेद्गोप्यमिच्छामि श्रोतुं शोकहेतुम् । ' इति । स मां सबहुमानं

म्यतम: । अभिदधे वक्तुमुपचक्रमे ।

इति श्रीदशकुमारचरितटीकायां पदचन्द्रिकाभिधायां तृतीय उच्छ्वासः ।

देव सोऽहमिति । एककर्मानन्यकार्यः । कर्म च भवदन्वेषणमिति । ऊर्मिमालिनेमिं समुद्रावधिकां भूमिम् । 'नेमिस्तु चक्रधारायां सीमधर्मव्यवस्थयोः' । इत्यजयः । उपासरं गतवान् । उपस्पृश्य स्नात्वा । मणिभङ्गो रत्नशकलं तद्वन्निर्मलं शुद्धमम्भोजलं यस्यास्तथा ताम् । अन्धकमथनमन्धकासुरसंहारकं शिवम् । [तदुक्तं सत्यन्धवयस्मादन्धोऽपि हि भारत । तमन्धकोऽयं नाम्नेति प्रोचुस्तत्र निवासिनः ॥] आयामो दैर्घ्यं तद्वन्तम् । आयसं लोहं तस्य [आयसः अयोनिर्मितः] परिघोऽर्गलः । तद्वत्पीवराभ्यां मांसलाभ्याम् । ' कक्षाबन्धः परिकरः ' इति वैजयन्ती । उच्छूना उन्नता । कर्कशः कठिणः । क्षीणा म्लाना तारका कनीनिका यस्येति । आरम्भ उद्योगः । साहसं महत्कर्म । तदनुवादी तद्बोधकः । ' साहसानुवादी साहसस्य सदृशः । सदृक्सदृशसंवादी सजातीयानुवादिनः । इति दण्डी । ' इति भूषणा । कृच्छ्रं कष्टम् । प्रतिपत्स्यते प्राप्स्यति । **तत्पृच्छेयमिति** । ममापि मत्कर्तृकम् । सहायस्य कर्मभावो वा साहाय्यम् । सन्नाहः परिकरः । साहसमुद्योगम् । प्राणनिरपेक्षं कर्म साहसमुच्यते । गोप्यमप्रकाश्यम् । सबहुमानं बहुमानेन सहवर्तमानम् ।

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१ एकत्रास्ति कचित्. २ प्रपित्सने.

निर्वर्ण्य 'को दोषः श्रूयताम्' इति कचित्करवीरतले मया सह निषण्णः कथामकार्षीत्—'महाभाग सोऽहमस्मि पूर्वेषुकामचरः पूर्णभद्रो नाम गृहपतिपुत्रः। प्रयत्नसंवर्धितोऽपि पित्रा दैवच्छन्दानुवर्ती चौर्यवृत्तिरासम्। अथास्यां काशीपुर्यामर्यवर्यस्य कस्यचिद्गृहे चोरयित्वा रूपाभिग्राहितो बद्धः। वध्ये च मयि मत्तहस्ती मृत्युविजयो नाम हिंसाविहारी राजगोपुरोपरितलाधिरूढस्य पश्यतः कामपालनाम्न उत्तमामात्यस्य शासनाज्जनकण्ठरवद्विगुणितघण्टारवो मण्डलितहस्तकाण्डं समभ्यधावत्। अभिपत्य च मया निर्भयेन निर्भर्त्सितः परिणमन्दारुखण्डसुषिरानुप्रविष्टोभयभुजदण्डचण्डघटितप्रतिमानो भीतवन्न्यवर्तिष्ट। भूयश्च नेत्रा जातसंरम्भेण निकामदारुणैर्वागङ्कुशपादपातैरभिमुखीकृतः। मयापि द्विगुणाबद्धमन्युना निर्भर्त्स्याभिहतो निवृत्यापाद्रवत्। अथ मयोपेत्य सरभसमाकुष्टो रुष्टश्च यन्ता 'हन्त तोऽसि कुञ्जरापसद' इति निशितेन वारणेन वारणं मुहुर्मुहुरभिघ्नः

निर्वर्ण्य दृष्ट्वा। करवीरतले हयमारकवृक्षाधोभागे। पूर्वेषु पूर्वदेशेषु। कामचरः स्वेच्छागमनकर्ता। 'इषुकामेति देशस्य संज्ञा' इति भूषणा। गृहपतिर्ग्रामाध्यक्षः। दैवच्छन्दो दैववशः। अर्यवर्यस्य वैश्यश्रेष्ठस्य। 'स्यादर्यः स्वामिवैश्ययोः' इत्यमरः। रूपाभिग्राहितश्चौर्यवस्तुनाणकेन ग्राहितो धारितः। 'रूपं श्लोके यशोनाटकादौ सौन्दर्यशब्दयोः। ग्रन्थावृत्तौ तथाकारे स्वभावे नाणके मृगे।' इति महीपः। लोप्त्रेण संगृहीतः इ. भूषणा। राजद्वारस्य गोपुरं प्रतोली। 'गोपुरं हि प्रतोल्यां च नगरद्वारयोरपि।' इति महीपः। उपरितलमूर्ध्वप्रदेशस्तत्राधिरूढस्य। जनकण्ठरवो लोकसान्निध्यशब्दः। 'कण्ठो गले सन्निधाने ध्वनौ मदनपादपे।' इति विश्वः। मण्डलितं मण्डलाकारं कृतं हस्तकाण्डं शुण्डादण्ड इति क्रियाविशेषणम्। निर्भर्त्सितस्तर्जितः। परिणमंस्तिर्यग्दन्तप्रहारं कुर्वन्। तिर्यग्दन्तप्रहारं कर्तुं नमनं कुर्वन्निति भूषणा। दारुखण्डं काष्ठखण्डं तस्य सुषिरं बिलं तत्रानुप्रविष्टावुभयभुजदण्डौ ताभ्यां [चण्डं यथा तथा] घटितं संघर्षितं प्रतिमानं यस्य। 'दन्तयोरुभयोर्मध्यं प्रतिमानं प्रचक्षते' इति वैजयन्ती। नेत्रा आधोरणेन। जातसंरम्भेण जातक्रोधेन। निकामदारुणैरतिकठोरैः। अभिमुखीकृतः संमुखीकृतः। **मयापीति**। द्विगुणाबद्धमन्युना द्विगुणितक्रोधेन। 'मन्युर्दैन्ये क्रतौ क्रुधि' इत्यमरः। अभिहतस्ताडितः। निवृत्य परावृत्य। अपाद्रवत्पलायनपरोऽभूदित्यर्थः। **अथेति**। उपेत्य गत्वा। सरभसं सवेगम्। आकुष्ट आक्रोशं प्रापितः। निन्दित इत्यर्थः। यन्ता हस्तिपकः। अपसद अधम। 'निहीनोपसदो जाल्मः।' इति वैजयन्ती। निशितेन तीक्ष्णेन। वारणेनाङ्कुशेन। 'वारणस्तु गजे प्रोक्तो वारणं तन्निवारणे' इत्यजयः। वारणं गजम्।

१ पूर्वेषु काम०. २ ०काण्डः, मण्डलितकरः. ३ दण्डघटित. ४ अनुपत्य. ५ मृतोऽसि क गच्छसि.

निर्याणभागे कथमपि मदभिमुखमकरोत्। अथावोचम्—'अपसरतु द्विपकीट एषः। अन्यः कश्चिन्मातङ्गपतिरानीयताम्, येनाहं मुहूर्तं विहृत्य गच्छामि गन्तव्यां गतिम्' इति। दृष्ट्वैव स मां रुष्टमुद्गर्जन्तमुत्क्रान्तयन्तृनिष्ठुराज्ञः पलायिष्ट। मन्त्रिणा पुनरहमाहूयाभ्यधायिषि—'भद्र मृत्युरेवैष मृत्युविजयो नाम हिंसाविहारी। सोऽयमपि तावत्त्वयैवंभूतः कृतः। तद्विरम्य कर्मणोऽस्मान्मलीमसात्किमलमसि प्रतिपद्यास्मानार्यवृत्त्या वर्तितुम्' इति। 'यथाज्ञापितोऽस्मि' इति विज्ञापितोऽयं मया मित्रवन्मय्यवर्तिष्ट।

पृष्टश्च मयैकदा रहसि जातविश्रम्भेणाभाषत स्वचरितम्—'आसीत्कुसुमपुरे राज्ञो रिपुंजयस्य मन्त्री धर्मपालो नाम विश्रुतधीः श्रुतर्षिः। अमुष्य पुत्रः सुमित्रो नाम पित्रैव समः प्रज्ञागुणेषु। तस्यास्मि द्वैमातुरः कनीयान्भ्राताहम्। वेशेषु विलसन्तं मामसौ विनयरुचिरवारयत्। अवार्यदुर्नयश्चाहमपसृत्य दिङ्मुखेषु भ्रमन्यदृच्छयास्यां वाराणस्यां प्रमदवने मदनदमनाराधनाय निर्गत्य सह सखीभिः कन्दुकेनानुक्रीडमानां काशीभर्तुश्चण्डसिंहस्य कन्यां कान्तिमतीं नामाचकमे। कथमपि समगच्छे च। अथ छन्नं च

निर्याणभागेऽपाङ्गदेशे। 'अपाङ्गदेशो निर्याणम्' इत्यमरः। द्विपकीटो हस्तिकीटः गन्तव्यां प्राप्तव्यां गतिम्। मरणमित्यर्थः। स गजः। उद्गर्जन्तं दीर्घस्वरं वदन्तम्। उत्क्रान्तातिक्रान्ता यन्तुराधोरणस्य निष्ठुरा क्रूराज्ञा येनेति। अभ्यधायिष्यभिहितः। मृत्युविजय एतन्नामा गजः। अस्मात्कर्मणश्चौर्यरूपात्। मलीमसान्मलिनात्। अलमसि शक्तोऽसि। आर्यवृत्त्या श्रेष्ठवृत्त्या। अयममात्यः। मयेति। रहसि एकान्ते। विश्रम्भो विश्वासः। आसीदिति। रिपुंजयस्यैतन्नाम्नः। श्रुतर्षिरधीतवेदः। 'श्रुतऋषिः। ऋत्यकः' इति प्रकृतिभावः। इति भूषणा। प्रज्ञागुणेषु धीगुणेषु। ते गुणाः षट्—'शुश्रूषा ग्रहणं चैव श्रवणं चावधारणम्। ऊहापोहोऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः' इति कामन्दके। द्वैमातुरो द्वयोर्मात्रोरपत्यं तथा द्विमातृज इत्यर्थः। 'मातुरुत्संख्या—' इत्युदादेशः। इ. भूषणा। कनीयान्कनिष्ठः। वेशेषु वेश्यासु। असौ सुमित्रनामा ज्येष्ठभ्राता। अवार्यदुर्नयोऽवार्यो दूरीकर्तुमशक्यो दुर्नयो दुर्नीतिर्यस्येति सः। दिङ्मुखेषु दिगन्तेषु। प्रमदवनेऽन्तःपुरोचितवने। 'स्यादेतदेव प्रमदवनमन्तःपुरोचितम्।' इत्यमरः। मदनदमनः मदनशत्रुर्महादेवः। तदाराधनाय तत्पूजनाय। अचकमे अभिलषितवान्। अथेति छन्नं गुप्तम्।

१ द्विरदवराक. २ उत्क्रान्तम्. ३ मृत्युरिव. ४ यथाज्ञापयसि. ५ नाम श्रुतऋषिः वेदमुनऋषिः. ६ मदनाराधनाय. ७ क्रीडमाना कन्या कान्तिमती नामचकमे.

विहरता कुमारीपुरे सा मयासीदापन्नसत्त्वा । कंचित्सुतं च प्रसूतवती । मृतजात इति सोऽपविद्धो रहस्यनिर्भेदभयात्परिजनेन क्रीडाशैले । शबर्या च श्मशानाभ्याशं नीतः । तयैव निवर्तमानया निशीथे राजवीथ्यामारक्षिकपुरुषैरभिगृह्य तर्जितया दण्डपारुष्यभीतया निर्भिन्नप्रायं रहस्यम् । राजाज्ञया निशीथेऽहमाक्रीडनगिरिदरीगृहे विश्रब्धप्रसुप्तस्तयोपदर्शितो यथोपपन्नरज्जुबद्धः श्मशानमुपनीय मातङ्गेनोद्यतेन कृपाणेन प्राजिहीर्ष्ये । नियतिबललूनबन्धस्तमसिमाच्छिद्यान्त्यजं तमन्यांश्च कांश्चित्प्रहृत्यापासरम् । अशरणश्च भ्रमन्नटव्यामेकदाश्रुमुख्या कयापि दिव्याकारया सपरिचारया कन्ययोपास्थायिषि । सा मामञ्जलिकिसलयोत्तंसितेन मुखविलोलकुन्तलेन मूर्ध्ना प्रणम्य मया सह वनवटद्रुमस्य कस्यापि महतः प्रच्छायशीतले तले निषण्णा 'कासि वासु कुतोऽस्यागता कस्य हेतोरस्य मे प्रसीदसि' इति साभिलाषमाभाषिता मया वाङ्मयं मधुवर्षमवर्षत्—'आर्य नाथस्य यक्षाणां मणिभद्रस्यास्मि दुहिता तारावली नाम । साहं कदाचिदगस्त्यपत्नीं लोपामुद्रां नमस्कृत्यापावर्तमाना मलयगिरेः परेतावासे वाराणस्याः कमपि दारकं रुदन्तमद्राक्षम् । आदाय चैनं तीव्रस्नेहो-

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आपन्नसत्त्वा जातगर्भा । 'आपन्नसत्त्वा स्याद्गुर्विण्यन्तर्वत्नी च गर्भिणी ।' इत्यमरः । अपविद्धस्त्यक्तः । रहस्यं गोप्यं तस्य निर्भेदः प्रकटीभावस्तस्माद्भयं भीतिस्तस्मात् । शबर्या भिल्ल्या । अभ्याशं समीपम् । आरक्षिकपुरुषैः संरक्षणकारकपुरुषैः । तर्जितया भीषितया । दण्डपारुष्यं मारणादि । निर्भिन्नप्रायं प्रकाशितप्रायम् । निशीथेऽर्धरात्रे । आक्रीडनगिरिदरीगृहे क्रीडापर्वतकन्दरायामित्यर्थः । यथोपपन्नरज्जुबद्धो यथाप्राप्तदोरकबद्धः । मातङ्गश्चण्डालः । कृपाणेन खड्गेन । प्राजिहीर्ष्ये प्रहर्तुमिष्टः । नियतिबलाददृष्टप्रभावात् । तमसि मातङ्गकरकृपाणम् । आच्छिद्यापहृत्य । अशरणो गृहरक्षकहीनः । दिव्यः स्वर्ग्य आकारो यस्यास्तया । परिचारः सेवा लक्षणया तदुपकरणानि तत्समेतया । उपास्थायिषि समीपवर्त्यासम् । अञ्जलिकिसलयोत्तंसितेनाञ्जलिपल्लवशिखरितेन । मुखे विलोलाः कुन्तलाः केशा यस्येति तथा तेन । प्रच्छायशीतले प्रकृष्टच्छायाशिशिरे । साभिलाषं सानुरागम् । वाङ्मयं वाक्प्रचुरम् । मधुवर्षं मधुवृष्टिम् । परेतावासे महाश्मशान इत्यर्थः । दारकं

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१ आक्रीड. २ सपरिचारया. ३ नाथ. ४ श्रेष्ठा.

न्मम पित्रोः सन्निधिमनैषम् । अनैषीच्च मे पिता देवस्यालकेश्वरस्यास्थानीम् । अथाहमाहूयाज्ञप्ता हरसखेन 'बाले बालेऽस्मिन्कीदृशस्ते भावः' इति । 'औरस इवास्मिन्वत्से वत्सलता' इति मया विज्ञापितः 'सत्यमाह वराकी' इति तन्मूलामतिमहतीं कथामकरोत् । तत्रैतावन्मयावगतं त्वं किल शौनकः शूद्रकः कामपालश्चाभिन्नः । बन्धुमती विनयवती कान्तिमती चाभिन्ना । वेदिमत्यार्यदासी सोमदेवी चैकैव । हंसावली शूरसेना सुलोचना चानन्या । नन्दिनी रङ्गपताकेन्द्रसेना चाप्ययमद्भुता । या किल शौनकावस्थायामग्निसाक्षिकमात्मसात्कृता गोपकन्या सैव किलार्यदासी पुनश्चाद्य तारावलीत्यभूवम् । बालश्च किल शूद्रकावस्थे त्वय्यार्यदास्यवस्थायां मय्युदभूत् । अवर्ध्यत च विनयवत्या स्नेहवासनया । स तु तस्यां कान्तिमत्यवस्थायामध्योदभूत् । एवमनेकमृत्युमुखपरिभ्रष्टं दैवान्मयोपलब्धं तमेकपिङ्गादेशाद्वने तपस्यतो राजहंसस्य देव्यै वसुमत्यै तत्सुतस्य भाविचक्रवर्तिनो राजवाहनस्य परिचर्यार्थं समर्प्य गुरुभिरभ्यनुज्ञाता कृतान्तयोगात्कृतान्तमुखभ्रष्टस्य ते पादपद्मशुश्रूषार्थमागतास्मि' इति ।

तच्छ्रुत्वा तामनेकजन्मरमणीमसकृदाश्लिष्य हर्षाश्रुमुखो मुहुर्मुहुः सान्त्वयित्वा तत्प्रभावदर्शिते महति मन्दिरेऽहर्निशं भूमिदुर्लभान्भो-

बालकम् । अलकेश्वरस्य कुबेरस्य । आस्थानीमास्थानम् [सभाम्] । 'आस्थानी क्लीबमास्थानम्' इत्यमरः । हरसखेन कुबेरेण । बाले कन्ये इति संबोधने प्रथमम् । बालेऽस्मिन्निति । अस्मिन्बालक इत्यर्थः । भावश्चित्ताभिप्रायः । औरस उरसि भवस्तथा । पुत्र इति यावत् । वत्सलता स्नेहलता । वराकी कृपार्हा । तन्मूलां बालकमूलाम् । तत्रेति । त्वं कामपालः । त्रिष्वपि जन्मसु नाम्नैव भिन्नः । न तु स्वरूपेणेति । शौनकावस्थायां बन्धुमती वेदिमती हंसावली नन्दिन्यश्चतस्रः । शूद्रकावस्थायां विनयवत्यार्यदासी शूरसेना रङ्गपताका । कामपालावस्थायां कान्तिमती सोमदेवी सुलोचनेन्द्रसेना । एतास्तिस्रोऽभिन्नाः । एकरूपा इत्यर्थः । वेदिमतीप्रभृतयस्तिस्रोऽप्यभिन्नाः । हंसावलीप्रभृतयस्तिस्रोऽप्यभिन्नाः । नन्दिनीमुखाश्चेति तिस्रोऽभिन्नाः । शौनकावस्थायाम् । आत्मसात्कृता । परिणीतेत्यर्थः । अनेकमृत्युमुखेति कान्तिमतीसखीभिः क्रीडागिरौ त्यक्तं शबर्या च श्मशाने । इति भूषणा । एकपिङ्गादेशात्कुबेरादेशात् । कृतान्तयोगाद्दैवयोगात् । 'कृतान्तो यमसिद्धान्तदैवाकुशलकर्मसु ।' इत्यमरः । कृतान्तमुखभ्रष्टस्य यमसुखनिर्गतस्य । तत्प्रभावदर्शिते तारावलीसामर्थ्यप्रकटीकृते । अहर्निशं दिवारात्रम्

१ अर्थदासी; यक्षदासी; यवदासी. २ हंसापती. ३ सुरसेना. ४ परिभ्रष्टस्य. ५ इन्द्रसु०.

गानन्वभूवम् । द्वित्राणि दिनान्यतिक्रम्य मत्तकाशिनीं तामवादिषम्—'प्रिये प्रत्यपकृत्य मत्प्राणद्रोहिणश्चण्डसिंहस्य वैरनिर्यातनसुखमनुबुभूषामि' इति । तया सस्मितमभिहितम्—'एहि कान्त कान्तिमतीदर्शनाय नयामि त्वाम्' इति । स्थितेऽर्धरात्रे राज्ञो वासगृहमनीये । ततस्तच्छिरोभागवर्तिनीमादायासियष्टिं प्रबोध्यैनं प्रस्फुरन्तमब्रुवम्—'अहमस्मि भवज्जामाता । भवदनुमत्या विना तव कन्याभिमर्शी । तमपराधमनुवृत्त्या प्रमार्ष्टुमागतः' इति । सोऽतिभीतो मामभिप्रणम्याह—'अहमेव मूढोऽपराद्धः, यस्तव दुहितृसंसर्गानुग्राहिणो ग्रहग्रस्त इवोत्क्रान्तसीमा समादिष्टवान्वधम् । तदास्तां कान्तिमती राज्यमिदं मम च जीवितमप्यद्यप्रभृति भवदधीनम्' इत्यवादीत् । अथापरेद्युः प्रकृतिमण्डलं सन्निपात्य विधिवदात्मजायाः पाणिमग्राहयत् । अश्रावयच्च तनयवार्तां तारावली कान्तिमत्यै, सोमदेवीसुलोचनेन्द्रसेनाभ्यश्च पूर्वजातिवृत्तान्तम् । इत्थमहं मन्त्रिपदापदेशं यौवराज्यमनुभवन्विहरामि विलासिनीभिः' इति ।

स एवं मादृशेऽपि जन्तौ परिचर्यानुबन्धी बन्धुरेकः सर्वभूतानामलसकेन स्वर्गते श्वशुरे, ज्यायसि च श्याले चण्डघोषनाम्नि स्त्रीष्वतिप्रसङ्गात्प्रागेव क्षयक्षीणायुषि, पञ्चवर्षदेशीयं सिंहघोषनामानं कुमारमभ्यषेचयत् । अवर्धयच्च विधिनैनं स साधुः । तस्याद्य यौवनोन्मादिनः

मत्तकाशिनीमुत्तमाम् । अवादिषमवोचम् । प्रत्यपकृत्य । प्रत्यपकारं कृत्वेत्यर्थः । वैरनिर्यातनं वैरशुद्धिम् । अनुबुभूषाम्यनुभवितुमिच्छामि । तया तारावल्या । वासगृहं गर्भागारम् । तत इति । एनं चण्डसिंहम् । प्रस्फुरन्तं कम्पमानम् । अनुवृत्त्या सेवया । प्रमार्ष्टुं दूरीकर्तुम् । स चण्डसिंहः । अपराद्धः कृतापराधः । दुहितृसंसर्गानुग्राहिणः कन्यासंसर्गकृपाकर्तुः । उत्क्रान्तसीमोज्झितमर्यादः । कान्तिमती कन्या । अथेति । प्रकृतिमण्डलं प्रजासमूहम् । विधिवद्विध्युक्तप्रकारेण । इत्थममुना प्रकारेण । मन्त्रिपदस्यापदेशो मिषम् । स एवमिति पूर्णभद्रोक्तिः । परिचर्यानुबन्धी सेवानुबन्धी । अलसकेन क्षयेण । 'क्षयस्त्वलसको मतः' इति वैजयन्ती । ज्यायसि ज्येष्ठे । श्याले पत्नीभ्रातरि । 'श्यालाः स्युर्भ्रातरः पत्न्याः' इत्यमरः । 'स्याले' इति वा पाठः । अतिप्रसङ्गादतियोगादत्यन्तासक्तेः । 'अतियोगवियोगाद्वा क्षयो भवति जन्मिनः' । इति निदानम् । पञ्चवर्षदेशीयमीषदसमाप्तपञ्चवर्षदशम् । 'ईषदसमाप्तौ कल्पब्देश्यदेशीयरः' इति भूषणा । यौवनोन्मादिनस्तारुण्योन्मादवतः ।

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१ मूढाप०. २ त्वदधीनम्.

पैशुन्यवादिनो दुर्मन्त्रिणः कतिचिदासन्नन्तरङ्गभूताः । तैः किलासावित्थमग्राह्यत—' प्रसह्यैव स्वसा तवामुना भुजङ्गेन संगृहीता । पुनः प्रसुप्ते राजनि प्रहर्तुमुद्यतासिरासीत् । तेनास्मै तत्क्षणप्रबुद्धेन भीत्यानुनीय दत्ता कन्या । तं च देवज्येष्ठं चण्डघोषं विषेण हत्वा बालोऽयमसमर्थ इति त्वमद्यापि प्रकृतिविश्रम्भणायोपेक्षितः । क्षिणोति च पुरा स कृतघ्नो भवन्तम् । तमेवान्तकपुरमभिगमयितुं यतस्व ' इति । स तथा दूषितोऽपि यक्षिणीभयान्नामुष्मिन्पापमाचरितुमशकत् । एषु किल दिवसेष्वयथापूर्वमाकृतौ कान्तिमत्याः समुपलक्ष्य राजमहिषी सुलक्षणा नाम सप्रणयमपृच्छत्—' देवि नाहमयथातथ्येन विप्रलम्भनीया । कथय तथ्यं केनेदमयथापूर्वमाननारविन्दे तवैषु वासरेषु' इति । सा त्ववादीत्—' भद्रे स्मरसि किमद्याप्ययाथातथ्येन किंचिन्मयोक्तपूर्वम् । सखी मे तारावली सपत्नी च किमपि कलुषिताशया रहसि भर्त्रा मद्गोत्रापदिष्टा प्रणयमप्युपेक्ष्य प्रणम्यमानाप्यस्माभिरुपोढमत्सरा प्रावसत् । अवसीदति च नः पतिः । अतो मे दौर्मनस्यम् ' इति । तत्प्रायेणैकान्ते सुलक्षणया कान्ताय कथितम् ।

[पैशुन्यं दौर्जन्यं दुष्टजनोचितमित्यर्थः । वदन्तीति तथा] दुर्मन्त्रिणो दुष्टप्रधाना अन्तरङ्गभूता आसतराः । बभूवुरित्यर्थः । अग्राह्यत अबोध्यतेत्यर्थः । अमुनेति मामुद्दिश्योक्तिः । भुजङ्गेन विटेन । उद्यतासिरूर्ध्वीकृतखड्गः । अनुनीय सान्त्वयित्वा । विश्रम्भणं विश्वासः । क्षिणोति च पुरा क्षयिष्यति । ' यावत्पुरानिपातयोर्लट् ' भवन्तं सिंहघोषम् । अभिगमयितुं प्रापयितुम् । दूषितो भेदितः । यक्षिणीभयात् । अमुष्मिन्कन्यादूषके । पापं हननरूपम् । अशकत् । शक्तोऽभूदित्यर्थः । अयथापूर्वमयथाभावम् । नवीनमित्यर्थः । आकृतौ शरीरे । यथातथं वस्तवं तस्य भावः । अयथातथ्येन । अवास्तवेनेत्यर्थः । विप्रलम्भनीया । प्रतारणीयेत्यर्थः । तथ्यं सत्यम् । सा कान्तिमती । भद्रे इति सुलक्षणासंबोधनम् । कलुषिताशया मलिनितबुद्धिः । मद्गोत्रापदिष्य मन्नाम्नाहूता । 'गोत्रं नाम्नि कुले याले इति वैजयन्ती ।' ६. भू० । प्रणयं प्रीतिम् । उपोढमत्सरा प्ररूढद्वेषा । दौर्मनस्यं दौस्थित्यम् । प्रायेण

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१ वैषात्तत्क्षण. २ प्रभावात्; प्रभावमयात्. ३ आयथापूर्व्यम्. ४ आयथातथ्येन; अयाथातथ्येन. ५ आयथापूर्व्यम्. ६ आननारविन्दम्. ७ अयाथातथ्येन.

अथासौ निर्भयोऽद्य प्रियतमाविरहपाण्डुभिरवयवैर्धैर्यस्तम्भिताश्रुपर्याकुलेन चक्षुषोष्मश्वासशोषिताभिरिवानतिपेशलाभिर्वाग्भिर्वियोगं दर्शयन्तं कथमपि राजकुले कार्याणि कारयन्तं, पूर्वसङ्केतितैः पुरुषैरभिप्राह्याबन्धयत्। तस्य किल स्थाने स्थाने दोषानुद्घोष्य तथोद्धरणीये चक्षुषी यथा तन्मूलमेवास्य मरणं भवेत्' इति। अतोऽत्रैकान्ते यथेष्टमश्रु मुक्त्वा तस्य साधोः पुरः प्राणान्मोक्तुकामो बध्नामि परिकरम्' इति।

मयापि तत्पितृव्यसनमाकर्ण्य पर्यश्रुणा सोऽभिहितः—'सौम्य किं तव गोपायित्वा। यस्तस्य सुतो यक्षकन्यया देवस्य राजवाहनस्य पादशुश्रूषार्थं देव्या वसुमत्या हँस्तन्यासः कृतः सोऽहमस्मि। शक्ष्यामि सहस्रमपि सुभटानामुदायुधानां हत्वा पितरं मोचयितुम्। अपि तु सङ्कुले यदि कश्चित्पातयेत्तदङ्के शस्त्रिकां सर्व एव मे यत्नो भस्मनि हुतमिव भवेत्' इति। अनवसितवचन एव मयि महानाशीविषः प्राकाररन्ध्रेणोदैरयच्छिरः। तमहं मन्त्रौषधबलेनाभिगृह्य पूर्णभद्रमब्रवम्—'भद्र सिद्धं नः समीहितम्। अनेन तातमलक्ष्यमाणः सङ्कुले यदृच्छया पतितेन नाम दंशयित्वा तथा विषं स्तम्भयेयं यथा मृत इत्युदास्येत। त्वया तु मुक्तसाध्वसेन माता मे बोधयितव्या—'यो यक्ष्या वने देव्या वसुमत्या हस्तार्पितो युष्मत्सूनुः सोऽनुप्राप्तः पितुरवस्थां मदुपलभ्य बुद्धिबलादिष्टमाचरिष्यति। त्वया तु मुक्तत्रासया राज्ञे प्रेषणीयम्—'एष खलु

बाहुल्येन। अथेति। अथ स्वस्त्रीमुखात्तारावलीकामपालयोर्वियोगश्रवणोत्तरम्। हे भूषण। असौ राजा। धैर्येण स्तम्भितान्यश्रूणि तैः पर्याकुलेन। अनतिपेशलाभिरनतिकोमलाभिः। पूर्वसङ्केतितैः प्रागेव मन्त्रितैः। अभिप्राह्य ग्राहयित्वा। उद्घोष्योद्घाव्य। उद्धरणीये निष्काशनीये। मोक्तुकामस्त्यक्तुकामः। 'लुम्पेदवश्यं मः कृत्ये तुं काममनसोरपि' [समो वा हिततयोर्मांसस्य पचियुङ्घञोः॥] इति मकारलोपः। पर्यश्रुणा कृतरोदनेन। हस्तन्यासो हस्तनिक्षेपः। उदायुधानामुद्यतशस्त्राणाम्। सङ्कुले संबाधे। तदङ्के पितुरङ्के। अनवसितवचनेऽसमाप्तवचने। [आशिषि विषमस्य। पृषोदरादित्वाद्दीर्घसलोपौ।] आशीविषः सर्पः। उदैरयत्। ऊर्ध्वमकरोदित्यर्थः। समीहितं वाञ्छितम्। यदृच्छया दैवेन। स्तम्भयेयं स्ताम्भितं करिष्ये। त्वया पूर्णभद्रेण। मुक्तसाध्वसेन त्यक्तभयेन। मदुपलभ्य मत्तो ज्ञात्वा। निर्ग्राह्यो निर्ग्रहीतव्यः

१ निर्भरोऽद्य. २ स्थानस्थानेषु; दोषान्, दोषं. ३ हस्ते न्यासः. ४ अर्पयिष्येत; उत्सृज्येत. ५ मुक्तसाध्वसया.

क्षत्रधर्मो यद्बन्धुरबन्धुर्वा दुष्टः स निरपेक्षं निग्राह्य इति । स्त्रीधर्मश्चैष यददुष्टस्य दुष्टस्य वा भर्तुर्गतिर्गन्तव्येति । तदहममुनैव सह चिताग्निमारोक्ष्यामि । युवतिजनानुकूलः पश्चिमो विधिरनुज्ञातव्यः' इति । स एवं निवेदितो नियतमनुज्ञास्यति । ततः स्वमेवागारमानीय काण्डपटीपरिक्षिप्ते विविक्तोद्देशे दर्भसंस्तरणमधिशाय्य स्वयं कृतानुमरणमण्डनया त्वया च तत्र सन्निधेयम् । अहं च बाह्यकक्षागतस्त्वया प्रवेशयिष्ये । ततः पितरमुज्जीव्य तदभिरुचितेनाभ्युपायेन चेष्टिष्यामहे' इति । स 'तथा' इति हृष्टतरस्तूर्णमगमत् ।

अहं तु घोषणास्थाने चिञ्चावृक्षं घनतरविपुलशाखमारुह्य गूढतनुरतिष्ठम् । आरूढश्च लोको यथायथमुच्चैःस्थानानि । उच्चावचप्रलापाः प्रस्तुताः । तावन्मे पितरं तस्करमिव पश्चाद्बद्धभुजमुद्धुरध्वनिमहाजनानुयातमानीय मदभ्यास एव स्थापयित्वा मातङ्गैरघोषयत्—'एष मन्त्री कामपालो राज्यलोभाद्भर्तारं चण्डसिंहं, युवराजं चण्डघोषं च विषान्नेनोपांशु हत्वा पुनर्देवोऽपि सिंहघोषः पूर्णयौवन इत्यमुष्मिन्पापमाचरिष्यन्विश्वासाद्रहस्यभूमौ पुनरमात्यं शिवनागमाहूय स्थूणमकारवर्षं च राजवधायोपजप्य तैः स्वामिभक्तया विवृतगुह्यो राज्यकामुकस्य ब्राह्मणस्यान्धतमसप्रवेशो न्याय्य इति प्राड्विवाकवाक्याद्दस्युरद्धणाय नीयते । पुनरन्योऽपि यदि स्यादन्या-

युवतिजनानुकूलः स्त्रीलोकानुगुणः । 'अभिजनानुरूपः' इति पाठे वंशानुरूप इत्यर्थः । 'सन्ततिर्गोत्रजननकुलान्यभिजनान्वयौ ।' इत्यमरः । पश्चिमश्चरमः । 'काण्डपटीपरिक्षिप्ते तिरस्करिणीपरिवृते । अपटी काण्डपटः स्यात्प्रतिसीरा जवन्यपि । तिरस्करिणी' इति हैमः । दर्भसंस्तरणं दर्भास्तरणम् । बाह्यकक्षा बहिःप्रकोष्ठः । तदभिरुचितेन पित्राभिमतेन । स पूर्णभद्रः । तूर्णं सत्वरम् । घोषणास्थाने डिण्डिमस्थले । चिञ्चावृक्षं तिन्तिणीवृक्षम् । 'तिन्तिणी चिञ्चाम्लिका' इत्यमरः । गूढतनुर्गुप्तशरीरः । उच्चावचप्रलापा उच्चनीचवचनानि । उद्धुरध्वनीति क्रियाविशेषणम् । महाजनविशेषणं वा । मदभ्यासे मत्समीपे । मातङ्गश्चण्डालः । अघोषयत् । अवादयदित्यर्थः । उपांशु रहसि । अमुष्मिन्सिंहघोषे । शिवनागं तन्नामानम् । स्थूणमकारवर्षं चेति द्वावप्यमात्यौ । उपजप्य भेदं कृत्वा । तैर्मन्त्रिभिः । विवृतगुह्यः प्रकटीकृतमन्त्रः । [अन्धं च तत्तमश्चान्धतमसम् । 'अवसमन्धेभ्यस्तमसः' इत्यच् ।] प्राड्विवाको व्यवहारनिर्णायकः । 'प्राड्विवाकोऽक्षदर्शकः' । इत्यमरः । अक्ष्युद्धरणाय

१ पट. २ कृत्यघनतर. ३ कामुकस्यास्य.

प्रवृत्तिस्तमप्येवमेव यथार्हेण दण्डेन योजयिष्यति देवः' इति । श्रुत्वैतद्बद्धकलकले महाजने पितुरङ्के प्रदीप्तशिरसमाशीविषं न्यक्षिपम् । अहं च भीतो नामावप्लुत्य तत्रैव जनानुलीनः क्रुद्धव्यालदष्टस्य तातस्य विहितजीवरक्षो विषं क्षणादस्तम्भयम् । अपतच्च स भूमौ मृतकल्पः । प्रालपं च 'सत्यमिदं राजावमानिनं दैवो दण्ड एव स्पृशतीति । यदयमक्षिभ्यामवनिपेन विना चिकीर्षितः प्राणैरेव वियोजितो विधिना' इति । मदुक्तं च केचिदन्वमन्यन्त, अपरे पुनर्निनिन्दुः । दर्वीकरस्तु तमपि चण्डालं दष्ट्वा रूढत्रासद्रुतलोकदत्तमार्गः प्राद्रवत् ।

अथ मदम्बा पूर्णभद्रबोधितार्था तादृशेऽपि व्यसने नातिविह्वला कुलपरिजनानुयाता पद्भ्यामेव धीरमागत्य मत्पितुरुत्तमाङ्गमुत्सङ्गेन धारयन्त्यासित्वा राज्ञे समादिशत्—'एष मे पतिस्सवापकर्ता न वेति दैवमेव जानाति । न मेऽन्यथास्ति चिन्तया फलम् । अस्य तु पाणिग्राहकस्य गतिमननुप्रपद्यमाना भवत्कुलं कलङ्कयेयम् । अतोऽनुमन्तुमर्हसि भर्त्रा सह चिताधिरोहणाय माम्' इति । श्रुत्वा चैतत्प्रीतियुक्तः समादिक्षत्क्षितीश्वरः—'क्रियतां कुलोचितः संस्कारः । उत्सवोत्तरं च पश्चिमं विधिसंस्कारमनुभवतु मे भगिनीपतिः' इति । चण्डाले तु मत्प्रतिषिद्धसकलमन्त्रवादिप्रयासे संस्थिते 'कामपालोऽपि कालदष्ट एव' इति स्वभवनोपनयनममुष्य स्वमाहात्म्यप्रकाशनाय महीपतिरन्वमंस्त । आनीतश्च

नेत्रोत्पाटनाय । अन्यायवृत्तिरन्यायकर्ता । आशीविषं सर्पम् । भीतो नाम मिथ्यैव भयं प्राप्त इति । अवप्लुत्योड्डीय । जनादनुलीनो लोकाद्गुप्तः । 'अन्तर्धौ येनादर्शनमिच्छति' इत्यपादानम् । अस्तम्भयं स्तम्भितवान् । देवानामयं दैवः । अवनिपेन राज्ञा । [अक्षिभ्यां विना हतनयन इत्यर्थः] चिकीर्षितः कर्तुमिष्टः । [दर्व्याकारः फण एव करो यस्य प्रहारसाधनत्वात् । दर्वी फणां करोतीति वा दर्वीकरः सर्पः ।] रूढो जातस्त्रासो भयं तेन द्रुतः पलायितो यो लोकस्तेन दत्तो मार्गो यस्येति स तथा । अथेति । व्यसने दुःखे । नातिविह्वला नातिव्याकुला । उत्तमाङ्गं शिरः । एष इति । अननुप्रपद्यमानाऽप्राप्नुवती । कलङ्कयेयं कलङ्कितं करिष्यामि । मन्त्रवादिनां गारुडिकानाम् । समादिक्षत् । आज्ञापयामासेत्यर्थः । संस्थिते मरणं प्राप्ते । कालदष्टो मृत इति यावत् । अमुष्य कामपालस्य । स्वमाहात्म्यप्रकाशनाय स्वधार्मिकत्वकीर्तिप्राकट्यार्थम्

१ जनादनुलीनः, जनादुपलीनः. २ एष. ३ अल्पपरिजना. ४ समदिशत्. ५ प्रतिसमदिक्षत. ६ उत्सवान्तरम्. ७ ननिन्दुः ।

पिता मे विविक्तायां भूमौ दर्भशय्यामधिशय्य स्थितोऽभूत् । अथ मदम्बा मरणमण्डनमनुष्ठाय सकरुणं सखीरामन्त्र्य मुहुरभिप्रणम्य भवनदेवतां यत्ननिवारितपरिजनाक्रन्दिता पितुर्मे शयनस्थानमकाकिनी प्राविशत् । तत्र च पूर्वमेव पूर्णभद्रोपस्थापितेन च मया वैनतेयतां गतेन निर्विषीकृतं भर्तारमैक्षत । हृष्टतमा पत्युः पादयोः पर्यश्रुमुखी प्रणिपत्य मां च मुहुर्मुहुः प्रस्नुतस्तनी परिष्वज्य सहर्षबाष्पगद्गदमगदत्—'पुत्र योऽसि जातमात्रः पापया मया परित्यक्तः स किमर्थमेवं मामतिनिर्घृणामनुगृह्णासि । अथवैष निरपराध एव ते जनयिता । युक्तमस्य प्रत्यानयनमन्तकाननात् । क्रूरा खलु तारावली या त्वामुपलभ्यापि तत्त्वतः कुबेराद् असमर्प्य मह्यमर्पितवती देव्यै वसुमत्यै । सैव वा सदृशकारिणी । न हि तादृशाद्भाग्यराशेर्विना मादृशो जनोऽल्पपुण्यस्तवार्हति कलप्रलापामृतानि कर्णाभ्यां पातुम् । एहि परिष्वजस्व' इति भूयोभूयः शिरसि जिघ्रन्त्यङ्कमारोपयन्ती तारावलीं गर्हयन्ती आलिङ्गयन्त्यश्रुभिरभिषिञ्चन्ती चोत्कम्पिताङ्गयष्टिरन्यादृश्यैव क्षणमजनिष्ट । जनयितापि मे नरकादिव स्वर्गम्, तादृशाद्व्यसनात्तथाभूतमभ्युदयमारूढः पूर्णभद्रेण विस्तरेण यथावृत्तान्तमावेदितो भगवतो मघवतोऽपि भाग्यवन्तमात्मानमजीगणत् । मनागिव च मत्संबन्धमाख्याय हर्षविस्मितात्मनोः पित्रोरकथयम्—'आज्ञापयतं कात्र नः प्रतिपत्तिः' इति । पिता मे प्राब्रवीत्—'वत्स

अन्वमंस्तानुमोदितवान् । विविक्तायां विजनायाम् । अथेति । मरणमण्डनं मरणकालोचितभूषणम् । वैनतेयतां गरुडताम् । प्रस्नुतस्तनी स्रवत्पयःस्तनी । जात उत्पन्न एव जातमात्रः । निर्घृणां निष्कृपाम् । प्रत्यानयनं परावृत्यानयनम् । अन्तकाननाद्यममुखात् । क्रूरा कठिना । सदृशकारिणी युक्तकारिणी । कलो मञ्जुलो यः प्रलापः शिशुशब्दः स एवामृतम् । गर्हयन्ती निन्दन्ती । उत्कम्पिताङ्गयष्टिर्जातोत्कम्पशरीरा । अन्यादृश्येवान्यसमा । 'त्यदादिषु दृशोऽनालोचने कञ्च' इति सूत्रे 'समानान्ययोश्चेति वक्तव्यम्' इति दृशेः कञ् । 'आ सर्वनाम्नः' इत्यात्वम् । तादृशाद्व्यसनान्नेत्रोत्पाटनादिरूपाद् दुःखात् । तथाभूतं पुनर्जीवनपुत्रमिलनरूपम् । मघवत इन्द्रादपि भाग्यवन्तमदृष्टवन्तम् । मनागल्पम् । [हर्षेण विस्मित आत्मा ययोः ।] प्रतिपत्तिः कर्तव्यता ।

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१ अस्मादृशः. २ अन्यादृशीव. ३ ०ीव.

गृहमेवेदमस्मदीयमतिविशालप्राकारवलयमक्षय्यायुधस्थानम्[1] । ' अक्षुण्णतमा च गुप्तिः । उपकृताश्च मयातिबहवः सन्ति सामन्ताः । प्रकृतयश्च भूयस्यो न मे व्यसनमनुरुध्यन्ते । सुभटानां चानेकसहस्रमस्त्येव ससुहृत्पुत्रदारम् । अतोऽत्रैव कतिपयान्यहानि स्थित्वा बाह्याभ्यन्तरङ्गान्कोपानुत्पादयिष्यामः । कुपितांश्च संगृह्य प्रोत्साह्यास्य प्रकृतीर्मित्रानुत्थाप्य सहजांश्च द्विषः, दुर्दान्तमेनमुच्छेत्स्यामः ' इति । को दोषः तथास्तु ' इति तातस्य मतमन्वमंसि ।

तथास्मासु प्रतिविधाय तिष्ठत्सु राजापि विज्ञापितोदन्तो जातानुतापः पारग्रामिकान्प्रयोगान्प्रायः प्रायुङ्क्त । ते चास्माभिः प्रत्यहमहन्यन्त । अस्मिन्नेवावकाशे पूर्णभद्रमुखाच्च राज्ञः शय्यास्थानमवगम्य तदेव स्वोदवसितभित्तिकोणादारभ्योरगास्येन सुरङ्गामकार्षम् । गता च सा भूमिस्वर्गकल्पमनल्पकन्यकाजनं कमप्युद्देशम् । अभ्यथिष्ट च दृष्ट्वैव स मां नारीजनः । तत्र काचिदिन्दुकलेव स्वलावण्येन रसातलान्धकारं निर्धुनाना, विग्रहिणीव देवी विश्वंभरा, हरगृहिणीवासुरविजयायावतीर्णा, पातालमागता गृहिणीव भगवतः कुसुमधन्वनः, राजलक्ष्मीरिवानेकदुर्नृपदर्शनपरिहाराय महीविवरं प्रविष्टा, निष्टप्तकनकपुत्रिकेवावदातकान्तिः कन्यका, चन्दन-

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अतिविशालप्राकारवलयमतिविस्तीर्णवरणभित्तिमण्डलम् । अक्षय्यायुधस्थानमपरिमितायुधगृहम् । गुप्तिर्गोपनम् । प्रकृतयः प्रजाः । सुभटानां वीराणाम् । सुहृदः संबन्धिनः । दाराः स्त्रियस्तैः सह वर्तमानम् । बाह्याभ्यन्तरङ्गान्बहिरङ्गानन्तरङ्गान् । प्रोत्साह्य प्रोत्साहवतो विधाय । दुर्दान्तं दुःखेन दमनीयम् । तथा प्रतिविधाय प्रतिविधानं कृत्वा । उदन्तो वार्ता । पारग्रामिकान्परग्रामे भवान् । प्रयोगान् कटकप्रेषणादिरूपान् । अत्र मिताक्षरायां विज्ञानेश्वरः—' उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत् । दूषयेच्चास्य सततं यवसान्नोदकेन्धनम् । ' इति भूषणा । प्रायो बहुलान् । बहुलं प्रयुक्तवानित्यर्थः इति भू० । अवकाशेऽवसरे । स्वोदवसितं स्वगृहम् । भूम्यां स्वर्गः भूमिस्वर्गः तस्मादीषदूनः भूमिस्वर्गकल्पः तम् । अनल्पः कन्यकाजनः यस्मिन् तम् । उद्देशं प्रदेशम् । रसातलान्धकारं पातालान्धकारम् । ' निर्धुनानातितरां निरस्यन्ती । ' इति भूषणा । विग्रहिणी शरीरधारिणी । विश्वंभरा पृथ्वी । हरगृहिणीव दुर्गेव । दुर्नृपदर्शनपरिहाराय दुष्टराजावलोकनपरिहाराय । निष्टप्ता सन्तापिता । कनकपुत्रिका सुवर्णपुत्तलिका । ' अङ्गनासमाजेऽङ्गनासमूहे । पशूनां समज्योन्येषां

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१ शाल. २ आयुधग्रामम्. ३ प्राक्तनानमि०. ४ आरमला०. ५ निह्नुवाना. ६ वसुन्धरा.

लतेव मलयमारुतेन, मद्दर्शनेनोदकम्पत। तथाभूते च तस्मिन्नङ्गनासमाजे कुसुमितेव काशयष्टिः पाण्डुशिरसिजा स्थविरा काचिच्चरणयोर्मे निपत्य त्रासदीनमब्रूत—'दीयतामभयदानमस्मा अनन्यशरणाय स्त्रीजनाय। किमसि देवकुमारो दनुजयुद्धतृष्णया रसातलं विविक्षुः। आज्ञापय कोऽसि। कस्य हेतोरागतोऽसि' इति। सा तु मया प्रत्यवादि—'सुदत्यः मा स्म भवत्यो भैषुः। अहमस्मि द्विजातिवृषात्कामपालाद्देव्यां कान्तिमत्यामुत्पन्नोऽर्थपालो नाम। सत्यर्थे निजगृहान्नृपगृहं सुरङ्गयोपसरन्निहान्तरे वो दृष्टवान्। कथयत काः स्थ यूयम्। कथमिह निवसथ' इति। सोदञ्जलिरुदीरितवती—'भर्तृदारक भाग्यवत्यो वयम्, यस्त्वामेभिरेव चक्षुर्भिरनघमद्राक्ष्म। श्रूयताम्। यस्तव मातामहश्चण्डसिंहः, तेनास्यां देव्यां लीलावत्यां चण्डघोषः कान्तिमतीत्यपत्यद्वयमुदपादि। चण्डघोषस्तु युवराजोऽत्यासङ्गादङ्गनासु राजयक्ष्मणा सुरक्षयमगादन्तर्वत्न्यां देव्यामाचारवत्याम्। अमुया चेयं मणिकर्णिका नाम कन्या प्रसूता। अथ प्रसववेदनया मुक्तजीविताचारवती पत्युरन्तिकमगमत्। अथ देवश्चण्डसिंहो मामाहूयोपह्वरे समाज्ञापयत्—'ऋद्धिमति कन्यकेयं कल्याणलक्षणा। तामिमां मालवेन्द्रनन्दनाय दर्पसाराय विधिवद्वर्धयित्वा दित्सामि। बिभेमि च कान्तिमतीवृत्तान्तादारभ्य कन्यकानां प्रकाशावस्थापनात्। अत इयमरातिव्यसनाय कारिते महति भूमिगृहे कृत्रिमशैलगर्भोत्कीर्णनानामण्डपप्रेक्षागृहे प्रचुरपरिबर्हया भवत्या

समाजोय सधर्मिणाम्।' इत्यमरः। इति भूषणा। काशयष्टिः। 'सरस' इति प्रसिद्धा। पाण्डुशिरसिजा श्वेतकेशा। अनन्यशरणाय त्वदेकशरणायेत्यर्थः। दनुजा दैत्याः। विविक्षुः प्रवेष्टुमिच्छुः। कस्य हेतोः किमर्थमित्यर्थः। सुदत्य इति सर्वाभिप्रायेण संबोधनम्। [शोभना दन्ता यस्याः सा सुदती। वयसि दन्तस्य दतृ इति दत्रादेशः समासान्तः।] द्विजातिवृषाद्ब्राह्मणश्रेष्ठात्। सत्यर्थे कार्यवस्तुनि सतीत्यर्थः। सुरङ्गया भूम्यन्तर्मार्गेणोपसरन्। सा वृद्धा। उदीरितवत्युक्तवती। अनघं निष्पापम्। अद्राक्ष्म दृष्टवत्यः। उदपाद्युत्पादितवान्। 'चिण् ते पदः' इति कर्तरि चिण्। राजयक्ष्मा क्षयरोगः। सुरक्षयं देवगृहम्। अन्तर्वत्न्यां गर्भिण्याम्। अन्तरस्त्यस्या गर्भः। अन्तर्वत्पतिवतोर्नुक्। इति साधुः। अथेति। उपह्वरे रहसि। विधिवद्विध्युक्तमार्गेण। दित्सामि दातुमिच्छामि। अरातिव्यसनाय वैरिकृतदुःखायेत्यर्थः। कृत्रिमशैलः कृत्रिमपर्वतः। गर्भो मध्यं तत्रोत्कीर्णः। [उत्कीर्णा

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१ वृषभात्. २ इति मानवम्. ३ अक्षुक्षयम्.

संवर्ध्यताम् । अस्त्यत्र भोग्यवस्तु वर्षशतोपभोगेनाप्यक्षय्यम्' इति । स तथोक्त्वा निजवासगृहस्य द्व्यङ्गुलभित्तावर्धपादं किष्कुविष्कम्भमुद्धृत्य तेनैव द्वारेण स्थानमिदमस्मानवीविशत् । इह च नो वसन्तीनां द्वादशसमाः समत्ययुः । इयं च वत्सा तरुणीभूता । न चाद्यापि स्मरति राजा । काममियं पितामहेन दर्पसाराय सङ्कल्पिता । त्वदम्बया कान्तिमत्या चेयं गर्भस्थैव द्यूतजिता स्वमात्रा तवैव जायात्वेन समकल्प्यत । तदत्र प्राप्तरूपं चिन्त्यतां कुमारेणैव इति' । तां पुनरवोचम्—'अद्यैव राजगृहे किमपि कार्यं साधयित्वा प्रतिनिवृत्तो युष्मासु यथार्हं प्रतिपत्स्ये' इति । तेनैव दीपदर्शितबिलपथेन गत्वा स्थितेऽर्धरात्रे तदर्धपादं प्रत्युद्धृत्य वासगृहं प्रविष्टो विश्रब्धसुप्तं सिंहघोषं जीवग्राहमग्रहीषम्, आकृष्य च तमहिमिवाहिशत्रुः स्फुरन्तममुनैव भित्तिरन्ध्रपथेन स्त्रैणसंनिधिमनैषम् । आनीय च स्वभवनमायसनिगडसन्दितचरणयुगलम्, अवनमितमलिनवदनम् अश्रुवहलरक्तचक्षुषमेकान्ते जनयित्रोर्ममादर्शयम् । अकथयं च बिलकथाम् । अथ पितरौ प्रहृष्टतरौ तं निकृष्टाशयं निशाम्य बन्धने नियम्य तस्या दारिकाया यथार्हेण कर्मणा मां पाणिमग्राहयेताम् । अनाथकं च तद्राज्यमस्मदायत्तमेव जातम् । प्रकृतिकोपभयात्तु मन्मात्रा मुमु-

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नाना मण्डपा यत्र तादृक्] प्रेक्षागृहं नृत्येक्षणगृहम् । प्रचुरपरिबर्हया प्रचुरपरिवारया । 'परिबर्हं तु राजार्हवस्तुन्यपि परिच्छदे ।' इति विश्वः । अस्तीति । भोग्यं वस्तु । भागार्हमित्यर्थः । अक्षय्यमशक्यक्षयम् । 'क्षय्यजय्यौ शक्यार्थे' इति निपातनात् । द्व्यङ्गुलभित्तावङ्गुलद्वयपरिमाणभित्तौ । अर्धपादं प्रस्तरपिधानम् । किष्कुविष्कम्भं हस्तपरिणाहम् । वितस्तिपरिणाहं वा । 'किष्कुर्हस्ते वितस्तौ च' इत्यमरः । 'परिणाहस्तु विष्कम्भः' इति वैजयन्ती । अवीविशत् प्रवेशं कारयति स्मेत्यर्थः । समत्ययुरतिक्रान्ताः । प्राप्तरूपं [प्रशस्तं प्राप्तं कर्तव्यम् । प्रशंसायां रूपप् ।] यथार्हं यथायोग्यम् । प्रतिपत्स्ये वर्तिष्ये । जीवग्राहं जीवं गृहीत्वेति तथा । 'समूलाकृतजीवेषु हन्कृञ्ग्रहः' इति णमुल् । अहिमिव सर्पमिव । अहिशत्रुर्गरुडः । अथवाहिमिव वृत्रासुरमिव । अहिशत्रुरिन्द्रः । स्त्रैणं स्त्रीणां समूहस्तथा । 'स्त्रीपुंसाभ्यां नञ्स्नञौ भवनात्' इति समूहार्थे नञ् । [अयः लोहं तस्येदमायसं] निगडं शृङ्खला । सन्दितं बद्धम् । 'बद्धं निगडितं दितम्' इति वैजयन्ती । निकृष्टाशयं नीचचित्तम् । अस्मदायत्तमस्मदधीनम् । प्रकृतिकोपभयात्प्रजाकोधभयात् । मुमुक्षितोऽपि मोक्तुमिष्टोऽपि ।

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१ वर्षशतेन०. २ तथोक्त्वा. ३ अङ्गुलभित्ता. ४ ०प्रसुप्त०. ५ सन्दानित ६ नितरां हृष्टौ.

क्षितोऽपि न मुक्त एव सिंहघोषः । तथास्थिताश्च वयमङ्गराजः सिंहवर्मा देवपादानां भक्तिमान्कृतकर्मा चैत्यमित्राभियुक्तमेनमभ्यासराम । अभूवं च भवत्पादपङ्कजरजोनुग्राह्यः । स चेदानीं भवच्चरणप्रणामप्रायश्चित्तमनुतिष्ठतु सर्वदुश्चरितक्षालनमनार्यः सिंहघोषः' इत्यर्थपालः प्राञ्जलिः प्रणनाम । देवोऽपि राजवाहनः ' बहु पराक्रान्तम्, बहूपयुक्ता च बुद्धिः, मुक्तबन्धस्ते श्वशुरः पश्यतु माम् इत्यभिधाय भूयः प्रभृतिमेव पश्यन्प्रीतिस्मेरः ' प्रस्तूयतां तावदात्मीयं चरितम् ' इत्याज्ञापयत् ।

इति श्रीदण्डिनः कृतौ दशकुमारचरितेऽर्थपालचरितं नाम चतुर्थ उच्छ्वासः ।

पञ्चमोच्छ्वासः ।

सोऽपि प्रणम्य विज्ञापयामास—' देव देवस्यान्वेषणाय दिक्षु भ्रमन्नभ्रङ्कषस्यापि विन्ध्यपार्श्वरूढस्य वनस्पतेरधः, परिणतपतङ्गबालपल्लवावतंसिते पश्चिमदिगङ्गनामुखे पल्वलाम्भस्युपस्पृश्योपास्य सन्ध्याम्, तमःसमीकृतेषु निम्नोन्नतेषु गन्तुमक्षमः क्षमातले किसलयैरुपरचय्य शय्यां शिशयिषमाणः शिरसि कुर्वन्नञ्जलिम् ' यास्मिन्वनस्पतौ वसति देवता सैव मे शरणमस्तु शरारुचक्रचारभीषणायां शर्वगलश्यामशार्वरान्धकारपूराध्मातगभीरगह्वरायामस्यां महाटव्या-

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भक्तिमान् भक्तियुक्तः । ' राजवाहनसन्तोषार्थेयमुक्तिः । श्वशुरः पितृव्यश्वशुरः । कान्तिमतीसंबन्धान्मातुलः इति भूषणा । प्रस्तूयतामुपक्रम्यताम् ।

इति श्रीदशकुमारचरितटीकायां पदचन्द्रिकाभिधायां चतुर्थ उछ्वासः ।

इदानीं प्रमतिः स्वचरितं प्रवक्तुमुपक्रमते—अभ्रङ्कषस्याभ्रंलिहस्य । ' व्योमस्पृशो मेघस्पृशो वा' । इति भूषणा । 'अभ्रं मेघो वारिवाहः ' इत्यमरः । 'द्योदिवौ द्वे स्त्रियामभ्रम् ' इत्यपि । 'सर्वकूलाभ्रकरीषेषु कषः ' इति खच् । ' अरुर्द्विषदजन्तस्य ' इति मुमागमश्च । वनस्पतेरपुष्पवृक्षस्य 'तैरपुष्पाद्वनस्पतिः ' इत्यमरः । परिणतः [अस्ताभिमुख इत्यर्थः ।] पतङ्गः सूर्यः स एव बालपल्लवः सोऽवतंसो यस्येति स तास्मिन् । पल्वलमल्पसरः । 'वेशन्तः पल्वलं चाल्पसरः । ' इत्यमरः । उपस्पृश्य आचम्येत्यर्थः । 'उपस्पर्शस्त्वाचमनम् । ' इत्यमरः । तमःसमीकृतेषु अन्धकारपूर्णीकृतेष्वित्यर्थः । किसलयैः पल्लवैः । शिशयिषमाणः शयितुकामः । शरारुर्घातुकः हिंसकः प्राणीति यावत् । [शरारूणां चक्रं समूहस्तस्य चारस्तेन भीषणायाम् ।] शर्वगलो महादेवकण्ठः । शर्वर्या इदं शार्वरम् । आध्मातं पूरितम् । [शर्वगलवच्छ्यामो यः शार्वरः अन्धकारस्तस्य पूरेणाध्मातानि गभीराणि गह्वराणि यस्याम् ।]

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१ विन्ध्यपादपार्श्व.

मेकैकस्य मे प्रसुप्तस्य' इत्युपधाय वामभुजमशयिषि। ततः क्षणादेवावनिदुर्लभेन स्पर्शेनासुखायिषत किमपि गात्राणि, आह्लादयिषतेन्द्रियाणि, अभ्यमनायिष्ट चान्तरात्मा, विशेषतश्च हृषितास्तनूरुहाः, पर्यस्फुरन्मे दक्षिणभुजः। 'कथं न्विदम्' इति मन्दमन्दमुन्मिषन्नुपर्यच्छचन्द्रातपच्छेदकल्पं शुक्लांशुकवितानमैक्षिषि। वामतो वलितदृष्टिः समया सौधभित्तिं चित्रास्तरणशायिनमतिविश्रब्धप्रसुप्तमङ्गनाजनमलक्षयम्। दक्षिणतो दत्तचक्षुरागलितस्तनांशुकाम्, अमृतफेनपटलपाण्डुरशयनशायिनीम् आदिवराहदंष्ट्रांशुजालस्रामंसस्रस्तदुग्धसागरदुकूलोत्तरीयां, भयसाध्वसमूर्छितामिव धरणीम्, अरुणाधरकिरणबालकिसलयलास्यहेतुभिराननारविन्दपरिमलोद्वाहिभिर्निःश्वासमातरिश्वभिरीश्वरेक्षणदहनदग्धं स्फुलिङ्गशेषमनङ्गमिव सन्धुक्षयन्तीम्, अन्तःसुप्तषट्पदमम्बुजमिव जातनिद्रं सरसमामीलितलोचनेन्दीवरमाननं दधानाम्, ऐरावतमदावलेपलूनापविद्धामिव नन्दनवनकल्पवृक्षरत्नवल्लरीं

एकैकस्यैकाकिनः। उपधाय उपधानीकृत्वेत्यर्थः। 'इत्युपधायेति—उक्त्वेति मध्ये शेषः। तथा चेत्युक्त्वोपधाय वामभुजमित्यन्वयः।' इति भूषणा। असुखायिषत। सुखानि जातानीत्यर्थः। सुखादिभ्यः कर्तृवेदनायामिति क्यङ् लुङि सिच इट्'। इ. भूषणा। आह्लादयिषत। आह्लादं प्रापुरित्यर्थः। हृषिता उदश्चिताः। हृषेरुद्धनेऽर्थे 'हृषेर्लोमसु' इतीडागमः। तनूरुहा लोमानि। 'दक्षिणभुजस्पन्द इष्टसमागमसूचकः। तरङ्गिते वसन्तराजः—'स्पन्दो भुजस्येष्टसमागमाय' इति। वर्णितं च कालिदासेन—'तस्यां रघोः सूनुरुपस्थितायां वृणीत मां नेति समाकुलोऽभूत्। वामेतरः संशयमस्य बाहुः केयूरबन्धोच्छ्वसितैर्नुनोद॥ इति'। इति भूषणा। अच्छो निर्मलः। चन्द्रातपश्चन्द्रालोकः। छेदकल्पं [भद्रादीषन्न्यूनं तत्सदृशम्] वितानमुल्लोचम्। ऐक्षिषि दृष्टवान्। समया सौधभित्तेः समीपे। 'समयेत्यन्तिकमध्ययोः' इति सामीप्येऽव्ययम्। अभितःपरितःसमयानिकषा—इति द्वितीया। विश्रब्धो विश्वस्तः। दक्षिणत इति। पाण्डुरं श्वेतम्। अंसः स्कन्धः। [तस्मात्स्रस्ते] दुग्धसागरवद्दुकूलं पट्टकूलम्। 'दुकूलं स्वम्बरे पट्टकूले भूर्जदलेऽपि च।' इति कोशः। दुग्धसागर एव दुकूलोत्तरीयं यस्यास्ताम्।] भयमनुरागस्तेन साध्वसमूर्छितामिव। 'घोरसाध्वसमूर्छिताम्' इति भूषणा। अरुणस्ताम्रो यः अधरस्तस्य किरणास्त एव बालकिसलयानि तेषां लास्यं नृत्यं तद्धेतुभिः कारणभूतैः। परिमलमुद्वहन्ति ते परिमलोद्वाहिनस्तैः। मातरिश्वभिर्वायुभिः। ईश्वरेक्षणं महादेवतृतीयनेत्रम्। सन्धुक्षयन्ती वर्धयन्ती। अन्तः सुप्ताः षट्पदा भ्रमरा यस्मिंस्तत्। [ऐरावतस्य यो मदजनितोऽवलेपस्तेनादौ लूनां पश्चाद्] अपविद्धां त्यक्ताम्। कल्पवृक्ष

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१ एकाकिनः. २ आह्लादिषत. ३ चलित. ४ क्षीरसागर.

कामपि तरुणीमालोकयम् । अतर्कयं च ' क गता सा महाटवी, कुत इदमूर्ध्वाण्डकपालसंपुटोदरोल्लेखि शक्तिध्वजशिखरशूलोत्सेधं सौधमागतम्, क च तदरण्यस्थलीसमास्तीर्णं पल्लवशयनम्, कुतस्त्यं चेदमिन्दुगभस्तिसंभारभासुरं हंसतूलदुकूलशयनम् । एष च को नु शीतरश्मिकिरणरज्जुदोलापरिभ्रष्टमूर्च्छित इवाप्सरोगणः स्वैरसुप्तः सुन्दरीजनः, का चेयं देवीवारविन्दहस्ता शारदशशाङ्कमण्डलामलदुकूलोत्तरच्छदमधिशेते शयनतलम् । न तावदेषा देवयोषा यतो मन्दमन्दमिन्दुकिरणैः संवाह्यमान कमलिनीव सङ्कुचति । भग्नवृन्तच्युतरसबिन्दुशबलितं पाकपाण्डु चूतफलमिवोद्भिन्नस्वेदरेखमालक्ष्यते गण्डस्थलम् । अभिनवयौवनविदाह निर्भरोष्माणि कुचतटे वैवर्ण्यमुपैतीव वर्णकम् । वाससी च परिभोगानुरूपधूसरिमाणमादर्शयतः, तदेषा मानुष्येव । दिष्ट्या चानुच्छिष्टयौवना, यतः सौकुमार्यमागताः संहता इवावयवाः, प्रस्निग्धतमापि पाण्डुतानुविद्धेव देहच्छविः, दन्तपीडानभिज्ञतया नातिविशदरागो मुखे, विद्रुमद्युतिरधरमणिः, अनत्यापूर्णमारक्तमूलं चम्पककुड्मलदलमिव कठोरं कपोल-

रत्नमयी । वल्लरी मञ्जरी । ' वल्लरी मञ्जरी स्त्रियौ ' इत्यमरः । ऊर्ध्वाण्डकपालम् । आकाशमित्यर्थः । ' अप एव ससर्जादौ तासु वीर्यमथासृजत् । तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् । तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः । नखैर्हिरण्यगर्भः स तदण्डं विभिदे समम् । ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ' इति मनुः । शक्तिध्वजः सेनानी । ' शक्तिध्वज कुमारस्तस्य शिखरं तदालयाग्रं तत्र शूलं तद्वदुत्सेध उच्छ्रायो यस्य सः । ' इति भूषणा । 'सेनानीः क्रौञ्चशत्रुश्च कुमारः शक्तिकेतनः' । इत्यजय । शिखरं मण्डपतल्पमग्रिमं वृक्षशैलयोः । इत्युत्पलः । उत्सेध उन्नतिः । शक्तिध्वजो मण्डपतले शूलमग्रे च यस्य । अत्राप्यारोपयेदग्रे कुमारं स्थापयेत्तले । नन्द्यावर्त इति ख्यातः प्रासादो देवभूभुजाम् ॥ इति लघुदीपिका । कुतस्त्यं कुत आगतम् । इन्दुगभस्तयश्चन्द्रकिरणाः । दोला हिन्दोलिका । शरदि भवं शारदं शशाङ्कमण्डलमिवामलं दुकूलमुत्तरच्छदो यस्य तत् । देवयोषा देवस्त्री । संवाह्यमानाचर्यमाणा । ' संवाहनं मर्दनं स्यात् ' इति कोशः । ' यतो निद्रातो न देवयोषा । देवानामस्वप्नत्वात् ' । इति भूषणा । कमलिनीवेन्दुकिरणैः संकुचति । भग्नवृन्तं नष्टप्रसवबन्धनम् । शबलितं नानावर्णम् । अभिनवं यद्यौवनं तस्य विशिष्टो यो दाहस्तेन दुर्लभोऽसह्य उष्मा यस्मिन् । वर्णकमङ्गरागः । धूसरिमाणं मलिनत्वम् । संहता मिलिताः । पाण्डुतायामनुविद्धेव स्यूतेव । विद्रुमं प्रवालं तद्द्युतिस्तत्कान्तिः । अनत्यापूर्णमीषत्पूर्णम् । कुड्मलदलं मुकुलपत्रम् ।

१ ०ण्डसंपुटो, कपाले छेखि. २ किरणरजतरज्जु. ३ ०म्बलं पर्यङ्कतलमंसदम-ल...च्छदमधिशेते. ४ निद्राति. ५ दुर्लभोष्माणि. ६ परी भोग.

तलम्, अनङ्गबाणपातमुक्ताशङ्कं च विश्रब्धमधुरं सुप्यते, न चैतद्वक्षःस्थलं निर्दयविमर्दविस्तारितमुखस्तनयुगलम्, अस्ति चानतिक्रान्तशिष्टमर्यादचेतसो ममास्यामासक्तिः। आसक्त्यनुरूपं पुनराश्लिष्टा यदि, स्पष्टमार्तरवेणैव सह निद्रां मोक्ष्यति। अथाहं न शक्ष्यामि चानुपश्लिष्य शयितुम्। अतो यद्भावि तद्भवतु। भाग्यमत्र परीक्षिष्ये' इति स्पृष्टास्पृष्टमेव किमप्याविद्धरागसाध्वसं लक्षसुप्तः स्थितोऽस्मि। सापि किमप्युत्कम्पिना रोमोद्भेदवता वामपार्श्वेन सुखायमानेन मन्दमन्दजृम्भिकारम्भमन्थराङ्गी, त्वगदग्रपक्ष्मणोश्चक्षुषोरलसतान्ततारकेणानतिपक्वनिद्राकषायितापाङ्गपरभागेन युगलेनेषदुन्मिषन्ती, त्रासविस्मयहर्षरागशङ्काविलासविभ्रमव्यवहितानि व्रीडान्तराणि कानि कान्यपि कामेनाद्भुतानुभावेनावस्थान्तराणि कार्यमाणा, परिजनप्रबोधनोद्यतां गिरं कामावेगपरवशां हृदयमङ्गानि च साध्वसायासैसंबध्यमानस्वेदपुलकानि

अनङ्गः कामस्तस्य बाणपातानां मुक्ता आशङ्का यस्मिन्कर्मणि तद्यथा तथा। [निर्दयः विमर्दस्तेन विस्तारितं मुखं यस्य तादृक् स्तनयुगलं यत्र तत्।] विश्रब्धमधुरं विश्वाससुन्दरम्। अनतिक्रान्ता अदूरीकृता शिष्टमर्यादा येनैवंविधं चेतो यस्येति तस्य। 'अनतिक्रान्तशिष्टमर्यादचेतसो धर्मात्मनोऽस्यामासक्तिरत इयं मदुपभोगयोग्येति व्यङ्ग्यम्। तथा च कालिदासः—'असंशयं क्षत्रपरिग्रहक्षमा यदार्यमस्यामभिलाषि मे मनः इत्या०'। इति भूषणा। अथेति। अनुपश्लिष्यानालिङ्ग्य। स्पृष्टस्पृष्टम्। अल्पस्पर्शमित्यर्थः। राग आसक्तिः। 'आविद्धे रागसाध्वसे यस्यां क्रियायाम्। अनुपमस्त्रीलाभाद्रागः। यथेष्टं स्पष्टं चैतदार्तरवं भविष्यतीति साध्वसम्। लक्षसुप्तः तत्रत्यं व्यापारं लक्षयन्सुप्त इवेत्यर्थः। ' इति भूषणा। उत्कम्पिनात्युत्कम्पनशीलेन। मन्थराङ्गी सुन्दराङ्गी। 'मन्थरौ नम्रसुन्दरौ' इति वैजयन्ती। 'सालसाङ्गी इति भूषणा। त्वङ्गचलत्। 'त्वगि कम्पने' इति धातुः। त्वङ्गदग्रपक्ष्म ययोरिति त्वङ्गदग्रपक्ष्मणोः। [अनतिपक्वा नातिपूर्णा मध्ये विच्छेदाया निद्रा तया कषायितः आरक्तीकृतः अपाङ्गयोः] परभागो गुणोत्कर्षः [सुषमा यस्य तेन।] 'अपूर्वपुरुषदर्शनात्त्रासः। आगमप्रकारानवबोधाद्विस्मयः। तदङ्गसङ्गसुखानुभवाद्धर्षः। तत एव रागः। ततो यद्ययं मां बलात्कारेण करिष्यति स्वाङ्के ततः किं भवेदिति शङ्का। ततो भूषणादीनामस्थाने विन्यासः। अस्रस्तमपि वस्त्रं भूषणं वा स्रस्तमिति पुनस्तद्देशे स्थाप्यते। यथास्थितमपि तद्देशाच्चाल्यते शङ्कपराधीनचित्तेन जनेन। 'अस्थाने भूषणादीनां विन्यासो विभ्रमो मतः।' इति रसरत्नहारः। व्रीडा अन्तरा मध्ये येषां तानि। साध्वसेनापरिचितपुरुषदर्शनेनायासेन तदङ्गसङ्गानङ्गपीडया संबध्यमानस्वेदपुलकानि सात्त्विकभावाविर्भावादिति भावः।'' इति भूषणा। कामावेगपरवशां मदनवेगपराधीनम्। साध्वसं भयम्। आयासः खेदः। अथवा

१ शङ्कामुक्ततया. २ कषायदर्शितरागोपाङ्गपरभागेन. ३ विन्यास. ४ संबध्यमान.

कथंकथमपि निगृह्य, सस्पृहेण मधुरकूणितत्रिभागेण मन्दमन्दप्रचारितेन चक्षुषा मदङ्गानि निर्वर्ण्य दूरोत्सर्पितपूर्वकायापि तस्मिन्नेव शयने सचकितमशयिष्ट। अजनिष्ट मे रागाविष्टचेतसोऽपि किमपि निद्रा। पुनरननुकूलस्पर्शदुःखायत्तगात्रः प्राबुध्ये। प्रबुद्धस्य च मे सैव महाटवी तदेव तरुतलं, स एव पत्रास्तरोभूत्। विभावरी च [1]व्यभासीत्। अभूच्च मे मनसि किमयं स्वप्नः किं विप्रलम्भो वा किमियमासुरी दैवी वा कापि माया। यद्भावि तद्भवतु। नाहमिदं तत्त्वतो नावबुध्य मोक्ष्यामि भूमिशय्याम्। यावदायुरत्रत्यायै देवतायै [2]प्रतिशायितो भवामि' इति निश्चितमतिरतिष्ठम्।

अथाविर्भूय कापि रविकराभितप्तकुवलयदामतान्ताङ्गयष्टिः, [3]क्लिष्टनिवसनोत्तरीया, निरलक्तकरूक्षपाटलेन निःश्वासोष्मजर्जरितत्विषा दन्तच्छदेन वमन्तीव कपिलधूमधूम्रं विरहानलम्, अनवरतसलिलधारावसर्जनाद्रुधिरावशेषमिव लोहिततरं द्वितयमक्ष्णोरुद्वहन्ती, कुलचारित्रबन्धनपाशविभ्रमेणैकवेणीभूतेन [4]केशपाशेन [5]नीलांशुकचीरचूडिकापरिवृता पतिव्रतापताकेव संचरन्ती, क्षामक्षामापि देवतानुभावादनतिक्षीणवर्णावकाशा सीमन्तिनी, प्रणिपतन्तं मां प्रहर्षोत्कम्पितेन भुजलताद्वयेनोत्थाप्य पुत्रवत्परिष्वज्य शिरस्युपाघ्राय वात्सल्यमिव स्तनयुगलेन स्तन्यच्छलात्प्रक्षरन्ती, शिशिरेणाश्रुणा निरुद्धकण्ठी स्ने-

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साध्वसमेवायासः। संवध्यमानाः स्वेदपुलका येषु तानि। कूणितः संकुचितः। त्रिभागः। नेत्रप्रान्त इत्यर्थः। 'सङ्कुचितास्त्रयो भागाः अपाङ्गो मध्यो नासिकासमीपश्च यस्येत्यर्थः'। इति भूषणा। उत्सर्पित ऊर्ध्वीकृतः। विभावरी रात्रिः। 'विभावरीतमस्विन्यौ रजनी यामिनी तमी। इत्यमरः। व्यभासीद्विभाताऽभूत्। असुरस्येयमासुरी। देवस्येयं दैवी। तत्त्वतः सत्यत्वेन। यावदायुर्यावदायुष्यम्। प्रतिशायितः कृतशय्यः। अथेति। रविकरैः सूर्यकिरणैः। आभितप्तं यत्कुवलयदाम तद्वत्तान्ता क्लान्ताङ्गयष्टिः शरीरयष्टिः यस्याः। क्लिष्टं जीर्णं निवसनोत्तरीयं यस्याः सा। दन्तच्छदेनौष्ठेन। कपिलः पिङ्गलः। धूम्रं किंचिदारक्तश्यामम्। लोहिततरमत्यारक्तम्। अनवरतं निरन्तरम्। सलिलधारा जलपरम्परा। एकवेणीभूतेनाद्वितीयेन। चूडिका कूर्पासः। 'चीरचूडिका सुवासिनीभिर्हस्तेषु ध्रियमाणः खड्गशृङ्गनिर्मितो वलयाकृतिः भूषणविशेषः इति भूषणा। पताका वैजयन्ती। क्षामक्षामाप्यतिक्षीणापि। देवतानुभावाद्देवतासामर्थ्यात्। अनतिक्षीणवर्णा नातिक्षीणो वर्णो यस्याः सा तथा। प्रणिपतन्तं नमस्कारं कुर्वन्तम्। वात्सल्यं-पुत्रस्नेहम्। स्तने भवं स्तन्यं तस्य छलान्मिषात्। प्रक्षरन्ती स्रवन्ती।

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१ व्यपासीत्. २ प्रतिशयिष्यामि. ३ क्लिन्न. ४ कलापेन. ५ अंशुकराचितचारुचूलिका.

हृगद्गदं व्याहार्षीत्—'वत्स यदि वः कथितवती मगधराजमहिषी वसुमती मम हस्ते बालमर्थपालं निर्धाय कथां च कांचिदात्मभर्तृपुत्रसखीजनानुबद्धां राजराजप्रवर्तितां कृत्वान्तर्धानमगादात्मजा मणिभद्रस्येति साहमस्मि वो जननी । पितुर्वो धर्मपालसूनोः सुमित्रानुजस्य कामपालस्य पादमूलान्निष्कारणकोपकलुषिताशया प्रोष्यानुशयविधुरा स्वप्ने केनापि रक्षोरूपेणोपेत्य शप्तास्मि—'चण्डिकायां त्वयि वर्षमात्रं वसामि प्रवासदुःखाय' इति ब्रुवतैवाहमाविष्टा प्राबुध्ये । गतं च तद्वर्षं वर्षसहस्रदीर्घम् । अतीतायां तु यामिन्यां देवदेवस्य त्र्यम्बकस्य श्रावस्त्यामुत्सवसमाजमनुभूय बन्धुजनं च स्थानस्थानेभ्यः सन्निपतितमभिसमीक्ष्य मुक्तशापा पत्युः पार्श्वमभिसरामीति प्रस्थितायामेव मयि त्वमभ्युपेत्य प्रपन्नोऽस्मि शरणमिहत्यां देवताम्' इति प्रसुप्तोऽसि । एवं शापदुःखाविष्टया तु मया तदा न तत्त्वतः परिच्छिन्नो भवान्, अपि तु शरणागतमैविरलप्रमादायामस्यां महाटव्यामयुक्तं परित्यज्य गन्तुमिति मया त्वमपि स्वपन्नेवासि नीतः । प्रत्यासन्ने च तस्मिन्देवगृहे पुनरचिन्तयम्—'कथमिह तरुणेनानेन सह समाजं गमिष्यामि' इति । अथ राज्ञः श्रावस्तीश्वरस्य यथार्थनाम्नो धर्मवर्धनस्य कन्यां नवमालिकां घर्मकालसुभगे कन्यापुरविमानहर्म्यतले विशालकोमलं शय्यातलमधिशयानां यदृच्छयोपलभ्य 'दिष्ट्येयं सुप्ता, परिजनश्च गाढनिद्रः । शेतामयमत्र मुहूर्तमात्रं ब्राह्मणकुमारो यावत्कृतकृत्या निवर्तेय' इति त्वां तत्र शाययित्वा तमुद्देशमगमम् । दृष्ट्वा चोत्सवश्रियम्, निर्विश्य च स्वजनदर्शनसुखमभिवाद्य च त्रिभुवनेश्वरमात्मालीकप्रत्याकलनोपारूढसाध्वसं च नमस्कृत्य भक्तिप्रणतहृदयँया

व्याहार्षीत् । अवोचदित्यर्थः । 'वो जननी भवत्पित्रपेक्षया कनिष्ठस्य पितृव्यस्य पत्नीति' । इति भूषणा । 'कृताभिषेका महिषी' इत्यमरः । कलुषिताशया मलिनचित्ता । प्रोष्य प्रवासं कृत्वा । आविष्टावेशं प्राप्ता । दीर्घमतिमहत् । यामिन्यां रात्रौ । श्रावस्त्यामेतन्नामनगर्याम् । सन्निपतितमागतम् । तत्त्वतः सत्यतः । अविरलप्रमादायां बहुतरप्रमादायाम् । प्रत्यासन्ने समीपवर्तिनि । समाजं सधर्मिणां समूहम् । अथेति । यदृच्छया दैवयोगेन । दिष्ट्या हृष्टेन । उद्देशं प्रदेशम् । अलीकमपराधः । 'अलीकमपराधः स्यादसत्याप्रिययोरपि ।' इति सज्जनः । प्रत्याकलनं साक्षात्करणम् । उपारूढं जातं साध्वसं ययेति क्रिया-

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१ परिदाय. २ सुमन्त्रा. ३ समापतित. ४ प्रतिपन्नः. ५ मविरत. ६ गाढसुप्तः ७ व्युष्याम्.

भगवतीमम्बिकाम्, तया गिरिदुहित्रा देव्या सस्मितम् 'अयि भद्रे मा भैषीः। भवेदानीं भर्तृपार्श्वगामिनी। गतस्ते शापः' इत्यनुगृहीता सद्य एव प्रत्यापन्नमहिमा प्रतिनिवृत्य दृष्ट्वैव त्वां यथावदभ्यजानाम्—'कथं मत्सुत एवायं वत्सस्यार्थपालस्य प्राणभूतः सखा प्रमतिरिति पापया मयास्मिन्नज्ञानादौदासीन्यमाचरितम्। अपि चायमस्यामासक्तभावः कन्या चैनं कामयते युवानम्। उभौ चेमौ लक्षसुप्तौ त्रपया साध्वसेन वान्योन्यमात्मानं न विवृण्वाते। गन्तव्यं च मया। कामाघ्रातयाप्यनया कन्यया [1]रहस्यरक्षणाय न समाभाषितः सखीजनः परिजनो वा। नयामि तावत्कुमारम्। पुनरपीममर्थं [2]लब्धलक्षो यथोपपन्नैरुपायैः साधयिष्यति' इति मत्प्रभावप्रस्वापितं भवन्तमेतदेव पत्रशयनं प्रत्यनैषम्। एवमिदं वृत्तम्। एषा चाहं पितुस्ते पादमूलं प्रत्युपसर्पेयम्' इति प्राञ्जलिं मां भूयोभूयः परिष्वज्य शिरस्युपाघ्राय कपोलयोश्चुम्बित्वा स्नेहविह्वला गतासीत्।

अहं च पञ्चबाणवश्यः श्रावस्तीमभ्यवर्तिषि। मार्गे च महति निगमे नैगमानां ताम्रचूडयुद्धकोलाहलो महानासीत्। अहं च तत्र संनिहितः किंचिदस्मेषि। संनिधिनिषण्णस्तु मे वृद्धविटः कोऽपि ब्राह्मणः शनैः स्मितहेतुमपृच्छत्। अब्रवं च—'कथमिव नारिकेलजातेः प्राच्यवाटकुक्कुटस्य प्रतीच्यवाटः पुरुषैरसमीक्ष्य बलाकाजातिस्ताम्रचूडो बलप्रमाणाधिकस्यैवं प्रतिविसृष्टः' इति सोऽपि तज्ज्ञः 'किमज्ञैरेभिर्व्युत्पादितैः। तूष्णीमास्स्व' इत्युपहस्तिकायास्ताम्बूलं

विशेषणम्। गिरिदुहित्रा पार्वत्या। प्रत्यापन्नमहिमा प्राप्तमहिमा। उदासीनस्य भाव औदासिन्यम्। **अपिचायमिति**। त्रपया लज्जया। साध्वसेन भयेन। विवृण्वाते। कामाघ्रातया। मदनस्पृष्टयेत्यर्थः। लब्धलक्षो लब्धावसरः। **एवमिति**। भूयोभूयो वारंवारम्। पञ्चबाणो मदनः। निगमो वणिग्ग्रामः। 'निगमः सुरे। वेदे वणिक्पथे मार्गे।' इति महीपः। नैगमानां वणिजाम्। ताम्रचूडः कुक्कुटः। कुकवाकुस्ताम्रचूडः कुक्कुटश्चरणायुधः इत्यमरः। अस्मेषि हास्यमकरवम्। संनिधिनिषण्णः समीपस्थितः। नारिकेलजातिरेकः कुक्कुटः। द्वितीयः कुक्कुटो बलाकाजातीयः। 'दीर्घग्रीवः सितवपुर्महाप्राणः स्रवन्मदः। बलाकाजातिरित्युक्तस्तदन्यो नारिकेलजः॥' इति वैजयन्ती। उपहस्तिका ताम्बूलस्थापनाय चर्म (वस्त्र) पेषी पूगाद्यावपनी चर्म (वस्त्र) भस्त्रिका

1 गुप्त॰. 2 लब्धक्षणो; लब्धलक्षणो; मर्म लब्धलक्ष्ययथोपपन्नैरुपायैः साधयिष्यामि.

कर्पूरसहितमुद्धृत्य मह्यं दत्त्वा चित्राः कथाः कथयन्क्षणमतिष्ठत् प्रायुध्यत चातिसंरब्धमनुप्रहारप्रवृत्तस्वपक्षमुक्तकण्ठीरवरवं विहङ्गमद्वयम् । जितश्चासौ प्रतीच्यवाटकुक्कुटः । सोपि विप्रब्राह्मणः स्ववाटकुक्कुटविजयहृष्टो मयि वयोविरुद्धं सख्यमुपेत्य तदहः स्वगृह एव स्नानभोजनादि कारयित्वोत्तरेद्युः श्रावस्तीं प्रति यान्तं मामनुगम्य 'स्मर्तव्योऽस्मि सत्यर्थे' इति मित्रवद्विसृज्य प्रत्ययासीत् ।

अहं च गत्वा श्रावस्तीमध्वश्रान्तो बाह्योद्याने लतामण्डपे शयितोस्मि । हंसरवप्रबोधितश्चोत्थाय कामपि क्वणितनूपुरमुखराभ्यां चरणाभ्यां मदन्तिकमुपसरन्तीं युवतिमद्राक्षम् । सा त्वागत्य स्वहस्तवर्तिनि चित्रपटे लिखितं मत्सदृशं किमपि पुरूपं मां च पर्यायेण निर्वर्णयन्ती सविस्मयं सवितर्कं सहर्षं च क्षणमवातिष्ठत् । मयापि तत्र चित्रपटे मत्सादृश्यं पश्यता तद्दृष्टिचेष्टितमनाकस्मिकं मन्यमानेन 'ननु सर्वसाधारणोऽयं रमणीयः पुण्यारामभूमिभागः । किमिति चिरस्थितिक्लेशोऽनुभूयते । ननूपवेश्यताम्' इत्यभिहिता सा सस्मितम् 'अनुगृहीतास्मि' इति न्यषीदत् । सङ्कथा च देशवार्तानुबद्धा काचनावयोरभूत् । कथासंश्रिता च सा 'देशातिथिरसि । दृश्यन्ते च तेऽध्वश्रान्तानीव गात्राणि । यदि न दोषो मद्गृहेऽद्य विश्रमितुमनुग्रहः क्रियताम्' इत्यशंसत् । अहं च 'अयि मुग्धे नैष दोष गुण एव' इति तदनुमार्गगामी तद्गृहगतो राजार्हेण स्नानभोजनादिनोपचरितः सुखं निषण्णो रहसि

चोपहस्तिका । इति वैजयन्ती । 'उपदस्तिका' इति वा पाठः । स एवार्थः । भाषया 'चवी' इति प्रसिद्धा । [अनुप्रहारे प्रवृत्तः यः स्वपक्षः कुक्कुटान्यतरपक्षस्तेन मुक्तः] कण्ठीरवरवः सिंहनादः [यस्य] । वाटः श्रेणिः । 'वाटः पुमान्पथि श्रेणौ' इति वररुचिः । वयोविरुद्धं 'समवयसोर्मैत्री' इति वचनात्तद्विरुद्धम् । नूपुरं पादभूषणम् । मुखरं वाचालम् । मदन्तिकं मत्समीपम् । पुंरूपं पुरुषरूपम् । सवितर्कं तर्कसहितम् । स्थितिक्लेशः स्थैर्यकष्टम् । अभिहितोक्ता । संकथा देवतगोष्ठी । मिथोभाषणम्' इति । भूषणा । देशवार्ता लौकिकगोष्ठी काचन वचनातीता । सा चाहं चावां तयोः । अनुग्रहः कृपा । राजार्हेण राजयोग्येन । कच्चिदिति प्रश्ने । आशास्पदमाशास्थानम् । राजयोग्येव संवादः संधः

१ स्वकुक्कुट. २ मण्डले. ३ कमपि पुरुषम्. ४ अनुविद्धा.

पर्यपृच्छये—'महाभाग दिगन्तराणि भ्रमता कश्चिदस्ति किंचिदद्भुतं भवतोपलब्धम्' इति । ममाभवन्मनसि 'महदिदमाशास्पदम् । एषा खलु निखिलपरिजनसंबाधसंलक्षितायाः सखी राजदारिकायाः । चित्रपटे चास्मिन्नपि तदुपरिविरचितसितवितानं हर्म्यतलम्, तद्गतं च प्रकामविस्तीर्णं शरदभ्रपटलपाण्डुरं शयनम्, तदधिशायिनी च निद्रालीढलोचना ममैवेयं प्रतिकृतिः । अतो नूनमनङ्गेन सापि राजकन्या तावतीं भूमिमारोपिता । यस्यामसह्यमदनज्वरव्यथितोन्मादिता सती सखीनिर्बन्धपृष्टविक्रियानिमित्ता चातुर्येणैतद्रूपनिर्माणेनैव समर्थमुत्तरं दत्तवती । रूपसंवादाच्च संशयानयानया पृष्टो भिन्द्यामस्याः संशयं यथानुभवकथनेन' इति जातनिश्चयोऽब्रवम्—'भद्रे देहि चित्रपटम्' इति । सा त्वर्पितवती मद्धस्ते । पुनस्तमादाय तामपि व्याजसुप्तामुल्लसन्मदनरागविह्वलां वल्लभामेकत्रैवाभिलिख्य 'काचिदेवंभूता युवतिरीदृशस्य पुंसः पार्श्वशायिन्यरण्यानीप्रसुप्तेन मयोपलब्धा । किमेष स्वप्नः' इत्यालपं च । हृष्टया तु तया विस्तरतः पृष्टः सर्वमेव वृत्तान्तमकथयम् । असौ च सख्या मन्निमित्तान्यवस्थान्तराण्यवर्णयत् । तदाकर्ण्य च यदि तव सख्या मदनुग्रहोन्मुखं मानसम्, गमय कानिचिदहानि । कमपि कन्यापुरे निराशङ्कनिवासकरणमुपायमारचय्यागमिष्यामि' इति कथंचिदेनामभ्युपगमय्य गत्वा तदेव खर्वटं वृद्धविटेन समगांसि ।

सोऽपि ससंभ्रमं विश्रमय्य तथैव स्नानभोजनादि कारयित्वा रहस्यपृच्छत्—आर्य कस्य हेतोरचिरेणैव प्रत्यागतोऽसि । प्रत्य-

उपरि विरचितं सितवितानं सिताच्छादो यस्य । शरदभ्रं शरत्कालमेघस्तस्य पटलं तद्वत्पाण्डुरम् । निद्रालीढलोचना निद्राधिष्ठितनयना । आलीढे व्याप्ते । प्रतिकृतिरालेख्यम् । तावतीं भूमिं मदनपरवशतारूपां मर्यादाम् । [असह्यश्चासौ मदनज्वरश्च तेन व्यथिता चासौ उन्मादिता च । सखीभिर्निर्बन्धेन आग्रहेण पृष्टं विक्रियाया निमित्तं यस्याः । रूपस्य लिखितपुरुषस्यास्य च संवादात्सादृश्यात् ।] 'रूपसंवादाद्रूपदर्शनात् ।' इति भूषणा । व्याजेन मिषेण । [उल्लसन्स्फुरन् यो मदनरागस्तेन विह्वलाम् । एकत्रैकस्मिन्प्रदेशे । युवतिः यूनस्तिः इति साधुः । अरण्यानी । 'महारण्यमरण्यानी' इत्यमरः । उपलब्धा प्राप्ता । मदनुग्रहोन्मुखं मयि योऽनुग्रहस्तत्रोन्मुखमुत्कण्ठितम् । खर्वटो ग्रामः । आर्येति । स्थाने युक्तमित्यर्थः । अस्तीति प्रत्यादेशो निरसनम् । प्रत्याख्यानं

१ कामज्वरोन्माथिना. २ संशयाकुलया. ३ आपृच्छ्य. ४ तत्रैव.

वादिषमेनम्—'स्थान एवाहमार्येणास्मि पृष्टः । श्रूयताम् । अस्ति हि श्रावस्ती नाम नगरी । तस्याः पतिरपर इव धर्मपुत्रो धर्मवर्धनो नाम राजा । तस्य दुहिता प्रत्यादेश इव श्रियः, प्राणा इव कुसुमधन्वनः, सौकुमार्यविडम्बितनवमालिका, नवमालिका नाम कन्यका । सा मया समापत्तिदृष्टा कामनाराचपङ्क्तिमिव कटाक्षमालां मम मर्मणि व्यकिरत् । तच्छल्योद्धरणक्षमश्च धन्वन्तरिसदृशास्त्वदृते नेतरोऽस्ति वैद्य इति प्रत्यागतोऽस्मि । तत्प्रसीद कञ्चिदुपायमाचरितुम् । अयमहं परिवर्तितस्त्रीवेषस्ते कन्या नाम भवेयम् । अनुगतश्च मया त्वमुपगम्य धर्मासनगतं धर्मवर्धनं वक्ष्यसि—'ममेयमेकैव दुहिता । जातमात्रायां त्वस्यां जनन्यस्याः संस्थिता । माता च पिता च भूत्वाहमेव व्यवर्धयम् । एतदर्थमेव विद्यामयं शुल्कमर्जितुं गतोऽभूदवन्तिनगरीमुज्जयिनीमस्मद्वैवाह्यकुलजः कोऽपि विप्रदारकः । तस्मै चेयमनुमता दातुमितरस्मै न योग्या । तरुणीभूता चेयम् । स च विलम्बितः । तेन तमानीय पाणिमस्या ग्राहयित्वा तस्मिन्न्यस्तभारः सन्न्यासिष्ये । दुरभिरक्षतया तु दुहितॄणां मुक्तशैशवानाम्, विशेषतश्चामातृकाणाम्, इह देवं मातृपितृस्थानीयं प्रजानाम्, आपन्नशरणमागतोऽस्मि । यदि वृद्धं ब्राह्मणमधीतिनमगतिमतिथिं च मामनुग्राह्यपक्षे गणयत्यादिराजचरितधुर्यो देवः,

निरसनं प्रत्यादेशो निराकृतिः । प्राणा असवः । नित्यं बहुवचनान्तोऽयं शब्दः । विडम्बिता कदर्थिता नवमालिका ययेति तथा । समापत्तिर्यदृच्छासङ्गतिः । नाराचा बाणाः । मर्मणि जीवस्थाने । 'जीवस्थानं भवेन्मर्म' इति हलायुधः । तच्छल्योद्धरणं तच्छल्यदूरीकरणं तत्राक्षमोऽसमर्थः । धन्वन्तरिर्देववैद्यः । संस्थिता मरणं प्राप्ता । व्यवर्धयं वर्धितवान् । शुल्कं जामात्रा देयं वस्तु । विवाहाय योग्यं वैवाह्यं यत्कुलं वंशस्तत्र जातः । सन्न्यसिष्ये संन्यासमाश्रये । दुरभिरक्षतया दुःखेन रक्षणीयत्वेन । मुक्तशैशवानाम् प्राप्ततारुण्यानामित्यर्थः । आपन्नशरणमापन्नानामापद्ग्रस्तानां । शरणं रक्षकम् । 'शरणं गृहरक्षित्रोः' इत्यमरः । अगतिं निराश्रयम् । अनुग्राह्यपक्षे कृपास्थानीये । [आदिराजो मनुस्तस्येव चरितं येषां ते आदिराजचरितास्तेषां धुर्यः श्रेष्ठः ।] राजचरितधुर्यः । 'धुरो यड्ढकौ' इति यत् ।

१ आश्रयितुमर्हसि. २ अतिथिमिति नास्ति क्वचित्.

सैषा भवद्भुजच्छायामखण्डितचरित्रा तावदध्यास्तां यावदस्याः पाणिग्राहकमानयेयम्' इति । स एवमुक्तो नियतमभिमनायमानः स्वदुहितृसन्निधौ मां वासयिष्यति । गतस्तु भवानागामिनि मासि फाल्गुने फाल्गुनीषूत्तरासु भाविनि राजान्तःपुरजनस्य तीर्थयात्रोत्सवे तीर्थस्थानात्प्राच्यां दिशि गोरुतान्तरमतिक्रम्य— वानीरवलयमध्यवर्तिनि कार्तिकेयगृहे करतलगतेन शुक्लाम्बरयुगलेन स्थास्यसि । स खल्वहमनभिशङ्क एवैतावन्तं कालं सहाभिविहृत्य राजकन्यया भूयस्तस्मिन्नुत्सवे गङ्गाम्भसि विहरन्विहारव्याकुले कन्यकासमाजे मग्नापसृतस्त्वदभ्यास एवोन्मङ्क्ष्यामि । पुनस्त्वदुपहृते वाससी परिधायापनीतदारिकावेषो जामाता नाम भूत्वा त्वामेवानुगच्छेयम् । नृपात्मजा तु मामितस्ततोऽन्विष्यानासादयन्ती 'त्वया विना न भोक्ष्ये' इति रुदत्येवावरोधने स्थास्यति । तन्मूले च महति कोलाहले, क्रन्दत्सु परिजनेषु, रुदत्सु सखीजनेषु, शोचत्सु पौरजनेषु किंकर्तव्यतामूढे सामात्ये पार्थिवे, त्वमास्थानीमेत्य मां स्थापयित्वा वक्ष्यसि—'देव स एष मे जामाता तवार्हति श्रीभुजाराधनम् । अधीती चतुर्ष्वाम्नायेषु, गृहीती षट्स्वङ्गेषु, आन्वीक्षिकीविचक्षणः, चतुःषष्टिकलागमप्रयोगचतुरः, विशेषेण गजरथतुरङ्गतन्त्रवित्, इष्वसनास्त्रकर्मणि गदायुद्धे च निरुपमः, पुराणेतिहासकुशलः, कर्ता काव्यनाटकाख्यायिकानाम्, वेत्ता सोपनिषदोऽर्थशास्त्रस्य, निर्मत्सरो गुणेषु, विश्रम्भी

अखण्डितं चरित्रं यस्याः सा अखण्डितचरित्रा अदूषितकन्यावस्था । पाणिग्राहकं पाणिग्रहणकर्तारम् । फाल्गुनीषूत्तरासु । उत्तराफाल्गुनीष्वित्यर्थः । अनभिशङ्को निःशङ्कः । मग्नोपसृतो मग्नः सन्नुपसृतः । त्वदभ्यासे त्वत्समीपे । उन्मङ्क्ष्यामि प्रादुर्भविष्ये । अवरोधनं राजान्तःपुरम् । अधीती । 'योऽधीतकृत्स्नवेदः स्यात्सोऽधीतीत्युच्यते बुधैः' । 'इष्टादिभ्यश्च' इति कर्तरि इनिः । क्तस्येत् । 'अधीती चतुर्ष्वाम्नायेषु' इति विषयस्य कर्मण्युपसंख्यानम्' इति सप्तमी । आन्वीक्षिकी तर्कविद्या । विचक्षणः कुशलः । 'इतिहासः पुरावृत्तम्' । इत्यमरः । आख्यायिका प्रबन्धविशेषः कादम्बरीहर्षचरित्रादिः । 'प्रसृतानाकुलश्रव्यशब्दार्थपदवृत्तिना । गद्येन युक्तोदात्तार्था सोच्छ्वासाख्यायिका मता' इति भीमः । "वृत्तं व्याख्यायते तस्या नायकेनाथ चेष्टितम् । वक्त्रं चापरवक्त्रं च काले भाव्यर्थशंसि च ॥ कवेरभिप्रायकृतैरङ्कनैः कैश्चिदाननैः ॥" इत्यधिकं भूषणायाम् । सोपनिषदोऽर्थशा-

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१ भुजतरु. २ ०रासु राजा०...त्सवो भविष्यति. ३ रुदत्यपरथास्यति. ४ अवरोध

सुहृत्सु, शक्यः संविभागशीलः श्रुतधरः गतस्मयश्च । नास्य दोषमणीयांसमप्युपलभे । न च गुणेष्वविद्यमानम् । तन्मादृशस्य ब्राह्मणमात्रस्य न लभ्य एष संबन्धी । दुहितरमस्मै समर्प्य वार्धकोचितमन्त्यमाश्रमं संक्रमेयम् यदि देवः साधु मन्यते ' इति । स इदमाकर्ण्य वैवर्ण्याक्रान्तवक्त्रः परमुपेतो वैलक्ष्यमारप्स्यतेऽनुनेतुमनित्यतादिसङ्कीर्तनेनात्रभवन्तं मन्त्रिभिः सह । त्वं तु तेषामदत्तश्रोत्रो मुक्तकण्ठं रुदित्वा चिरस्य बाष्पकुण्ठकण्ठः काष्ठान्याहृत्याग्निं सन्धुक्ष्य राजमन्दिरद्वारे चिताधिरोहणायोपक्रमिष्यसे । स तावदेव त्वत्पादयोर्निपत्य सामात्यो नरपतिरनूनैरर्थैस्त्वामुपच्छन्द्य दुहितरं मह्यं दत्त्वा मद्योग्यतासमाराधितः समस्तमेव राज्यभारं मयि समर्पयिष्यति । सोऽयमभ्युपायोऽनुष्ठेयः यदि तुभ्यं रोचते ' इति । सोऽपि पटुर्विटानामग्रणीरसकृदभ्यस्तकपटप्रपञ्चः पाञ्चालशर्मा यथोक्तमभ्यधिकं च निपुणमुपक्रान्तवान् । आसीच्च मम समीहितानामहीनकालसिद्धिः । अन्वभवं च मधुकर इव नवमालिकामार्द्रसुमनसम् । अस्य राज्ञः सिंहवर्मणः साहाय्यदानं सुहृत्सङ्केतभूमिगमनमित्युभयमपेक्ष्य सर्वबलसन्दोहेन चम्पामिमामुपगतो दैवाद्देवदर्शनसुखमनुभवामि ' इति ।

श्रुत्वैतत्प्रमतिचरितं स्मितमुकुलितमुखनलिनः ' विलासप्रायमूर्जितम्, मृदुप्रायं चेष्टितम्, इष्ट एष मार्गः प्रज्ञावताम् । अथेदानीमत्रभवान्प्रविशतु ' इति मित्रगुप्तमैक्षत क्षितीशपुत्रः ।

इति श्रीदण्डिनः कृतौ दशकुमारचरिते प्रमतिचरितं नाम पञ्चम उच्छ्वासः ।

स्त्रस्य कर्मज्ञानमीमांसयोः । ' शक्यः प्रियंवदः प्रोक्तः ' इति हलायुधः । विश्रम्भी विश्वासवान् । गतस्मयो गर्वरहितः । [अविद्यमानं उपलभे इति शेषः ।] अन्त्यमाश्रमं संन्यासम् । विवर्णस्य भावो वैवर्ण्यम् । [वैलक्ष्यं परं वैक्लव्यमुपेत इत्यन्वयः ।] ' समनुनेतुं खेदं दूरीकर्तुम् ' इति भूषणा । काष्ठानि सन्धुक्ष्य प्रज्वाल्येत्यर्थः । अनूनैः महामूल्यैरित्यर्थः । कपटप्रपञ्चश्छलरचना उपक्रान्तवान्संपादितवान् । अहीनकालसिद्धिरत्युच्चकालसिद्धिः । नवमालिकाम् (मालतीमित्यर्थः) ?। [मधुकर आर्द्रसुमनसमिव नवमालिकां राजकन्यामन्वभवमित्यन्वयः ।] आर्द्रसुमनसं सरसपुष्पम् । [सन्दोहेन समूहेन] मुकुलितं हास्यसंकुचितम् । [विलासप्रायं विलासबहुलम् ।] मुखनलिनं मुखकमलम् । प्रज्ञावतां बुद्धिमताम् ।

इति श्रीदशकुमारचरितटीकायां पदचन्द्रिकाभिधायां पञ्चम उच्छ्वासः ।

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१ शक्तः २ समनुनेतुम्. ३ विरुद्य बाष्प०. ४ राजद्वारे. ५ रभिमतैः ६ अचिरकाल. काल-फल. ७ मुकुलितनयनः

षष्ठ उच्छ्वासः ।

सोऽप्याचचक्षे—'देव सोऽहमपि सुहृत्साधारणभ्रमणकारणः सुह्मेषु दामलिप्ताह्वयस्य नगरस्य बाह्योद्याने महान्तमुत्सवसमाजमालोकयम् । तत्र क्वचिदतिमुक्तलतामण्डपे कमपि वीणावादेनात्मानं विनोदयन्तमुत्कण्ठितं युवानमद्राक्षम् । अप्राक्षं च—भद्र को नामायमुत्सवः किमर्थं वा समारब्धः केन वा निमित्तेनोत्सवमनादृत्यैकान्ते भवानुत्कण्ठित इव परिवादिनीद्वितीयस्तिष्ठति इति । सोऽभ्यधत्त—'सौम्य सुह्मपतिस्तुङ्गधन्वा नामानपत्यः प्रार्थितवानमुष्मिन्नायतने विस्मृतविन्ध्यवासरागं वसन्त्या विन्ध्यवासिन्याः पादमूलादपत्यद्वयम् । अनया च किलास्मै प्रतिशयिताय स्वप्ने समादिष्टम्—'समुत्पत्स्यते तवैकः पुत्रः, जनिष्यते चैका दुहिता । स तु तस्याः पाणिग्राहकमनुजीविष्यति । सा तु सप्तमाद्वर्षादारभ्या परिणयनात्प्रतिमासं कृत्तिकासु कन्दुकनृत्येन गुणवद्भर्तृलाभाय मां समाराधयतु । यं चाभिलषेत्सामुष्मै देया । स चोत्सवः कन्दुकोत्सवनामास्तु' इति । ततोऽल्पीयसा कालेन राज्ञः प्रियमहिषी मेदिनी नामैकं पुत्रमसूत । समुत्पन्ना चैका दुहिता । साद्य कन्या कन्दुकावती नाम सोमापीडां देवीं कन्दुकविहारेणाराधयितुमागमिष्यति । तस्यास्तु सखी चन्द्रसेना नाम धात्रेयिका मम प्रियासीत् । सा चैषु दिवसेषु राजपुत्रेण

सोऽपि मित्रगुप्तोऽपि । सुह्मेषु देशविशेषेषु । 'अग्निकोणदिक्स्थेषु' इति भूषणा । दामलिप्ताह्वयस्य दामलिप्तनाम्ना ख्यातस्य । 'अतिमुक्तः पुण्ड्रकः स्यात्' इत्यमरः । 'उत्कण्ठितश्चिन्तयानः' इति वैजयन्ती । भद्रेति कल्याणवत्संबोधनम् । अनादृत्य उपेक्ष्येत्यर्थः । परिवादिनीद्वितीयः वीणासहायः । 'विपञ्ची सा तु तन्त्रीभिः सप्तभिः परिवादिनी' इत्यमरः । अभ्यधत्त प्रत्युत्तरं दत्तवान् । सौम्येत्यासतया वचनसंबोधनम् । आयतने देवस्थानम् । विन्ध्यवासिन्याः परमेश्वर्याः । प्रतिशयिताय निद्रिताय । प्रायोपवेशनास्थिताय । आ परिणयनाद्विवाहकालं यावत् । कृत्तिकासु तन्नामनक्षत्रेषु । कन्दुकनृत्येन कन्दुकवन्नृत्यं तेन । कन्दुकावती-'मतौ बह्वचोऽनजिरादीनाम्' इति दीर्घः संज्ञायाम्' इति भूषणा । सोमापीडां देवीं चन्द्रशेखराम् । 'आपीडः शेखरः समौ' इति वैजयन्ती । धात्रेयिका धात्र्युपमाता

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१ दामलिप्ताह्वस्य. २ मतिमुक्त. ३ साऽभिलषेत्. ४ कन्दुकना मा. ५ आराधयिष्यति.

भिमधन्वना बलवदनुरुद्धा । तदहमुत्कण्ठितो मन्मथशरशल्यदुःखोद्विग्नचेताः कलेन वीणारवेणात्मानं किंचिदाश्वासयन्विविक्तमध्यासे ’ इति।

अस्मिन्नेव च क्षणे किमपि नूपुरक्वणितमुपातिष्ठत् । आगता च काचिदङ्गना । दृष्ट्वैव स एनामुत्फुल्लदृष्टिरुत्थायोपगूह्य गाढमुपगूढकण्ठश्च तया तत्रैवोपाविशत् । अशंसच्च—‘सैषा मे प्राणसमा यद्विरहो दहन इव दहति माम् । इदं च मे जीवितमपहरता राजपुत्रेण मृत्युनेव निरुष्मतां नीतः । न च शक्ष्यामि राजसूनुरित्यमुष्मिन्पापमाचरितुम् । अतोऽनयात्मानं सुदृष्टं कारयित्वा त्यक्ष्यामि निष्प्रतिक्रियान्प्राणान् ’ इति । सा तु पर्यश्रुमुखी समभ्यधात्—‘मा स्म नाथ मत्कृतेऽध्यवस्यः साहसम् । यस्त्वमुत्तमात्सार्थवाहादर्थदासादुत्पन्न कोशदास इति गुरुभिरभिहितनामधेयः पुनर्मदत्यासङ्गाद्वेशदास इति द्विषद्भिः प्रख्यापितोऽसि तस्मिंस्त्वय्युपरते यद्यहं जीवेयं नृशंसो वेशो इति समर्थयेयं लोकवादम् । अतोऽद्यैव नय मामीप्सितं देशम् ’ इति । स तु मामभ्यधत्त—‘भद्र भवद्दृष्टेषु राष्ट्रेषु कतमत्समृद्धं संपन्नसस्यं सत्पुरुषभूयिष्ठं च ’ इति । तमहमीषद्विहस्याब्रवम्—‘भद्र विस्तीर्णेयमर्णवाम्बरा । न पर्यन्तोऽस्ति स्थानस्थानेषु रम्याणां जनपदानाम् । अपि तु न चेदिह युवयोः सुखनिवासकारणं कमप्युपायमुत्पादयितुं शक्नुयां ततोऽहमेव भवेयमध्वदर्शी ’ । तावतोदैरत रणितानि मणिनूपुराणाम् । अथासौ जातसंभ्रमा ‘प्राप्तैवेयं भर्तृदारिका कन्दुकावती कन्दुकक्रीडितेन देवीं विन्ध्यवासिनीमाराधयितुम् । अनिषिद्धदर्शना चेयमस्मिन्कन्दुकोत्सवे । सफलमस्तु युष्मच्चक्षुः ।

तस्याः कन्या धात्रेयिका । स्त्रीभ्यो ढक् । शरशल्यं बाणाग्रम् । [शल्येभ्यो दुःखेनोद्विग्नं चेतो यस्य ।] कलेन गम्भीरेण । ‘ कलो मन्द्रस्तु गम्भीरे ’ इत्यमरः । विविक्तं विजनम् । उपगूह्यालिङ्ग्य उपगूढकण्ठो व्याप्त (आश्लिष्ट) कण्ठः । निरुष्मतां निस्तेजस्त्वम् । निष्प्रतिक्रियान्निष्प्रतीकारान् । **सा त्विति** । पर्यश्रुमुखी परिगतान्यश्रूणि यस्मिंस्तन्नि । उपरते मृते । नृशंसो घातुकः । वेशो वेश्यः । ईप्सितमिष्टम् । सम्पन्नसस्यं प्रचुरधान्यम् । अर्णवाम्बरा समुद्रवसना पृथ्वी । पर्यन्तः समाप्तिः । जनपदानां देशानाम् । ‘ नीवृज्जनपदो देशः । ’ इत्यमरः । अध्वदर्शी मार्गोपदेष्टा । तावता तत्कालेनेत्यर्थः । उदैरत उत्पन्नानीत्यर्थः । रणितानि शब्दितानि । अथेति अनिषिद्ध-

१ उत्थायोपगूढः. २ वेशजनः (भूषणा.)

आगच्छतं द्रष्टुम् । अहमस्याः सकाशवर्तिनी भवेयम्' इत्ययासीत् । तामन्वयाव चावाम् । महति रत्नरङ्गपीठे स्थितां प्रथमं ताम्रोष्ठीमपश्यम् । अतिष्ठच्च सा सद्य एव मम हृदये । न मयान्येन वान्तराले दृष्टा । चित्रीयाविष्टचित्तश्चाचिन्तयम्–' किमियं लक्ष्मीः । नहि नहि । तस्याः किल हस्ते विन्यस्तं कमलम्, अस्यास्तु हस्त एव कमलम् । भुक्तपूर्वा च सा पुरातनेन पुंसा पूर्वराजैश्च, अस्याः पुनरनवद्यमयातयामं च यौवनम्' इति चिन्तयत्येव मयि सानघसर्वगात्री व्यत्यस्तहस्तपल्लवाग्रस्पृष्टभूमिरालोलनीलकुटिलालका संविभ्रमं भगवतीमभिवन्द्य कन्दुकममन्दरागरूषिताक्षमनङ्गमिवालम्बत । लीलाशिथिलं च भूमौ मुक्तवती । मन्दोत्थितं च किंचित्कुञ्चिताङ्गुष्ठेन प्रसृतकोमलाङ्गुलिना पाणिपल्लवेन समाहत्य हस्तपृष्ठेन चोन्नीय, चटुलदृष्टिलाञ्छितं स्तवकमिव भ्रमरमालानुविद्धमवपतन्तमाकाश एवाग्रहीत् । अमुञ्चच्च । मध्यविलम्बितलये द्रुतलये मृदुमृदु च प्रहरन्ती तत्क्षणं चूर्णपदमदर्शयत् । प्रशान्तं च तं निर्दयप्रहारैरुदपातयत् । विपर्ययेण च प्राशमयत् । पक्षभुजागतं च वामदक्षिणाभ्यां कराभ्यां पर्यायेणाभिघ्नती शकुन्तमिवोदस्थापयत् । दूरोत्थितं च प्रपतन्तमाहत्य गीतमार्गमारचयत् ।

दर्शना अप्रतिहतदर्शना । चित्रीयाविष्टचित्तः विस्मयाविष्टचित्तः । 'चित्रीया विस्मयोऽद्भुतम्' इति कोशः । 'चित्रीया । नमोवरिवश्चित्रङः क्यच्–इति क्यजन्तादप्रत्ययादित्यप्रत्ययः स्त्रियाम् । किमियमित्याद्याक्षेपालङ्कारः । आक्षेपः स्वयमुक्तस्य प्रतिषेधो विचारणात् । इति लक्षणात्' । इति भूषणा । अयातयाममपरिभुक्तमिति यावत् । 'जीर्णं च परिभुक्तं च यातयाममिदं द्वयम् ।' इति कोशः । अनघं निर्दोषम् । व्यस्तौ परावर्तितौ [हस्तपल्लवौ तयोरग्राभ्यां स्पृष्टा भूमिर्यया ।] कुटिला वक्राः । अलकाश्चूर्णकुन्तलाः । अमन्दं वर्धमानम् । [अमन्देन बहुलेन रागेण रूषितानि रञ्जितानि अक्षीणि यस्य । पक्षे अमन्देन रागेणानुरागेण रूषिते अक्षिणी येन तम् ।] शिथिलं श्लथम् । मन्दं निश्चलम् । कुञ्चितो वक्रितः । चटुलश्चञ्चलः । स्तबको गुच्छः । आकाश एव मध्य एव । मध्यविलम्बितं मध्ये विलम्बितम् । द्रुतं लयः पतनं यत्रेति तस्मिन्सतीति सतिसप्तमी । 'विलम्बितं द्रुतं मध्यं तत्त्वमोघो घनं क्रमात् । तालः कालक्रियामानम्' इत्यमरः । चूर्णपदम् । 'गत्यागत्योरानुलोम्येन न्यूनाधिक्यक्षेपणं तच्चूर्णपदम्' । इति कन्दुकतन्त्रे । उदपातयदुत्थितमकरोत् । पक्षे पार्श्वतः । शकुन्तः पक्षी । गीतमार्गम् । 'दशपदचङ्क्रमणं गीतमार्गं विदुः ।' इति

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१ अभुक्तपूर्वा चासौ. २ ससंभ्रमम् ३ विलम्बितद्रुतमध्यलये (भूषणा) ४ च मृदुमृदु. ५ आचरत्.

प्रतिदिशं च गमयित्वा प्रत्यागमयत् । एवमनेककरणमधुरं विहरन्ती रङ्गगतस्य रक्तचेतसो जनस्य प्रतिक्षणमुच्चावचाः प्रशंसावाचः प्रतिगृह्णती, तत्क्षणारूढविश्रम्भं कोशदासमंसेऽवलम्ब्य कण्टकितगण्डमुत्फुल्लेक्षणं च मय्यभिमुखीभूय तिष्ठति तत्प्रथमावतीर्णकन्दर्पकारितकटाक्षदृष्टिस्तदनुमार्गविलसितलीलाञ्चितभ्रूलता, श्वासानिलवेगान्दोलितैर्दन्तच्छदरश्मिजालैर्लीलापल्लवैरिव मुखकमलपरिमलग्रहणलोलानलिनस्ताडयन्ती, मण्डलभ्रमणेषु कन्दुकस्यातिशीघ्रप्रचारितया विशन्तीव मद्दर्शनलज्जया पुष्पमयं पञ्जरम्, पञ्चबिन्दुप्रसृतेषु पञ्चापि पञ्चबाणबाणान्युगपदिवाभिपततस्त्रासेनावघट्टयन्ती, गोमूत्रिकाप्रचारेषु घनदर्शितरागविभ्रमा विद्युल्लतामिव विडम्बयन्ती, भूषणमणिरणितदत्तलयसंवादिपादचारम्, अपदेशस्मितप्रभानिषिक्तबिम्बाधरम्, अंसस्रंसितप्रतिसमाहितशिखण्डभारम्, समाघट्टितक्वणितरत्नमेखलागुणम्, अञ्चितोत्थितपृथुनितम्बलम्बिविचलदंशुकोज्ज्वलम्, आकुञ्चितप्रसृतवेल्लितभुजलताभिहतललितकन्दुकम्, आवर्जितबाहुपाशम्, परिवर्तितत्रिकविलग्नलोलकुन्तलम्, अवगलितकर्णपूरकनकपत्रप्रतिसमाधानशीघ्रतानतिक्रमितप्रकृतक्रीडम्, असकृदु-

कन्दुकतन्त्रे । अनेककरणमधुरमनेकव्यापाररम्यम् । उच्चावचाः स्थूलसूक्ष्माः । [तस्मिन्नेव क्षणे आरूढो विश्रम्भो विश्वासो यस्मिंस्तम् ।] प्रतिक्षणारूढविभ्रमः प्रतिक्षणमारूढ उत्पन्नो विभ्रमो विलासो यस्येति तथा । [कण्टकितौ रोमाञ्चितौ गण्डौ यस्मिन्कर्मणि तद्यथा स्यात्तथा ।] तिष्ठति सतीति सतिसप्तमी । तत्प्रथमं तदेव प्रथममवतीर्ण आगतो यः कन्दर्पः कामस्तेन कारिता कटाक्षदृष्टिर्यस्याः सेति तथा । तदनुमार्गे कन्दुकानुमार्गे विलसितस्य खेलनस्य लीला तयाऽञ्चिते भ्रूलते यस्याः । अनिलवेगो वायुवेगः । पञ्चबिन्दुप्रसृतेषु । 'पञ्चावर्तप्रहारस्तु पञ्चबिन्दुरुदाहृतः' इति । अवघट्टयन्त्यालेडयन्ती । गोमूत्रिकाप्रचारेषु । 'गोमूत्रिकेति विद्वद्भिश्चारः शातह्रदो मतः' इति च । घनं दर्शितोतिमात्रदर्शितः । मेघे दर्शितश्च । विभ्रमः स्फुरणम् । विडम्बयन्त्यनुकुर्वती । रणितं शब्दितम् । लयसंवादि लयानुरोधि : । आघट्टितः समीकृतः । क्वणितः शब्दवान्मेखलागुणो यत्र । इति भूषणा । अञ्चितं सम्यग्यथा तथोत्थित उन्नतः पृथुर्महान् नितम्बस्तस्य बिम्बं तत्र लम्बि विचलच्च यदंशुकं तेनोज्ज्वलं यथा तथा । [वेल्लिता भ्रामिता च या भुजलता तया परिवर्तितं यत्] त्रिकम् । 'त्रिकं त्रिकाटिकायां च पृष्ठवंशाधरेऽपि च' इति वैजयन्ती । [तत्र विलग्ना लोला कुन्तला यथा स्युस्तथा । अवगलितं स्रस्तं कर्णपूरभूतं कनकपत्रं तस्य प्रतिसमाधानं स्वस्थाने पुनर्निवेशनं [तत्र या शीघ्रता तयाऽनतिक्रमिता प्रकृताक्रीडा युक्त

१ प्रत्यागमत्. २ उच्चावचं. (भु०) ३ प्रतिक्षणारूढविभ्रमं. ४ आघातृतक्वणितमेखलागुणम्. ५ लम्बितचेलम् (भूषणा), नितम्बविलम्बित. ६ अंशुकाञ्चलम्. ७ आवर्तित. ८ पाशानुविद्धपरि. ९ उपरिपरि.

त्क्षिप्यमाणहस्तपादबाह्याभ्यन्तरभ्रान्तकन्दुकम्, अवनमनोन्नमननैर-न्तर्यनष्टदृष्टमध्ययष्टिकम्, अन्वपतनोत्पतनविपर्यस्तमुक्ताहारम्, अङ्कुरितघर्मसलिलदूषितकपोलपत्रभङ्गशोषणाधिकृतश्रवणपल्लवानिलम्, आगलितस्तनतटांशुकनियमनव्यापृतैकपाणिपल्लवं च निषद्योत्थाय निमील्योन्मील्य स्थित्वा गत्वा चैवातिचित्रं पर्यक्रीडत राजकन्या । अभिहत्य भूतलाकाशयोरपि क्रीडान्तराणि दर्शनीयान्येकेनैवाकेनैवं कन्दुकेनादर्शयत् । चन्द्रसेनादिभिश्च प्रियसखीभिः सह विहृत्य विहृतान्ते चाभिवन्द्य देवीं मनसा मे सानुरागेणेव परिजनेन चानुगम्यमाना, कुवलयशरमिव कुसुमशरस्य मय्यपाङ्गं समर्पयन्ती, सापदेशमसकृदावर्त्यमानवदनचन्द्रमण्डलतया स्वहृदयमिव मत्समीपे प्रेरितं प्रतिनिवृत्तं न वेत्यालोकयन्ती, सह सखीभिः कुमारीपुरमगमत् ।

अहं चानङ्गविह्वलः स्ववेश्म गत्वा कोशदासेन यत्नवदत्युदारं स्नानभोजनादिकमनुभावितोऽस्मि । सायं चोपसृत्य चन्द्रसेना रहसि मां प्रणिपत्य पत्युरंसमंसेन प्रणयपेशलमाघट्टयन्त्युपाविशत् । आचष्ट च हृष्टः कोशदासः—‘ भूयासमेवं यावदायुरायताक्षि त्वत्प्रसादस्य पात्रम् ’ इति । मया तु सस्मितमभिहितम्—सखे किमेतदाशास्यम् । अस्ति किंचिदञ्जनम् । अनया तदक्तनेत्रया राजसूनुरुपस्थितो वानरीमिवैनां द्रक्ष्यति विरक्तश्चैनां पुनस्त्यक्ष्यति ’ इति ।

यथा तथा । असकृदिति । [हस्तौ पादौ च तेषां बाह्याभ्यन्तरे भ्रान्तः कन्दुकः यस्मिन्कर्मणि तद्यथा तथा । ‘ चनेटी ’ इति लोकप्रसिद्धं क्रीडनकम् इति भूषणा । अवेति । °नमनयोर्नैरन्तर्यान्नष्टा च दृष्टा च मध्ययष्टिः शरीरमध्यभागो यथा तथा । अङ्कुरितमीषत्प्रादुर्भूतं यद् घर्मसलिलं स्वेदजलं तेन दूषितो यः कपोलयोः पत्रभङ्गः तस्य शोषणे । अधिकृतोऽधिकारी कृतः श्रवणपल्लवः कर्णावतंसपल्लवस्तस्यानिलो यत्र । स्तनतटांशुकनियमनं कुचतटोपरिगतवस्त्रसमीकरणं तत्र व्यापृतो व्यासक्तः । अतिचित्रमनेकप्रकारम् । विहृतान्ते खेलनान्ते । अपाङ्गं नेत्रप्रान्तम् । सापदेशं सव्याजम् । ‘अपदेशः स्मृतो लक्ष्ये निमित्तव्याजयोरपि’ इति विश्वः । अहमिति । अनङ्गविह्वलो मदनव्याकुलः । अनुभावितोऽस्मि । अनुभवविषयीकृत इत्यर्थः । अंसं स्कन्धम् । प्रणयपेशलं प्रीतिसुन्दरम् । भूयासं भविष्य इत्यर्थः । तदक्तनेत्रयाञ्जनाक्तनेत्रया

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१ निर्व्यवस्थ. २ एकेनैव पानेकेनैव. ३ मन्मनसा सानुरागेण. ४ विद्धः ?

तया तु स्मेरयास्मि कथितः—'सोऽयमार्येणाज्ञाकरो जनोऽत्यर्थमनुगृहीतः यदस्मिन्नेव जन्मनि मानुषं वपुरपनीय वानरीकरिष्यते। तदास्तामिदम्। अन्यथापि सिद्धं नः समीहितम्। अद्य खलु कन्दुकोत्सवे भवन्तमवहसितमनोभवाकारमभिलषन्ती रोषादिव शंबरद्विषातिमात्रमायास्यते राजपुत्री। सोऽयमर्थो विदितभावया मया स्वमात्रे, तया च तन्मात्रे, महिष्या च मनुजेन्द्राय निवेदयिष्यते। विदितार्थस्तु पार्थिवस्त्वया दुहितुः पाणिं ग्राहयिष्यति। ततश्च त्वदनुजीविना राजपुत्रेण भवितव्यम्। एष हि देवतासमादिष्टो विधिः। त्वदायत्ते च राज्ये नालमेवं त्वामतिक्रम्य मामवरोद्धुं भीमधन्वा। तत्सहतामयं त्रिचतुराणि दिनानि।' इति मामामन्त्र्य प्रियं चोपगूह्य प्रत्ययासीत्। मम कोशदासस्य च तदुक्तानुसारेण बहु विकल्पयतोः कथंचिदक्षीयत क्षपा। क्षपान्ते च कृतयथोचितनियमस्तमेव प्रियादर्शनसुभगमुद्यानोद्देशमुपगतोऽस्मि। तत्रैव चोपसृत्य राजपुत्रो निरभिमानमनुकूलाभिः कथाभिर्मामनुवर्तमानो मुहूर्तमास्त। नीत्वा चोपकार्यामात्मसमेन स्नानभोजनशयनादिव्यतिकरेणोपाचरत्। तल्पगतं च स्वप्नेनानुभूयमानप्रियादर्शनालिङ्गनसुखमायसेन निगडेनातिबलवद्बहुपुरुषैः पीवरभुजदण्डोपरुद्धमबन्धयन्माम्। प्रतिबुद्धं च सहसा समभ्यधात्—'अयि दुर्मते श्रुतमालपितं हतायाश्चन्द्रसेनाया जालरन्ध्रनिःसृतं तच्चेष्टावबोधप्रयुक्तयानया कुब्जया। त्वं किलाभिलषितो वराक्या कन्दुकावत्या तव

आज्ञाकरः सेवकजनः। अन्यथापि मनुष्यस्य वानरीकरणं विनापि। अद्येति। अपहसित उपहासं प्रापितो मनोभवाकारो मदनशरीरं येनेति। शम्बरद्विषा कामेन। अतिमात्रं निर्भरम्। 'अतिमात्रोद्गाढनिर्भरम्।' इत्यमरः। आयास्यत आयासं प्राप्यते। त्वामनुजीवतीति तथा। विधिरदृष्टम्। सहतायं कोशदासः। कथंचिन्महता प्रयासेन। क्षपा रात्रिः। अनुकूलाभिः स्वेष्टाभिः। उपकार्या राजगृहम्। आयसेन लोहमयेन। पीवरौ मांसलौ भुजदण्डौ बाहुदण्डौ ताभ्यामुपरुद्धं यथा तथा। जालरन्ध्रं गवाक्षच्छिद्रम्। किल असंभाव्यार्थे किलशब्दः। 'वार्तासंभाव्ययोः किल' इति।

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१ अपहसित. २ हरद्विषा (भूषणा). ३ एष.

किंङ्करानुजीविना मया स्थेयं, ' त्वद्वचः किलानतिक्रमता मया चन्द्रसेनां कोशदासाय दास्यते ' इत्युक्त्वा पार्श्वचरं पुरुषमेकमालोक्याकथयत्——प्रक्षिपैनं सागरे इति । स तु लब्धराज्य इवातिहृष्टः ' देव यदाज्ञापयसि ' इति यथादिष्टमकरोत् । अहं तु निरालम्बनो भुजाभ्यामितस्ततः स्पन्दमानः किमपि काष्ठं दैवदत्तमुरसोपश्लिष्य तावदप्लोषि यावदपासरद्वासरः शर्वरी च सर्वा । प्रत्युषस्यदृश्यत किमपि वहित्रम् । अमुत्रासन्यवनाः । ते मामुद्धृत्य रामेषुनाम्ने नाविकनायकाय कथितवन्तः——कोऽप्ययमायसनिगलबद्ध एव जले लब्धः पुरुषः । सोऽयमपि सिञ्चेत्सहस्रं द्राक्षाणां क्षणेनैकेन इति । अस्मिन्नेव क्षणे नैकनौकापरिवृतः कोऽपि मद्गुरभ्यधावत् । अत्रिभयुर्यवनाः । तावदतिजवा नौकाः श्वान इव वराहमस्मत्पोतं पर्यरुत्सत । प्रावर्तत संप्रहारः । पराजेायिषत यवनाः । तानहमगतीनवसीदतः समाश्वास्यालपिषम्——अपनयत मे निगडबन्धनम् । अयमहमवसादयामि वः सपत्नान् इति । अमी तथाकुर्वन् । सर्वांश्च तान्प्रतिभटान्भल्लवर्षिणा भीमटंकृतेन शार्ङ्गेण लवलवीकृताङ्गानकार्षम् । अवप्लुत्य हतविध्वस्तयोधमस्मत्पोतसंसक्तपोतममुत्र नाविकनायकमनभिसरमभिपत्य जीवग्राहमग्रहीषम् । असौ चासीत्स एव भीमधन्वा । तं चाहमवबुध्य जातव्रीडमब्रवम्——तात किं दृष्टानि कृतान्तविलसितानि इति । ते तु सांयात्रिका मदीयेनैव शृङ्खलेन तमतिगाढं बद्ध्वा हर्षकिलकिलारवमकुर्वन्मां चापूजयन् ।

स्पन्दमानः [चेष्टमानः ।] उपश्लिष्यालिङ्ग्य । अपासरदतिक्रान्तः । शर्वरी रात्रिः । वहित्रं वहनम् । अपि सिञ्चेत् । अपिशब्दः संभावनायाम् । ' गर्हासमुच्चयप्रश्नशङ्कासंभावनास्वपि । ' इत्यमरः । द्राक्षा । ' मृद्वीका गोस्तनी द्राक्षा ' इत्यमरः । मद्गुः पोतविशेषः । अतिजवा अतिवेगवत्यः । पर्यरुत्सत परितो रुरुधुरित्यर्थः । पराजायिषत पराजयं प्राप्ता इत्यर्थः । आलपिषमवदम् । अवसादयामि । नाशयिष्यामीत्यर्थः । सपत्नान्वैरिणः । भल्लवर्षिणा बाणवर्षिणेत्यर्थः । टङ्कृतेन टङ्कारेण । नपुंसके भावे क्तः । शार्ङ्गेण चापेन । लवलवीकृताङ्गान् लेशलेशीकृताङ्गान् । " लवो भागस्तस्य लवस्तथाकृतान् । चूर्णितानित्यर्थः । इति भूषणा ॥ जीवग्राहं जीवं गृहीत्वेति णमुल् । **असाविति** । जातव्रीडं जातलज्जम् । अनभिसरमसहायम् । ' अनुप्लवः सहायश्चानुचरोऽभिसरः समाः । ' इत्यमरः । **ताततेति** । कृतान्तो यमः । सांयात्रिकाः पोतवणिजः । ' सांयात्रिकः पोतवणिक् ' इत्यमरः । किलकिलारवमित्यनुकरणम् अननु ।

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१ पराजयिषत, पराजेषत.

दुर्वारा तु सा नौरननुकूलवातनुन्ना दूरमभिपत्य कमपि द्वीपं निबिडमाश्लिष्टवती। तत्र च स्वादु पानीयमेधांसि कन्दमूलफलानि सञ्जिघृक्षवो गाढपातितशिलावलयमवातराम। तत्र चासीन्महाशैलः। सोऽहम्—अहो रमणीयोऽयं पर्वतनितम्बभागः, कान्ततरेयं गन्धपाषाणवत्युपत्यका, शिशिरमिदमिन्दीवरारविन्दमकरन्दबिन्दुचन्द्रकोत्तरं गोत्रवारि, रम्योऽयमनेकवर्णकुसुममञ्जरीमञ्जुलतरस्तरुवनाभोगः' इत्यतृप्ततरया दृशा बहुबहु पश्यन्नलक्षिताध्यारूढक्षोणीधरशिखरः शोणीभूतमुत्प्रभाभिः पद्मरागसोपानशिलाभिः किमपि नालीकपरागधूसरं सरः समभ्यगमम्। तत्र स्नातश्च कांश्चिदमृतस्वादून्बिसभङ्गानास्वाद्य, अंसलग्नकह्लारस्तीरवर्तिना केनापि भीमरूपेण ब्रह्मराक्षसेनाभिपत्य 'कोऽसि, कुतस्त्योऽसि' इति निर्भर्त्सयताभ्यधीये। निर्भयेन च मया सोऽभ्यधीयत 'सौम्य सोऽहमस्मि द्विजन्मा। शत्रुहस्तादर्णवम्, अर्णवाद्यवननावम्, यवननावश्चित्रग्रावाणमेनं पर्वतप्रवरं गतो यदृच्छयास्मिन्सरसि विश्रान्तः। भद्रं भव' इति। सोऽब्रूत—न चेद्ब्रवीषि प्रश्नानश्नामि त्वामिति। मयोक्तम्—'पृच्छ तावत् भवतु' इति। अथावयोरेकयार्ययासीत्संलापः—

> किं क्रूरं स्त्रीहृदयं किं गृहिणः प्रियहिताय दारगुणाः।
> कः कामः सङ्कल्पः किं दुष्करसाधनं प्रज्ञा॥

कूलवातः प्रतिकूलवायुः। एधांसि काष्ठानि। 'काष्ठं दार्विन्धनं त्वेध इध्ममेधः समित्स्त्रियाम्।' इत्यमरः। संजिघृक्षवो ग्रहीतुकामाः। गाढं पातितं शिलावलयं शिलामण्डलं। 'लङ्गरपदवाच्यम्' इति भूषणा। यत्र तथा। गन्धपाषाणवती मनःशिलादिधातुपाषाणमयीत्यर्थः। अथवा 'शैलेयं गन्धपाषाणः शिलापुष्पं च कथ्यते' इति। उपत्यका पर्वतासन्नभूमिः। 'उपत्यकाद्रेरासन्ना भूमिः' इत्यमरः। इन्दीवरारविन्दानां मकरन्दबिन्दवः। गोत्रवारि पर्वतनिर्झरजलम्। अनेकवर्णानि नानावर्णानि यानि कुसुमानि तेषां मञ्जरीभिः मञ्जुलतरोऽतिरम्यः। तरुवनभोगस्तरुवनपूर्णता। अतृप्ततरया। दर्शनेच्छावत्येत्यर्थः। 'अलक्षितमध्यारूढं क्षोणीधरस्य पर्वतस्य शिखरं येन सः अतिदूरं गत इति यावत्' इति भूषणा। शोणीकृतमारक्तीभूतम्। नालीकं पद्मम्। 'नालीकं पद्मबाणयोः' इति वैजयन्ती। अर्णवं समुद्रम्। अर्णवाद्यवननावम्। यवननावः पञ्चम्यन्तमिदम्। गत इति प्रत्येकमन्वेति। पर्वतप्रवरं पर्वतश्रेष्ठम्। अथेति। संलापो मिथोभाषणम्। किं क्रूरमिति। प्रियहिताय प्रियं चाहितं च तस्मै। सङ्कल्पो

१ दुर्वहा. २ पानित. ३ शैलघनी. ४ मञ्जरीभरः. ५ स्नात्वातनश्च.

सेत्र धूमिनीगोमिनीनिम्बवतीनितम्बवत्यः प्रमाणम् ।' इत्युपदिष्टो मया सोऽब्रूत—कथय कीदृश्यस्ताः इति । अत्रोदाहरम्—

अस्ति त्रिगर्तो नाम जनपदः । तत्रासन्गृहिणस्त्रयः स्फीतसारधनाः सोदर्या धनकधान्यकधन्यकाख्याः । तेषु जीवत्सु न ववर्ष वर्षाणि द्वादश दशशताक्षः । क्षीणसारं सस्यम्, ओषध्यो वन्ध्याः, न फलवन्तो वनस्पतयः, क्लीबा मेघाः, क्षीणस्रोतसः स्रवन्त्यः, पङ्कशेषाणि पल्वलानि, निर्निस्यन्दान्युत्समण्डलानि, विरलीभूतं कन्दमूलफलम्, अवहीनाः कथाः, गलिताः कल्याणोत्सवक्रियाः, बहुलीभूतानि तस्करकुलानि, अन्योन्यमभक्षयन्प्रजाः, पर्यलुठन्नितस्ततो बलाकापाण्डुराणि नरशिरःकपालानि, पर्यहिण्डन्त शुष्काः काकमण्डल्यः, शून्यीभूतानि नगरग्रामखर्वटपुटभेदनादीनि । त एते गृहपतयः सर्वधान्यनिचयमुपयुज्याजाविकं गवलगणं गवां यूथं दासीदासजनमपत्यानि ज्येष्ठमध्यमभार्ये च क्रमेण भक्षयित्वा 'कनिष्ठभार्या धूमिनी श्वो भक्षणीया' इति समकल्पयन् । अथ कनिष्ठो धन्यकः प्रियां स्वामनुमक्षमस्तया सह तस्यामेव निश्यपासरत् । मार्गक्लान्तां चोद्वहन्वनं जगाहे । स्वमांसासृगपनीतक्षुत्पिपासां तां नयन्नन्तरे कमपि निकृत्तपाणिपादकर्णनासिकमवनिपृष्ठे विचेष्टमानं पुरुषमद्राक्षीत् । तमप्यार्द्राशयः स्कन्धेनोद्वहन्कन्दमूलमृगबहुले गहनोद्देशे यत्नरचितपर्णशालश्चिरमवसत् । अमुं च रोपितव्रणमिङ्गु-

निश्चयः । इष्ट साधनमित्यर्थः । द्वादशेति । 'कालाध्वनोरत्यन्तसंयोगे' इति द्वितीया । [स्फीतो महान्सारः स्थिरांशो धनं च येषाम् ।] दशशताक्षो इन्द्रः । न ववर्ष वृष्टिं न चकारेत्यर्थः । ओषध्यः फलपाकान्ताः । स्रवन्त्यो नद्यः । पल्वलान्यल्पसरांसि । उत्समण्डलानि प्रस्रवणमण्डलानि । 'उत्सःप्रस्रवणं वारिप्रवाहो निर्झरो झरः' । इत्यमरः । बलाका बिसकण्ठिकाः । पर्यहिण्डन्त पर्यभ्रमन् । हिडि भ्रमणे । अजाश्च अवयश्च तत्समूहोऽजाविकम् । 'अजाविकटम्' इति पाठः । 'घ्यन्तादजाद्यदन्तं विप्रतिषेधेन' इत्यजशब्दस्य पूर्वनिपातः । 'मन्थाते कटच्' इति सामूहिकापवादः । 'कट् च' इति भूषणा । गवला महिषाः । यूथं समूहः । अक्षमोऽसमर्थः असृग्रक्तम् । क्षुत्क्षुधा पिपासा तृट् । [निकृत्त पाणिपादकर्णनासिकं यस्य तम् ।] गहनोद्देशे वनप्रदेशे । इङ्गुदी । भाषया 'हिंगणबेट' इति

१ इतीनदुक्त्वा. २ मयो. ३ ओषध्यः. ४ अजाविकटम्. ५ आरनिकृत्त.

दीतैलादिभिरामिषेण शाकेनात्मनिर्विशेषं पुपोष । पुष्टं च तमुद्रिक्तधातुमेकदा मृगान्वेषणाय च प्रयाते धन्यके सा धूमिनी रिरंसयोपातिष्ठत् । भर्त्सितापि तेन बलात्कारमरीरमत् । निवृत्तं च पतिमुदकाभ्यर्थिनम् 'उद्धृत्य कूपात्पिब, रुजति मे शिरः शिरोरोगः' इत्युदञ्चनं सरज्जुं पुरश्चिक्षेप । उदञ्चयन्तं च तं कूपादपः क्षणात्पृष्ठतो गत्वा प्रणुनोद । तं च विकलं स्कन्धेनोदुह्य देशाद्देशान्तरं परिभ्रमन्ती पतिव्रताप्रतीतिं लेभे बहुविधाश्च पूजा । पुनरवन्तिराजानुग्रहादतिमहत्या भूत्या न्यवसत् । अथ पानीयार्थिसार्थजनसमापत्तिदृष्टोद्धृतमवन्तिषु भ्रमन्तमाहारार्थिनं भर्तारमुपलभ्य सा धूमिनी 'येन मे पतिर्विकलीकृतः सदुरात्मायम्' इति तस्य साधोश्चित्रवधमज्ञेन राज्ञा समादेशयाञ्चकार । धन्यकस्तु दत्तपश्चाद्बन्धो वध्यभूमिं नीयमानः सशेषत्वादायुषः 'यो मया विकलीकृतोऽभिमतो भिक्षुः, स चेन्मे पापमाचक्षीत युक्तो मे दण्डः' इत्यदीनमधिकृतं जगाद । 'को दोषः' इत्युपनीय दर्शितेऽमुष्मिन्स विकलः पर्यश्रुः पादपतितस्तस्य साधोस्तत्सुकृतमसत्याश्च तस्यास्तथाभूतं दुश्चरितमार्यबुद्धिराचचक्षे । कुपितेन राज्ञा विरूपितमुखी सा दुष्कृतकारिणी कृता श्वभ्यः पाचिका । कृतश्च धन्यकः प्रसादभूमिः । तद्ब्रवीमि—'स्त्रीहृदयं क्रूरम्' इति ।

प्रसिद्धः । 'इङ्गुदी तापसतरुः' इत्यमरः । आमिषं मांसम् । आत्मनिर्विशेषमात्मतुल्यम् । रिरंसया रन्तुमिच्छया । बलात्कारमिति क्रियाविशेषणम् । अरीरमत्क्रीडां चक्रे । निवृत्तं परावृत्यागतम् । उदकाभ्यर्थिनं जलाकाङ्क्षिणम् । कूपादन्धोः 'पुंस्येवान्धुः प्रहिः कूप उदपानं तु पुंसि वा ।' इत्यमरः । रुजति । 'रुज व्यथने' व्यथां प्राप्नोतीत्यर्थः । उदञ्चनं जलनिष्कासनपात्रम् । 'उत्सेचनं सेकपात्रं तथोदञ्चनमित्यपि ।' इति वैजयन्ती । भाषया 'डोल' इति । सरज्जुं सदोरकम् । पुरोऽग्रे । चिक्षेप त्यक्तवतीत्यर्थः । विकलं विह्वलम् । प्रतीतिं ख्यातिम् । भूत्या ऐश्वर्येण । अथेति पानीयं जलं तदर्थी तत्प्रार्थकः । ०सार्थजनेन समापत्त्या दृष्टश्चासौ उद्धृतश्च तम् । वध्यभूमिं मारणभुवम् । श्वभ्यः पाचिका पुट-

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१ पिब जलम्.

पुनरयमुक्तो गोमिनीवृत्तान्तमाख्यातवान्—'अस्ति द्रविडेषु काञ्ची नाम नगरी। तस्यामनेककोटिसारः श्रेष्ठिपुत्रः शक्तिकुमारो नामासीत्। सोऽष्टादशवर्षदेशीयश्चिन्तामापेदे—'नास्त्यदाराणामननुगुणदाराणां वा सुखं नाम। तत्कथं नु गुणवद्विन्देयं कलत्रम्' इति। अथ परप्रत्ययाहृतेषु दारेषु यादृच्छिकीं संपत्तिमनभिसमीक्ष्य कार्तान्तिको नाम भूत्वा वस्त्रान्तपिनद्धशालिप्रस्थो भुवं बभ्राम। 'लक्षणज्ञोऽयम्' इत्यमुष्मै कन्याः कन्यावन्तः प्रदर्शयांबभूवुः। यां कांचिल्लक्षणवतीं सवर्णां कन्यां दृष्ट्वा स किल स्म ब्रवीति—'भद्रे शक्नोषि किमनेन शालिप्रस्थेन गुणवदन्नमस्मानभ्यवहारयितुम्' इति। स हसितावधूतो गृहाद्गृहं प्रविश्याभ्रमत्। एकदा तु शिबिषु कावेरीतीरपत्तने सह पितृभ्यामवसितमहर्धिमवशीर्णभवनसारां धात्र्या प्रदर्श्यमानां कांचन विरलभूषणां कुमारीं ददर्श। अस्यां संसक्तचक्षुश्चातर्कयत्—अस्याः खलु कन्यकायाः सर्व एवावयवा नातिस्थूला नातिकृशा नातिह्रस्वा नातिदीर्घा न विकटा मृजावन्तश्च। रक्ततलाङ्गुली यवमत्स्यकमलकलशाद्यनेकपुण्यलेखालाञ्छितौ करौ, समगुल्फसन्धी मांसलावशिरालौ चाङ्घ्री जङ्घे चानुपूर्ववृत्ते, पीवरोरुग्रस्ते इव दुरुपलक्ष्ये जानुनी, सकृद्विभक्तश्चतुरस्रः ककुन्द-

पाककर्त्री। प्रसादभूमिः प्रसादास्पदम्। अष्टादशवर्षदेशीयः किंचिन्न्यूनाष्टादशवर्षः। 'ईषदसमाप्तौ कल्पब्देश्यदेशीयरः'। यादृच्छिकीमभीष्टां सम्पत्तिमर्थोगुणानाम्। 'कार्तान्तिको लक्षणज्ञः' इति वैजयन्ती। शालिस्तण्डुलविशेषः। 'कण्डनेन विना श्वेतं हैमन्तं शालि संस्मृतम्।' इति भावमिश्रः। इति भूषणा। कन्यावन्तः कन्यापितरः। शिबिषु कावेरीदक्षिणतीरेषु। 'शिबिर्मध्वयायास्तु दक्षिणं तीर(वर्षे)मिष्यते।' इति वैजयन्ती। [अवसिता नष्टा महती ऋद्धिर्भूतिर्यस्यास्ताम्।] मृजा शुद्धिः। तद्वन्तः। यवोऽङ्गुष्ठविरहम्। चिह्नं आदिशब्देनान्यानि शुभचिह्नानि। गुल्फे घुटिका। 'तद्ग्रन्थी घुटिके गुल्फौ' इत्यमरः। मांसलौ पुष्टौ। अतएव मग्नगुल्फसन्धी। अतएवादृश्यमानशिरावेष्टितौ। इति भूषणा। अशिरालौ शिरारहितौ। अङ्घ्री चरणौ। सकृद्विभक्तः समं विभक्तः। 'एकवारे समे सकृत्' इत्यजयः। ककुन्दरं नितम्बस्थितकूपकद्वयम्। 'कूपकौ तु नितम्बस्थौ द्वयहीने

१ विधेयम्. २. कावेरीदक्षिणतीरेषु. ३ मग्नगुल्फसन्धी.

रविभागशोभी रथाङ्गाकारसंस्थितश्च नितम्बभागः, तनुतरमीषन्निम्नं गम्भीरं नाभिमण्डलम्, वलित्रयेण चालंकृतमुदरम्, उरोभागव्यापिना-कुन्मग्नचूचुकौ विशालारम्भशोभिनौ पयोधरौ, धनधान्यपुत्रभूयस्त्वचिह्नलेखालाञ्छिततले स्निग्धोदग्रकोमलनखमणी ऋज्वनुपूर्ववृत्तताम्राङ्गुल्यौ सन्नतांसदेशे सौकुमार्यवत्यौ निमग्नपर्वसन्धी च बाहुलते, तन्वी कम्बुवृत्तबन्धुरा च कन्धरा, वृत्तमध्यविभक्तरागाधरम् असंक्षिप्तचारुचिबुकम् आपूर्णकठिनगण्डमण्डलम् असंगतानुवक्रनीलस्निग्धभ्रूलतम् अनतिप्रौढतिलकुसुमसदृशनासिकम् असितधवलरक्तत्रिभागभासुरमधुराधीरसञ्चारमन्थरायतेक्षणम् इन्दुशकलसुन्दरललाटम् इन्द्रनीलशिलाकाररम्यालकपङ्क्ति द्विगुणकुण्डलितम्लाननालीकनालललितलम्बश्रवणपाशयुगलमाननकमलम्, अनतिभङ्गुरो बहुलः पर्यन्तेऽप्यकपिलरुचिरायामवानेकैकनिसर्गसमस्निग्धनीलो गन्धग्राही च मूर्धजकलापः। सेयमाकृतिर्न व्यभिचरति शीलम्।

ककुन्दरे।' इत्यमरः। रथाङ्गं चक्रम्। संस्थितिर्मर्यादा। तनुतरमतिसूक्ष्मं। चूचुकं कुचाग्रम्। 'चूचुकं तु कुचाग्रं स्यात्' इत्यमरः। पयोधरौ स्तनौ। पुत्रभूयस्त्वं पुत्रबाहुल्यम्। [स्निग्धा उदग्राः कोमलाश्च नखमणयो ययोस्ते।] अंसः स्कन्धः। कम्बुः शङ्खः। "शङ्खः स्यात्कम्बुरस्त्रियौ' इत्यमरः। कन्धरा ग्रीवा। चिबुकं हनुः [त्रिभागे च भासुरे च मधुराधीरसञ्चारे च मन्थरे च आयते च ईक्षणे यस्य] इन्दुशकलमर्धचन्द्रः। नालीकं कमलम्। 'नालीकः शरशल्याङ्गेष्वब्जखण्डे नपुंसकम्' इति मेदिनी। [द्वौ गुणौ यस्य तद् द्विगुणं कुण्डलितं च यन्म्लानं नालीकनालं तद्वल्ललितौ लम्बौ च यौ प्रशस्तौ कर्णौ कर्णपाशौ तयोर्युगलं यत्र।] श्रवणपाशः कर्णपाशः। कपिलरुचिः पिङ्गलरुचिः।[न कपिलरुचिरकपिलरुचिः।] 'कडारः कपिलः पिङ्गः' इत्यमरः। आयामो दैर्घ्यम्। मूर्धजकलापः केशकलापः। 'स्निग्धोन्नताग्रतनुताम्रनखौ कुमार्याः पादौ समोपचितचारुनिगूढगुल्फौ। श्लिष्टाङ्गुली कमलकान्तितलौ च यस्यास्तामुद्वहेद्यदि भुवोऽधिपतित्वमिच्छेत्॥ मत्स्याङ्कुशाब्जयवव्रजहलासिचिह्नावस्वेदनौ मृदुतलौ चरणौ प्रशस्तौ। जङ्घे च रोमरहिते विपुले सुवृत्ते जानुद्वयं सममतुल्यमसन्धिदेशम्॥ ऊरू घनौ करिकरप्रतिमावरोमावश्वत्थपत्रसदृशं विपुलं च गुह्यम्॥ विस्तीर्णमांसोपचितो नितम्बो गुरुश्च धत्ते रसनाकलापम्। नाभिर्गभीरा विपुलाङ्गनानां प्रदक्षिणावर्तगता च शस्ता। मध्यं स्त्रियास्त्रिवलिनान्तमरोमशं च वृत्तौ घनावविषमौ कठिनावुरस्थौ। रोमप्रवर्जितमुरो मृदु चाङ्गनानां ग्रीवा च कम्बुनिचितार्थसुखानि धत्ते। बन्धुजीवकुसुमोपमोऽधरो मांसलो रुचिरबिम्बरूपभृत्। कुन्दकुड्मलनिभाः

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१ उन्मुग्नस्तानन्तचूचुकौ. २ स्निग्धोर. ३ मृदु. ४ सङ्गता. ५ मधुरधीर.

आसज्जति च मे हृदयमस्यामेव । तत्परीक्ष्यैनामुद्वहेयम् । अविमृश्यकारिणां हि नियतमनेकाः पतन्त्यनुशयपरम्पराः' इति स्निग्धदृष्टिराचष्ट भद्रे कच्चिदस्ति कौशलं शालिप्रस्थेनानेन संपन्नमाहारमस्मानभ्यवहारयितुमिति । ततस्तया वृद्धदासी साकूतमालोकिता । तस्य हस्तात्प्रस्थमात्रं धान्यमादाय क्वचिदलिन्दोद्देशे सुसिक्तसंमृष्टे दत्तपादशौचमुपावेशयत् । सा कन्या तान्शालीन्संक्षुद्य मात्रया विशोष्यातपे मुहुर्मुहुः परिवर्त्य स्थिरसमायां भूमौ नालीपृष्ठेन मृदुमृदु घट्टयन्ती तुषैरखण्डैस्तण्डुलान्पृथक्चकार । जगाद च धात्रीम्—मातः एभिस्तुषैरर्थिनो भूषणमृजाक्रियाक्षमैः स्वर्णकाराः । तेभ्य इमान्दत्त्वा लब्धाभिः काकिणीभिः स्थिरतराण्यनत्यार्द्राणि नातिशुष्काणि काष्ठानि मितंपचां स्थालीमुभे शरावे चाहर इति । तथाकृते तया तांस्तण्डुलाननतिनिम्नोत्तानविस्तीर्णकुक्षौ ककुभोलूखले लोहपत्रवेष्टितमुखेन समशरीरेण विभाव्यमानमध्यतानवेन

समा द्विजा योषितां पतिसुखामितार्थदाः ॥ दाक्षिण्ययुक्तमशठं परपुष्टहंसवल्गुप्रभाषणमदीनमसौष्ठवं । च (नल्पसौख्यम्) नासासमा समपुरा(टा) रुचिरप्रशस्ता दृङ्नीलनीरजदले श्रुतिहारिणी च ॥ नो सङ्गते नातिपृथू न लम्बे शस्ते भ्रुवौ बालशशाङ्कवक्रे । अर्धेन्दुसंस्थानमलोमशं च शस्तं ललाटं न तलं न तुङ्गम् ॥ कर्णयुग्ममपि युक्तमांसलं शस्यते मृदु समं समाहितम् । स्निग्धनीलमृदुकुञ्चितैकजा मूर्धजाः शुभकराः शिरःस्थिताः ॥'' इति वराहमिहिरः ।' इति भूषणा । आसज्जति । सक्तं भवतीत्यर्थः । उद्वहेयम् । उद्वहामीत्यर्थः । अनुशयः पश्चात्तापः । 'भवेदनुशयो द्वेषे पश्चात्तापानुबन्धयोः ।' इति विश्वः । प्रस्थं मानविशेषः । 'माषटङ्काक्षबिल्वानि कुडवः प्रस्थमाढकम् । राशिर्गोणी खारिकेति यथोत्तरचतुर्गुणम्' ॥ इति शार्ङ्गधरोक्तेः । शेरचतुष्कपरिमाणमिति यावत् । अभ्यवहारयितुं भोजयितुम् । साकूतं साभिप्रायम् । 'आकूतं स्यादभिप्रायः' इति हलायुधः । अलिन्दं देहली । सा कन्या । मात्रयाल्पपरिमाणने । 'मात्रा परिच्छदे वर्णमानेऽल्पे' इति रत्नमाला । आतप उष्णे मृदुमृदु शनैःशनैरित्यर्थः । तुषैः 'पृथग्विनानाना—' इति तृतीया । मृजा शुद्धिः । काकिणीभिः कपर्दिकाभिः । 'वराटकानां दशकद्वयं स्यात्सा काकिणी' इति भास्कराचार्यः । 'स्थिरतराणि सारवन्ति' । इति भूषणा । मितंपचां । 'मितनखे च' इति खश् । शरावे मृत्पात्रे । 'शरावो वर्धमानकः' इत्यमरः । विस्तीर्णकुक्षौ बृहदुदरे । 'नातिनिम्नोत्तानविस्तीर्णः कुक्षिर्यस्येत्यर्थः ।' इति भूषणा । ककुभो वृक्षः । 'ककुभो भूरुहे वीणाप्रसेवे' इति महीपः । काष्ठोलू-

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१ अथ च. २ नातिनिम्न.

व्यायतेन गुरुणा खादिरेण मुसलेन चतुर्ललितोक्षेपणावक्षेपणायासितभुजमसकृदङ्गुलीभिरुद्धृत्योद्धृत्यावहत्य शूर्पशोधितकणकिंशारुकांस्तण्डुलानसकृदद्भिः प्रक्षाल्य क्वथितपञ्चगुणे जले दत्तचुल्लीपूजा प्राक्षिपत् । प्रश्लथावयवेषु प्रस्फुरत्सु तण्डुलेषु मुकुलावस्थामतिवर्तमानेषु संक्षिप्यानलमुपहितमुखपिधानया स्थाल्यान्नमण्डमगालयत् । दर्व्या चावघट्य मात्रया परिवर्त्य समपक्वेषु सिक्थेषु तां स्थालीमधोमुखीमवातिष्ठिपत् । इन्धनायान्तःसाराण्यम्भसा समभ्युक्ष्य प्रशमिताग्नीनि कृष्णाङ्गारीकृत्य तदर्थिभ्यः प्राहिणोत् । 'एभिर्लब्धाः काकिणीर्दत्त्वा शाकं घृतं दधि तैलमामलकं चिञ्चाफलं च यथालाभमानय' इति । तथानुष्ठिते च तया द्वित्रानुपदंशानुपपाद्य तदन्नमण्डमार्द्रवालुकोपहितनवशरावगतमतिमृदुना तालवृन्तानिलेन शीतलीकृत्य सलवणसंभारं दत्ताङ्गारधूपवासं च संपाद्य, तदप्यामलकं श्लक्ष्णपिष्टमुत्पलगन्धि कृत्वा धात्रीमुखेन स्नानाय तमचोदयत् । तया च स्नानशुद्ध्या दत्ततैलामलकः क्रमेण सस्नौ । स्नातः सिक्तमृष्टे कुट्टिमे फलकमारुह्य पाण्डुहरितस्य त्रिभागशेषलूनस्याङ्गणकदलीपलाशस्योपरि शरावद्वयदत्तमार्द्रमभिमृशन्नतिष्ठत् । सा तु तां पेयामेवाग्रे समुपाहरत् । पीत्वा चापनीताध्वक्लमः प्रहृष्टः प्रक्लिन्नसकलगात्रः स्थितोऽभूत् । ततस्तस्य शाल्योदनस्य दर्वीद्वयं दत्त्वा सर्पिर्मात्रां सूपमुपदंशं चोपजहार । इमं च

खलमिति भावः । विभाव्यमानं संभाव्यमानम् । मध्यतानवे मध्ये कृशत्वम् । तनोर्भावस्तानवम् । व्यायतेन दीर्घेण । गुरुणा स्थूलेन । अवक्षेपणमधः पातनम् । [उत्क्षेपणमूर्ध्वीकरणम् ।] किंशारुम् । 'किंशारुः सस्यशूकं स्यात्' इत्यमरः । असकृद्वारंवारम् । क्वथितेति । 'क्वथितं च तत्पञ्चगुणं चेत्यर्थः' । इति भूषणा । मुकुलावस्थां कलिकावस्थाम् । अन्नमण्डं भक्तपानीयम् । अवघट्य अवगाह्येत्यर्थः । अन्तःसाराण्युपर्येव दग्धानि । द्वित्रान्कतिपयान् । उपदंशाञ्शाकादीन् । अचोदयत् प्रेरयामासेत्यर्थः । सिक्तमृष्ट आदौ सिक्तः पश्चान्मृष्टः । कुट्टिमं बद्धभूमिकम् । 'त्रिभागेति—त्रिषु भागेषु यः शेषोऽग्रिमस्तत्र छिन्नस्येत्यर्थः' । इति भूषणा । अङ्गणे या कदली रम्भा तस्याः पलाशं पत्रं तस्योपरि । [अभिमृशन्स्पृशन् ।] सा त्विति । पेया ससिक्था । 'मण्डोऽसिक्थः, ससिक्था पेया, परिसिक्था यवागूश्च, घनसिक्था विलेपी, परिस्रुतस्त्वोदनो भक्तः इति वाग्भटोक्तेः । ओदनस्य दर्वीद्वयं दत्त्वा । दर्वीद्वय-

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१ ललितोत्क्षेपणावक्षेप ग. २ चावगाह्य. ३ परावृत्य. ४ निरुणाङ्गारीकृत्य. ५ स्नापितः ६ हरितत्रि०. ७ आर्द्रः (भूष०).

दध्ना च त्रिजातकावचूर्णितेन सुरभिशीतलाभ्यां च कालशेयकाञ्जिकाभ्यां शेषमन्नमभोजयत् । सशेष एवान्धस्यसावतृप्यत् । अयाचत च पानीयम् । अथ नवभृङ्गारसंभृतमगुरुधूपधूपितमभिनवपाटलाकुसुमवासितमुत्फुल्लोत्पलग्रथितसौरभं वारि नालीधारात्मना पातयांबभूव । सोऽपि मुखोपहितशरावेण हिमशिशिरकणकरालिताऽरुणायमानाक्षिपक्ष्मा धारारवाभिनन्दितश्रवणः स्पर्शसुखोद्भिन्नरोमाञ्चकर्कशकपोलः परिमलप्रवालोत्पीडफुल्लघ्राणरन्ध्रो माधुर्यप्रकर्षावर्जितरसनेन्द्रियस्तदच्छं पानीयमाकण्ठं पपौ । शिरःकम्पसंज्ञावारिता च पुनरपरकरकेणाचमनमदत्त कन्या । वृद्धया तु तदुच्छिष्टमपोह्य हरितगोमयोपलिप्ते कुट्टिमे स्वमेवोत्तरीयकर्पटं व्यवधाय क्षणमशेत । परितुष्टश्च विधिवदुपयम्य कन्यां निन्ये । नीत्वैतदनपेक्षः कामपि गणिकामवरोधमकरोत् । तामप्यसौ प्रियसखीमिवोपाचरत् । पतिं च दैवतमिव मुक्ततन्द्रा पर्यचरत् । गृहकार्याणि चाहीनमन्वतिष्ठत् । परिजनं च दाक्षिण्यनिधिरात्माधीनमकरोत् । तद्गुणवशीकृतश्च भर्ता सर्वमेव कुटुम्बं तदायत्तमेव कृत्वा तदेकाधीनजीवितशरीरस्त्रिवर्गं निर्विवेश । तद्ब्रवीमि—' गृहिणः प्रियहिताय दारगुणाः ' इति ।"

ततस्तेनानुयुक्तो निम्बवतीवृत्तमाख्यातवान्—' अस्ति सौरा-

मात्रमोदनं दत्त्वेत्यर्थः । सर्पिर्मात्राम् अल्पघृतमिति यावत् सूपं वरान्नम् । उपदंशं च शाकादि । त्रिजातकं त्वक्तैलं त्रिकटु वा । अवचूर्णितेन विलोडितेन । कालशेयं तक्रम् । ' दण्डाहतं कालशेयमरिष्टमपि गोरसः ।' इत्यमरः । ' कलशिर्घटस्तत्र भवम् । दृतिकुक्षिकलशि—' इति ढञ् ।' इति भूषणा । काञ्जिकम् । ' आरनालकसौवीरकुल्माषाभिषुतानि च । अवन्तिसोमधान्याम्लकुञ्जलानि च काञ्जिके ' इत्यमरः । अन्धस्योदने । ' भिस्सा स्त्री भक्तमन्धोऽन्नमोदनोऽस्त्री सदीदिविः ' । इत्यमरः । अथेति । धारात्मना अविरलधारयेत्यर्थः । हिमशिशिरकणैः करालितानि अरुणायमानानि च अक्षिपक्ष्माणि यस्य । ' हिमशिशिरेतीन्द्रियतृप्तिरुक्ता । उक्तं च माघेऽपि—'कान्तकान्तवदनप्रतिबिम्बे भग्नबालसहकारसुगन्धौ । स्वादुनि प्रणदितालिनि शीते निर्ववार मधुनीन्द्रियवर्गः' ।। इति भूषणा । [माधुर्यस्य प्रकर्षेण आवर्जितं तर्पितं घ्राणेन्द्रियं यस्य । हरितगोमयम् । 'गोश्च पुरीषे' इति मयट् । कर्पटं जीर्णवस्त्रम् । मुक्तातन्द्रा त्यक्तालस्या । अहीनमत्यर्थम् दक्षिणस्य भावः दाक्षिण्यं तस्य निधिः । तदायत्तं तदधीनम् । त्रिवर्गं धर्मार्थकामान् । अस्तीति ।

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१ अवर्तित (मु०).

ष्ट्रेषु वलभी नाम नगरी । तस्यां गृहगुप्तनाम्नो गुह्यकेन्द्रतुल्यविभवस्य नाविकपतेर्दुहिता रत्नवती नाम । तां किल मधुमत्याः समुपागम्य बलभद्रो नाम सार्थवाहपुत्रः पर्यणैषीत् । तयापि नववध्वा रहसि रभसविघ्नितसुरतसुखो झटिति द्वेषमल्पेतरं बबन्ध । न तां पुनर्द्रष्टुमिष्टवान् । तद्गृहागमनमपि सुहृद्वाक्यशतातिवर्ती लज्जया परिजहार । तां च दुर्भगां तदाप्रभृत्येव 'नेयं रत्नवती निम्बवती चेयम्' इति स्वजनः परजनश्च परिबभूव । गते च कस्मिंश्चित्काले सा त्वनुतप्यमाना 'का मे गतिः' इति विमृशन्ती कामपि वृद्धप्रव्राजिकां मातृस्थानीयां देवशेषकुसुमैरुपस्थितामपश्यत् । तस्याः पुरो रहसि सकरुणं रुरोद । तयाप्युदश्रुमुख्या बहुप्रकारमनुनीय रुदितकारणं पृष्टा त्रपमाणापि कार्यगौरवात्कथंचिदब्रवीत्—'अम्ब किं ब्रवीमि । दौर्भाग्यं नाम जीवन्मरणमेवाङ्गनानां, विशेषतश्च कुलवधूनाम् । तस्याहमस्म्युदाहरणभूता । मातृप्रमुखोऽपि ज्ञातिवर्गो मामवज्ञयैव पश्यति । तेन सुदृष्टां मां कुरु । न चेत्त्यजेयमद्यैव निष्प्रयोजनान्प्राणान् । आविरामाच्च मे रहस्यं नाश्राव्यम्' इति पादयोः पपात । सैनामुत्थाप्योद्बाष्पोवाच—'वत्से मा अध्यवस्यः साहसम् । इयमस्मि त्वन्निदेशवर्तिनी । यावति ममोपयोगस्तव तावति भवाम्यनन्याधीना । यद्येवासि निर्विण्णा तपश्चर त्वं मदधिष्ठिता पारलौकिकाय कल्याणाय । नन्वयमुदर्कः प्राक्तनस्य यदनेनाकारेणेदृशेन

गुह्यकेन्द्रः कुबेरः । नाविका नौभिर्जीवन्तीति तथा । मधुमत्या नगर्याः । पर्यणैषीत्परिणयनमकरोत् । अल्पेतरं बह्वित्यर्थः । दुर्भगां दुरदृष्टाम् । सा निम्बवती । अनुतप्यमानानुतापं प्राप्तवती । देवशेषकुसुमैर्निर्माल्यपुष्पैः । तयापि वृद्धपरिव्राजिकया वृद्धसंन्यासिन्या । रुदितकारणं रोदननिदानम् । त्रपमाणा लज्जावती । दौर्भाग्यं भर्तृवैमुख्यम् । निष्प्रयोजनानकिंचित्करान् । रहस्यं गोप्यम् । उद्बाष्पोद्गतबाष्पासाहसमुद्योगः यावति तावतीति । प्रयोजन इत्यर्थः । परलोके भवं पारलौकिकम् 'उदर्कः फलमुत्तरम्' इत्यमरः ।

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१ परिजनश्च. २ कालान्तरे. ३ परिव्राजिकाम्. ४ यावत्–तावत्. ५ यथेयम्.

शीलेन जात्या चैवंभूतया समनुगता सत्यकस्मादेव भर्तृद्वेष्यतां गतासि । यदि कश्चिदस्त्युपायः पतिद्रोहप्रतिक्रियायै दर्शयामुष्य, मतिर्हि ते पटीयसी ' इति । अथासौ कथंचित्क्षणमधोमुखी ध्यात्वा दीर्घोष्णश्वासपूर्वमवोचत्—' भगवति पतिरेव दैवतं वनितानाम्, विशेषतः कुलजानाम् । अतस्तच्छुश्रूषणाभ्युपायहेतुभूतं किंचिदाचरणीयम् । अस्त्यस्मत्प्रातिवेश्यो वणिक् अभिजनेन विभवेन राजान्तरङ्गभावेन च सर्वपौरानतीत्य वर्तते । तस्य कन्या कनकवती नाम मत्समानरूपावयवा ममातिस्निग्धा सखी । तया सह तद्विमानहर्म्यतले ततोऽपि द्विगुणमण्डिता विहरिष्यामि । त्वया तु तन्मातृप्रार्थनं सकरुणमभिधाय मत्पतिरेतद्गृहं कथंचनानेयः । समीपगतेषु च युष्मासु क्रीडामत्ता नाम कन्दुकं भ्रंशयेयम् । अथ तमादाय तस्य हस्ते दत्वा वक्ष्यसि—' पुत्र तवेयं भार्यासखी निधिपतिदत्तस्य सर्वश्रेष्ठिमुख्यस्य कन्या कनकवती नाम । त्वामियमनवस्थो निष्करुणश्चेति रत्नवतीनिमित्तमत्यर्थं निन्दति । तदेष कन्दुको विपक्षधनं प्रत्यर्पणीयम् ' इति । स तथोक्तो नियतमुन्मुखीभूय तामेव प्रियसखीं मन्यमानो मां, बद्धाञ्जलि याचमानायै मह्यं भूयस्त्वत्प्रार्थितः साभिलाषमर्पयिष्यति । तेन रन्ध्रेणोपश्लिष्य रागमुज्ज्वलीकृत्य यथासौ कृतसङ्केतो देशान्तरमादाय मां गमिष्यति तथोपपादनीयम् ' इति । हर्षाभ्युपेतया चानया तथैव संपादितम् । अथैतां कनकवतीति वृद्धतापसीविप्रलब्धो बलभद्रः सरत्नसाराभरणामादाय निशि नीरन्ध्रे तमसि प्रावसत् । सा तु तापसी

आकारेण शरीराकृत्या । सौन्दर्येणेत्यर्थः । जात्या विशिष्टकुलेन एवंभूतया स्पृहणीययेत्यर्थः । यदीति । पटीयस्यतिशयेन पटुः । असौ निम्बवती । शुश्रूषणा सेवा । अस्तीति । प्रातिवेश्यः [प्रतिवेशो समीपगृहे भवः] प्रतिवेशवर्ती वणिग्वाणिज्यकर्ता । अभिजनेन कुलीनतया । विभवेन सामर्थ्येन । राजान्तरङ्गभावेन राज्ञो विश्वासभूमि । वेनेत्यर्थः ।] अतीत्यातिक्रम्य । तन्मातृप्रार्थनं कनकवतीमातृप्रार्थनमिति । मां तामेव प्रियसखीं मन्यमानः बद्धाञ्जलि यथा तथा । रन्ध्रेण मिषेण । उपश्लिष्यालिङ्ग्य उपेत्य । रागमिच्छाम् । उज्ज्वलीकृत्य । प्रकटी॰

१ एकदे.

वार्तामापादयत्—‘ मन्देन मया निर्निमित्तमुपेक्षिता रत्नवती, श्वशुरौ च परिभूतौ सुहृदश्चातिवर्तिताः । तदत्रैव संसृष्टो जीवितुं जिह्रेमीति बलभद्रः पूर्वेद्युर्मामकथयत् । नूनमसौ तेन नीता व्यक्तिश्चाचिराद्भविष्यति ’ इति । तच्छ्रुत्वा तद्बान्धवास्तदन्वेषणं प्रति शिथिलयत्नास्तस्थुः । रत्नवती तु मार्गे कांचित्पण्यदासीं संगृह्य तयोह्यमानपाथेयाद्युपस्करा खेटकपुरमगमत् । अमुत्र च व्यवहारकुशलो बलभद्रः स्वल्पेनैव मूलेन महद्धनमुपार्जयत् । पौराग्रगण्यश्चासीत् । परिजनश्च भूयानर्थवशात्समाजगाम । ततस्तां प्रथमदासीं ‘ न कर्म करोषि, दृष्टं मुष्णासि अप्रियं ब्रवीषि ’ इति परुषमुक्त्वा बह्वताडयत् । चेटी तु प्रसादकालोपाख्यातरहस्यस्य वृत्तान्तैकदेशमात्तरोषा निर्बिभेद । तच्छ्रुत्वा लुब्धेन तु दण्डवाहिना पौरवृद्धसंनिधौ ‘ निधिपतिदत्तस्य कन्यां कनकवतीं मोषेणापहृत्यास्मत्पुरे निवसत्येष दुर्मतिर्बलभद्रः । तस्य सर्वस्वहरणं न भवद्भिः प्रतिबन्धनीयम् इति नितरामभर्त्सयत । भीतं च बलभद्रमभिजगाद रत्नवती—‘ न भेतव्यम् । ब्रूहि नेयं निधिपतिदत्तकन्या कनकवती । वलभ्यामेव गृहगुप्तदुहिता रत्नवती नामेयं दत्ता पितृभ्यां मया च न्यायोढा । न चेत्प्रतीथ प्रणिधिं प्रहिणुतास्या बन्धुपार्श्वम् ’ इति । बलभद्रस्तु तथोक्त्वा श्रेणीप्रातिभाव्येन तावदेवातिष्ठद्यावत्तत्पुरलेख्यलब्धवृत्तान्तो गृहगुप्तः खेटकपुरमागत्य सह जामात्रा दुहितरमतिप्रीतः प्रत्यनैषीत् । तथा दृष्ट्वा रत्नवती कनकवतीति भावयतस्तस्यैव बलभद्रस्यातिवल्लभा जाता । तद्ब्रवीमि—‘ कामो नाम सङ्कल्पः ’ इति ।

तदनन्तरमसौ नितम्बवतीवृत्तान्तमप्राक्षीत् । सोऽहमब्रवम्—‘अस्ति

कृत्येत्यर्थः । **अथेति** । नीरन्ध्रे तमसि गाढान्धकारे । संसृष्टः तया सङ्गतः । अतिवर्तिताः क्रान्ताः दासीं चेटीम् । ‘ चेटी चिरण्टी दासी च ’ इति वैजयन्ती । पाथेयं मार्गे भक्षणसामग्री । खेटकपुरमल्पनगरम् । मूलेन मूलधनेन । उपाख्यातरहस्यस्य कथितकनकवत्यपहारवृत्तान्तस्य । ‘ लुब्धोऽभिलाषुकस्तृष्णक् ’ इत्यमरः । दण्डवाहिना दण्डाधिकारिणा । न्यायोढा न्यायमार्गेणोढा । परिणीतेत्यर्थः । प्रणिधिः सेवकः । श्रेणीप्रातिभाव्येन वणिजां श्रेण्यां प्रतिभूस्थाने कृत्वेत्यर्थः । **अस्तीति** ।

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१. अतर्जयत. २ प्रतीतिरस्मिन्नर्थे.

शूरसेनेषु मथुरा नाम नगरी । तत्र कश्चित्कुलपुत्रः कलासु गणिकासु चातिरक्तः, मित्रार्थे स्वभुजमात्रनिर्व्यूढानेककलहः, कलहकण्टक इति कर्कशैरभिख्यापिताख्यः प्रत्यवात्सीत् । स चैकदा कस्यचिदागन्तोश्चित्रकरस्य हस्ते चित्रपटं ददर्श । तत्र काचिदालेख्यगता युवतिरालोकमात्रेणैव कलहकण्टकस्य कामातुरं चेतश्चकार । स च तमब्रवीत्— ‘भद्र विरुद्धमिवैतत्प्रतिभाति । यतः कुलजादुर्लभं वपुः, आभिजात्यशंसिनी च नम्रता, पाण्डुरा च मुखच्छविः, अनतिपरिभुक्तसुभगा च तनुः, प्रौढतानुविद्धा च दृष्टिः। न चैषा प्रोषितभर्तृका प्रवासचिह्नस्यैकवेण्यादेरदर्शनात् । लक्ष्म चैतद्दक्षिणपार्श्ववर्ति । तदियं वृद्धस्य कस्यचिद्वणिजो नातिपुंस्त्वस्य यथार्हसंभोगालाभपीडिता गृहिणी त्वयातिकौशलाद्यथादृष्टमालिखिता भवितुमर्हति ’ इति । स तमभिप्रशस्याशंसत्—‘सत्यमिदम् । अवन्तिपुर्यामुज्जयिन्यामनन्तकीर्तिनाम्नः सार्थवाहस्य भार्या यथार्थनामा नितम्बवती नामैषा सौन्दर्यविस्मितेन मयैवमालिखिता ’ इति । स तदैवोन्मनायमानस्तद्दर्शनाय परिव्राजोज्जयिनीम् । भार्गवो नाम भूत्वा भिक्षानिभेनै तद्गृहं प्रविश्य तां ददर्श । दृष्ट्वा चात्यारूढमन्मथो निर्गत्य पौरमुख्येभ्यः श्मशानरक्षामयाचत । अलभत च ।

शूरसेनेषु देशेषु । कुलपुत्रः शूद्रः ‘कुलपुत्रः कुलीने च शूद्रे च’ इति वैजयन्ती कलासु चतुःषष्ट्यां कलासु । गणिकासु वेश्यासु स्वभुजा स्वबाहुः । ‘भुजा बाहा’ इति स्त्रीलिङ्गावपि शब्दौ । निर्व्यूढो स्वीकृतः । [स्वभुव एव स्वभुजमात्रं तेन निर्व्यूढा अनेके कलहा येन । कर्कशः परुषवादिभि स च कलहकण्टकः । तं चित्रकारम् । भद्रेति । अभिजातस्य भाव आभिजात्यं कुलीनता । पाण्डुरा शुभ्रा । अनतिपरिभुक्तालब्धातिभोगा । प्रौढतानुविद्धा प्रौढतासद्म । वेणी कचबन्धः । ‘वेणी कचस्य बन्धे स्यान्नदीनां सङ्गमेऽपि च’ इति विश्वः । ‘लक्ष्म नखक्षतरूपं चिह्नम्’ इति भूषणा संभोगस्यालाभोऽप्राप्तिस्तेन पीडिता । उन्मनायमान उन्मनायतेऽसौ तया परिव्राज । अगच्छदित्यर्थः । भार्गवो ज्यौतिषिकः । ‘भार्गवो शुक्रदेवह्यौ’ इति वैजयन्ती । निभं मिषम् ‘निभो व्याजसदृक्षयोः’ इति विश्वः । दृष्ट्वा चेति । अत्यारूढमन्मथोऽतिप्रवृद्धमदः ।

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१ परिवव्राज (भूषणा). २ वेण्यादेः ३ नामधेया. ४ मिषेण.

तत्र लब्धैश्च शवावगुण्ठनपटादिभिः काम्प्यर्हन्तिकां नाम श्रमणिकामुपासांचक्रे । तन्मुखेन च नितम्बवतीमुपांशु मन्त्रयामास । सा चैनां निर्भर्त्सयन्ती प्रत्याचचक्षे । श्रमणिकामुखाच्च दुष्करशीलभ्रंशां कुलस्त्रियमुपलभ्य रहसि दूतिकामशिक्षयत्——'भूयोऽप्युपतिष्ठ सार्थवाहभार्याम् । ब्रूहि चोपह्वरे, संसारदोषदर्शनात्समाधिमास्थाय मुमुक्षमाणो मादृशो जनः कुलवधूनां शीलपातने घटत इति क्व घटते । एतदपि त्वामत्युदारया समृद्ध्या रूपेणातिमानुषेण प्रथमेन वयसोपपन्नां किमितरनारीसुलभं चापलं स्पृष्टं न वेति परीक्षा कृता । तुष्टास्मि तवैवमदुष्टभावतया । त्वामिदानीमुत्पन्नापत्यां द्रष्टुमिच्छामि । भर्ता तु भवत्याः केनचिद्ग्रहेणाधिष्ठितः पाण्डुरोगदुर्बलो भोगे चासमर्थः स्थितोऽभूत् । न च शक्यं तस्य विघ्नमप्रतिकृत्यापत्यमस्माल्लब्धुम् । अतः प्रसीद । वृक्षवाटिकामेकाकिनी प्रविश्य मदुपनीतस्य कस्यचिन्मन्त्रवादिनश्छन्नमेव हस्ते चरणमर्पयित्वा तदभिमन्त्रितेन प्रणयकुपिता नाम भूत्वा भर्तारमुरासि प्रहर्तुमर्हसि । उपर्यसावुत्तमधातुपुष्टिमूर्जितापत्योत्पादनक्षमामासादयिष्यति । अनुवर्तिष्यते देवीमिवात्रभवतीम् । नात्र शङ्का कार्या' इति । सा तथोक्तं व्यक्तमभ्युपेष्यति । नक्तं मां वृक्षवाटिकां प्रवेश्य तामपि प्रवेशयिष्यसि । तावतैव त्वयाहमनुगृहीतो भवेयम्' इति । सा तथैवोपग्राहितवती । सोऽतिप्रीतस्तस्यामेव क्षपायां वृक्षवाटिका गतो नितम्बवतीं निर्ग्रन्थिकांप्रय-

पौरमुख्येभ्यः पौरश्रेष्ठेभ्यः । तत्र स्मशाने । अवगुण्ठनपटः शववेष्टितवस्त्रम् । अर्हन्तिका बौद्धपरिव्राजिकाम् । तन्मुखेन श्रमणिकामुखेन । उपांशु रहसि । मन्त्रयामास । भेदयामासेत्यर्थः । भ्रंशो नाशः । घटत ईहते । 'घट चेष्टायाम्' । क्व घटते क्व संगच्छते । 'घट योजने' । अतिमानुषेण मानुषमतिक्रम्य वर्तत इति तथा । तेन अदुष्टभावः सुभावः । [पातिव्रत्यादभ्रंश इत्यर्थः ।] उत्पन्नापत्यां जातापत्याम् । भोगे विषयसङ्गे । अप्रतिकृत्य । प्रतीकारमकृत्वेत्यर्थः । वृक्षवाटिका गृहोपवनम् । ऊर्जितं च तदपत्यमूर्जितापत्यं समीचीनापत्यम् । [तस्योत्पादने क्षमां समर्थाम् न पतन्ति पितरोऽनेनेत्यपत्यम्] उपग्राहितवत्यङ्गी-

१ उपांशुमन्त्रयामास (भेदयामास इ. भूषणा). २ अत्युदारतया. ३ उपचारेण.

स्तैनोपनीतां पादे परामृशन्निव हेमनूपुरमेकमाक्षिप्य छुरिकयोरुमूले किंचिदालिख्य द्रुततरमपासरत् । सा तु सान्द्रत्रासा स्वमेव दुर्णयं गर्हमाणा जिघांसन्तीव श्रमणिकां तद्व्रणं भवनदीर्घिकायां प्रक्षाल्य दत्त्वा पटबन्धनं सामयापदेशादपरं चापनीय नूपुरं शयनपरा त्रिचतुराणि दिनान्येकान्ते निन्ये । स धूर्तः 'विक्रेष्ये' इति तेन नूपुरेण तमनन्तकीर्तिमुपाससाद । स दृष्ट्वा मम गृहिण्या एवैष नूपुरः कथमयमुपलब्धस्त्वया इति तमब्रुवाणं निर्बन्धेन पप्रच्छ । स तु वणिग्ग्रामस्याग्रे वक्ष्यामि इति स्थितोऽभूत् । पुनरसौ गृहिण्यै स्वनूपुरयुगलं प्रेषय इति सन्दिदेश । सा च सलज्जं ससाध्वसं चाद्य रात्रौ विश्रामप्रविष्टायम् वृक्षवाटिकायां प्रभ्रष्टो ममैकः प्रशिथिलबन्धो नूपुरः । सोऽद्याप्यन्विष्टो न दृष्टः । स पुनरयं द्वितीय इत्यपरं प्राहिणोत् । अनया च वार्तयामुं पुरस्कृत्य स वणिग्वणिग्जनसमाजमाजगाम । स चानुयुक्तो धूर्तः सविनयमावेदयत्—'विदितमेव खलु वो यथाहं युष्मदाज्ञया पितृवनमभिरक्ष्य तदुपजीवी प्रतिवसामि । लुब्धाश्च कदाचिन्मद्दर्शनभीरवो निशि दहेयुरपि शवानीति निशास्वपि स्मशानमधिशये । अपरेद्युर्दग्धादग्धं मृतकं चितायाः प्रसभमाकर्षन्तीं श्यामाकारां नारीमपश्यम् । अर्थलोभात्तु निगृह्य भयं सा संगृहीता । शस्त्रिकयोरुमूले यदृच्छया किञ्चिदुल्लिखितम् । एष च नूपुरश्चरणादाक्षिप्तः । तावत्येव द्रुतगतिः सा पलायिष्ट । सोऽयमस्यागमः । परं भवन्तः प्रमाणम्' इति । विमर्शे च तस्याः

कृतवती । निर्ग्रन्थिका भिक्षुकी [श्रमणिका] । सान्द्रत्रासा निबिडभया । पटबन्धनं वस्त्रबन्धनम् । [सामयापदेशाद् रुग्णतामपदिश्य ।] गृहिणी योषित् । नूपुरः पादभूषणम् । 'मञ्जीरो नूपुरोऽस्त्रियाम्' इत्यमरः । वणिग्ग्रामस्य वणिजां समूहस्य । न दृष्टो न लब्ध इत्यर्थः । प्रशिथिलबन्धः श्लथबन्धः । दहेयुरपि । अपि संभावनायाम् । पितृवनं श्मशानम् । तदुपजीवी स्मशानजीवी । मद्दर्शनभीरवो मद्दर्शनभयशीलाः । दग्धं ज्वलितम् । मृतकं शवम् । चितायाः । चितामध्यादित्यर्थः । प्रसभं बलात् । विमर्शे मिथो विचारे ।

१ अपचारेण. २ च बद्ध्वा. ३ साध्वसं. ४ विमर्शेन.

शाकिनीत्वमैकमत्येन पौराणामभिमतमासीत् । भर्त्रा च परित्यक्ता तस्मिन्नेव श्मशाने बहु विलप्य पाशेनोद्बध्य मर्तुकामा तेन धूर्तेन नक्तमगृह्यत । अनुनीता च—सुन्दरि त्वदाकारोन्मादितेन मया त्वदावर्जने बहूनुपायान्भिक्षुकीमुखेनोपन्यस्य तेष्वसिद्धेषु पुनरयमुपायो यावज्जीवमसाधारणीकृत्य रन्तुमाचरितः । तत्प्रसीदानन्यशरणायास्मै दासजनाय इति मुहुर्मुहुश्चरणयोर्निपत्य प्रयुज्य सान्त्वशतानि तामगत्यन्तरामात्मवश्यामकरोत् । तदिदमुक्तम्—'दुष्करसाधनं प्रज्ञा' इति ।

स चेदमाकर्ण्य ब्रह्मराक्षसो मामपूपुजत् । अस्मिन्नेव क्षणे नातिप्रौढपुन्नागमुकुलस्थूलानि मुक्ताफलानि सह सलिलबिन्दुभिरम्बरतलादपतन् । अहं तु 'किं न्विदम्' इत्युच्चक्षुरालोकयन्कमपि राक्षसं कांचिदङ्गनां विचेष्टमानगात्रीमाकर्षन्तमपश्यम् । कथमपहरत्यकामामपि स्त्रियमनाचारो नैर्ऋतः इति गगनगमनमन्दशक्तिरशस्त्रश्चातप्ये । स तु मत्संबन्धी ब्रह्मराक्षसः 'तिष्ठ तिष्ठ पाप, क्वापहरसि' इति भर्त्सयन्नुत्थाय राक्षसेन समसृज्यत । तां तु रोषादनपेक्षापविद्धाममरवृक्षमञ्जरीमिवान्तरिक्षादापतन्तीमुन्मुखप्रसारितोभयकरः कराभ्यामग्रहीषम् । उपगृह्य च वेपमानां संमीलिताक्षीं मदङ्गस्पर्शसुखेनोद्भिन्नरोमाञ्चां तादृशीमेव तामनवतारयन्नतिष्ठम् । तावत्तावुभावपि शैलशृङ्गभङ्गैः पादपैश्च रभसोन्मूलितैर्मुष्टिपादप्रहारैश्च परस्परमक्षपयेताम् । पुनरहमतिमृदुनि पुलिनवति कुसुमलवलाञ्छिते सरस्तीरेऽवरोप्य सस्पृहं

शाकिनीत्वं पिशाचदेवतत्वम् । ऐकमत्येन विसंवादाभावेन । पौराणां नागरिकाणाम् । त्वदावर्जने स्वत्संमुखीकरणे । [यावज्जीवं रन्तुमिति सम्बन्धः ।] अगत्यन्तरा न विद्यते गत्यन्तरं यस्यास्ताम् । आत्मवश्यामात्माधीनाम् । इदमिति । पुन्नागो बकुलः । उच्चक्षुरूर्ध्वीकृतनेत्रः विचेष्टमानगात्रयष्टिमात्ममोचनार्थं स्वाङ्गैश्चेष्टमानाम् । नैर्ऋतो राक्षसः । अतप्ये तापमापम् । अनपेक्षापविद्धामेवं त्यक्त्वा चेन्नश्येदित्यपेक्षाया अभावेन त्यक्ताम् । अमरवृक्षः कल्पद्रुमः । अन्तरिक्षादाकाशात् । वेपमानां कम्पमानाम् । उद्भिन्ना रोमाञ्चा यस्याः सा उद्भिन्नरोमाञ्चा उद्गतसात्त्विकभावा । तावुभौ राक्षसब्रह्मराक्षसौ । पुलिनं तोयोत्थितो देशः । कुसुमलवलाञ्छिते पुष्पलेशचिह्निते ।

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१ तम्. २ अनपेक्षया. ३ स्पर्शसुखेनेव. ४ जानुभिश्च.

निर्वर्णयंस्तां मत्प्राणैकवल्लभां राजकन्यां कन्दुकावतीमलक्षयम् । सा हि मया समाश्वास्यमाना तिर्यङ् मामभिनिरूप्य जातप्रत्यभिज्ञा सकरुणमरोदीत् । अवादीच्च—'नाथ त्वद्दर्शनादुपोढरागा तस्मिन्कन्दुकोत्सवे पुनः सख्या चन्द्रसेनया त्वत्कथाभिरेव समाश्वासितास्मि । त्वं किल समुद्रमध्ये मज्जितः पापेन मद्भ्रात्रा भीमधन्वना इति श्रुत्वा सखीजनं परिजनं च वञ्चयित्वा जीवितं जिहासुरेकाकिनी क्रीडावनमुपागमम् । तत्र च मामचकमत कामरूप एष राक्षसाधमः । सोऽयं मया भीतयाऽवधूतप्रार्थनः स्फुरन्तीं मां निगृह्याभ्यधावत् । अत्रैवमवसितोऽभूत् । अहं च दैवात्तवैव जीवितेशस्य हस्ते पतिता । भद्रं तव' । इति श्रुत्वा च तया सहावरुह्य नावमध्यारोहम् । मुक्ता च नौः प्रतिवातप्रेरिता तामेव दामलिप्तां प्रत्युपातिष्ठत् । अवरूढाश्च वयमश्रमेण । 'तनयस्य च तनयायाश्च नाशादनन्यापत्यस्तुङ्गधन्वा सुह्मपतिर्निष्कलः स्वयं सकलत्र एव निष्कलङ्कगङ्गारोधस्यनशनेनोपरन्तुं प्रतिष्ठते । सह तेन मर्तुमिच्छत्यनन्यनाथोऽनुरक्तः पौरवृद्धलोकः' इत्यश्रुमुखीनां प्रजानामाक्रन्दमशृणुम । अथाहमस्मै राज्ञे यथावृत्तमाख्याय तदपत्यद्वयं प्रत्यर्पितवान्, प्रीतेन तेन जामाता कृतोऽस्मि दामलिप्तेश्वरेण । तत्पुत्रो मदनुजीवी जातः । मदाज्ञसेन चामुना प्राणवदुज्झिता[1] चन्द्रसेना कोशदासमभजत् । ततश्च सिंहवर्मसाहाय्यार्थमत्रागत्य भर्तुस्तव दर्शनोत्सवसुखमनुभवामि' इति ।

श्रुत्वा 'चित्रेयं दैवगतिः । अवसरेषु पुष्कलः पुरुषकारः' इत्यभिधाय भूयः स्मिताभिषिक्तदन्तच्छदो मन्त्रगुप्ते हर्षोत्फुल्लं चक्षुः

प्रत्यभिज्ञा पूर्वदृष्टत्वम् । उपोढरागा प्ररूढमन्मथा । अचकमत अभिलाषं बबन्ध । अवसितो मृत्युं प्राप्तः । जीवितेशः । 'जीवितेशः प्रिये यमे' इति कोशः । भद्रं कल्याणम् । निष्कलो वृद्धः । 'निष्कलः स्थविरः समौ' इति वैजयन्ती [निष्कलङ्कं पुण्यम् ।] मरणं सम्पादयितुम् । पुष्कलो महान् । पुरुषकारः पुरुषार्थः । स्मितेन हास्येन । अभिषिक्तः सिक्तो व्याप्त इति यावत् । दन्तच्छद

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1 मणिहिता; त्यक्ता प्राणाद्वर्जिता.

पातयामास देवो राजवाहनः । स किल करकमलेन किंचित्संवृताननो ललितवल्लभारभसदत्तदन्तक्षतव्यसनविह्वलाधरमणिर्निरोष्ठ्यवर्णमात्मचरितमाचख्ये—

इति श्रीदण्डिनः कृतौ दशकुमारचरिते मित्रगुप्तचरितं नाम षष्ठ उच्छ्वासः ।

सप्तमोच्छ्वासः ।

राजाधिराजनन्दन नगरन्ध्रगतस्य ते गतिं ज्ञास्यन्नहं च गतः कदाचित्कलिङ्गान् । कलिङ्गनगरस्य नात्यासन्नसंस्थितजनदाहस्थानसंसक्तस्य कस्यचित्कान्तारधरणिजस्यास्तीर्णसरसकिसलयसंस्तरे तले निषद्य निद्रालीढदृष्टिरशायिषि । गलति च कालरात्रिशिखण्डजालकान्धकारे, चलितरक्षसि क्षरितनीहारे निजनिलयनिलीननिःशेषजने नितान्तशीते निशीथे घनतरसालशाखान्तरालनिर्ह्रादि नेत्रनिंसिनीं निद्रां निगृह्णन्, कर्णदेशं गतं 'कथं खलेनानेन दग्धसिद्धेन रिरंसाकाले निदेशं दित्सता जन एष रागेणानर्गलेनार्दित इत्थं खिलीकृतः । क्रियेतास्याणकनरेन्द्रस्य केनचिदनन्तशक्तिना सिद्धच-

ओष्ठः । [ललिता या वल्लभा तया रभसेन दत्तानि दन्तक्षतानि एव व्यसनं यद्वा तेभ्यो व्यसनं तेन विह्वलः अधरमणिर्यस्य ।] निरोष्ठ्यवर्णमोष्ठोच्चरितवर्णरहितम् ।

इति श्रीदशकुमारचरितटीकायां पदचन्द्रिकाभिधायां षष्ठ उच्छ्वासः ॥

इदानीं मन्त्रगुप्तः स्वचरितं वक्तुमुपक्रमते । अत्रौष्ठ्यवर्णाभावरूपं चित्रं कविना साधितम् । अत्यासन्नमतिसमीपम् । संस्थितो मृतः 'परेतप्रेतसंस्थिताः' इत्यमरः । 'कान्तारं वर्त्म दुर्गमम्' इत्यमरः । धरणिजो वृक्षः । सरसमार्द्रम् । आलीढा व्याप्ता । शिखण्डजालं केशसमूहः [कालरात्र्याः शिखण्डजालमिव अन्धकारस्तस्मिन् ।] चलितरक्षसीत्यनेन रात्रिंचरत्वद्योतनम् । क्षरितनीहारे निःसृतहिमे । निलयं गृहम् । निलीनाः स्थिताः । दिदृक्षा द्रष्टुमिच्छा । साला वृक्षाः । महीरुहः सालः' इति । [घनतराणां निबिडानां सालशाखानामन्तरालानि तेषु निर्ह्रादि इति रटितमित्यस्य विशेषणम् । 'निर्ह्रादिनि' इति पाठे निशीथे इत्यस्य विशेषणम् ।] नेत्रनिंसिनीं नेत्रस्पर्शिनीम् । 'णिसि चुम्बने' । दग्धसिद्धेन सिद्धहतकेन । रिरंसा रन्तुमिच्छा । अनर्गलेनाप्रतिबद्धेन । खिलीकृतः प्रतिहतः । क्रियेत कर्मणि संभावनायां लिङ् । अणकः कुत्सितः । 'पापाणके कुत्सितैः' इति । नरेन्द्रो मन्त्रज्ञः ।

१ तदा. २ निशान्त. ३ निर्ह्रादिनि. ४ नरेन्द्रेण. ५ खलीकृतः.

न्तरायः ' इति किंकरस्य किंकर्याश्चातिकातरं रटितं तदाकर्ण्य ' क एष सिद्धः किं चानेन किंकरेण करिष्यते ' इति दिदृक्षाक्रान्तहृदयः किंकरगतया दिशा किंचिदन्तरं गतस्तरलतरनरास्थिशकलरचितालङ्काराक्रान्तकायं दहनदग्धकाष्ठनिष्ठाङ्गाररजःकृताङ्गरागं तडिल्लताकारजटाधरं हिरण्यरेतस्यरण्यचक्रान्धकारराक्षसे क्षणक्षणगृहीतनानेन्धनग्रासचञ्चदर्चिषि दक्षिणेतरेण करेण तिलसिद्धार्थकादीन्निरन्तरचटचटायितानाकिरन्तं कंचिदद्राक्षं । तस्याग्रे स कृताञ्जलिः किंकरः ' किं करणीयं, दीयतां निदेशः ' इत्यतिष्ठत् । आदिष्टश्चायं तेनातिनिकृष्टाशयेन—' गच्छ कलिङ्गराजस्य कर्दनस्य कन्यां कनकलेखां कन्यागृहादिहानय ' इति । स च तथाकार्षीत् । ततश्च तां त्रासेनालघीयसास्त्रजर्जरेण च कण्ठेन रणरणिकागृहीतेन च हृदयेन ' हा तात हा जननि ' इति क्रन्दन्तीं कीर्णग्लानशेखरस्रजि शीर्णनद्धे शिरसिजानां सञ्चये निगृह्यासिना शिलाशितेन शिरश्चिकर्तिषयाचेष्टत । झटिति चाच्छिद्य तस्य हस्तात्तां शस्त्रिकां तया निकृत्य तस्य शिरः सजटाजालं निकटस्थस्य

तरलतराण्यत्युज्ज्वलानि । ' तरलो हाररत्ने च चञ्चले चोज्ज्वलेऽपि च । ' इति केशवः । नरास्थि मनुष्यास्थि । शकलं खण्डम् । अलङ्कार आभरणम् । निष्ठाङ्गाररजः । भस्मेत्यर्थः । ' निष्ठा निष्पत्तिनाशान्ताः ' इति । तडिल्लता विद्युल्लता । हिरण्यरेतसि वह्नौ । [अरण्यचक्रे योन्धकारस्तस्य राक्षसे विनाशके इत्यर्थः ।] ' हिरण्यरेता हुतभुक् ' इत्यमरः [क्षणक्षणगृहीतानि यानि नाना अर्चिषो यस्य तस्मिन् ।] नानाविधानीन्धनानि काष्ठानि तेषां ग्रासेन चञ्चत्यः अर्चिषो ज्वाला यस्य तस्मिन् । दक्षिणेतरेण । वामेनेत्यर्थः । आकिरन्तं क्षिपन्तम् । अद्राक्षम् । दृष्टवानित्यर्थः । तस्येति होमकर्तुः । निदेश आज्ञा । निकृष्टे नीच आशयो मनो यस्येति तेन । कर्दन इति कलिङ्गराजनाम । अस्रजर्जरेणाश्रुक्लिन्नेन । ' अस्रः कोणे शिरसिजे त्वास्रमश्रुणि शोणिते । ' इति विश्वः । रणरणिकौत्सुक्यम् । ' औत्सुक्यं रणरणिका ' इति महीपः । ' रणरणिकागृहीतेनोपलक्षिता नासादिजनतोदयदेशेऽभ्यन्तरे आघातो रणरणिका ' । इति भूषणा । शीर्णनद्धे श्लथबन्धने । संचयः समूहः । असिना खड्गेन । शिलाशितेन शिलावदसितः श्यामस्तेन । [शिलाशितेन शाणतेजितेन ।] शिरश्चिकर्तिषया शिरः कर्तनेच्छया । झटिति शीघ्रम् । तया शस्त्रिकया । आच्छिद्यापकृष्य । ' आच्छेदनं स्यादाक्षेपः ' इति वररुचिः । तच्छिरः । होमकर्तुर्मस्तकमित्यर्थः । निकटस्थस्य समीपवर्तिनः ।

१ शिलासितेन. २ हस्तादासिध्यां ताम्.

कस्यचिज्जीर्णसालस्य स्कन्धरन्ध्रे न्यधिषि । तन्निध्याय हृष्टतरः स राक्षसः क्षीणाधिरकथयत्——'आर्य कदर्यस्यास्य कदर्थनान्न कदाचिन्निद्रा आयाति नेत्रे । तर्जयति त्रासयति च, अकृत्ये चाज्ञां ददाति । तदत्र कल्याणराशिना साधीयः कृतं यदेष नरकाकः कारणानां नारकीणां रसज्ञानाय नीतः शीततरदीधितिदेहजस्य नगरं । तदत्र दयानिधेरनन्ततेजसस्तेऽयं जनः कांचिदाज्ञां चिकीर्षति । आदिश अलं कालहरणेन इत्यनंसीत् । आदिशं च तं——सखे सैषा सज्जनाचरिता सरणिर्यदणीयसि कारणेऽनणीयानादरः संदृश्यते । न चेदिदं नेच्छसि सेयं सन्नताङ्गयष्टिरक्लेशार्हा सत्यनेनाकृत्यकारिणात्यर्थं क्लेशिता, तन्नयैनां निजनिलयं, नान्यदितः किंचिदस्ति चित्ताराधनं इति । अथ तदाकर्ण्य कर्णशेखरनीलनीरजायितां धीरेतरतारकां दृशं तिर्यक्किंचिदञ्चितां सञ्चारयन्ती, सलिलचरकेतनशरासनानतां चिल्लिकालतां ललाटरङ्गस्थलीनर्तकीं लीलालसं लासयन्ती, कण्टकितरक्तगण्डलेखा, रागलज्जान्तरालचा-

जीर्णसालस्य जीर्णवृक्षस्य । न्यदधां निवेशितवान् । निध्याय आलोक्य । स इति । किंकर इत्यर्थः । क्षीणाधिर्गतमानसव्यथः । कदर्यस्य कृपणस्य । 'कदर्ये कृपणक्षुद्रकिंपचानमितंपचाः ।' इत्यमरः । कदर्थनात्क्लेशनात् । 'क्लेशनं तु कदर्थनम्' इति । अकृत्येऽपकारे । कल्याणराशिना कुशलपुञ्जेन । साधीयोऽतिशयेन साध्विति तथा । नरकाको मनुष्यनिन्द्यः । कारणानां यातनानाम् । नारकीणां नरकसंबन्धिनीनाम् । शीततरदीधितिः सूर्यस्तद्देहजस्य । यमस्येत्यर्थः । दयानिधेर्दयासिन्धोः । अयं जनो मद्रूपः । कालहरणेन कालातिपातेन । शीघ्रमित्यर्थः । अनंसीत् 'णम प्रह्वत्वे' । आदिशामिति । सरणिः पद्धतिः । 'सरणिः पद्धतिः पद्या वर्तन्येकपदीति च' इत्यमरः । अणीयस्यल्पे । इदं मदुक्तम् । अणीयसिकारणेऽनणीयानादर इति नेच्छसीत्यर्थः इति भूषणा । संनता नम्रा । अकृत्यकारिणासमीचीनकारणेन । नय प्रापय । निजनिलयं स्वगृहम् । कर्णशेखरे कर्णोच्चप्रदेशे । निलीनं लग्नम् । नीलनीरजं नीलोत्पलम् । धीरा निश्चला । तरला चञ्चला । तिर्यग्वक्रम् । सलिलचरो जलचरो मत्स्यः केतनमस्येति । मदनस्येत्यर्थः । शरासनं धनुस्तद्वदानतां वक्राम् । चिल्लिकालतां भ्रूलतावल्लीम् । ललाटमेव रङ्गस्थली तत्र नर्तकी । लीलालसं लीलासौम्यम्' । 'अलसं मन्दसौम्ययोः' इत्यजयः । [लासयन्ती नर्तयन्ती ।] कण्टकिता । 'तदस्य सञ्जातम्—'

१ न्यदधां. २ नीतः शेतेः नगरे. ३ ०निलीननील. ४ धीरतरल. ५ लासयन्ती.

रिणी, चरणाग्रेण तिरश्चीननखार्चिश्चन्द्रिकेण धरणीतलं साचीकृतान-
नसरसिजं लिखन्ती, दन्तच्छदकिसलयलङ्घिना हर्षास्रसलिलधाराशी-
करकणजालक्लेदितस्य स्तनतटचन्दनस्यार्द्रतां निरस्यता अस्यान्तराल-
निःसृतेन तनीयसानिलेन हृदयलक्ष्यदलनदक्षरतिसहचरशरस्य दायितेन
तरङ्गितदशनचन्द्रिकाणि कानिचिदेतान्यक्षराणि कलकण्ठीकलान्यसृ-
जत्—'आर्य केन कारणेनैनं दासजनं कालहस्तादाच्छिद्यानन्तरं
रागानिलचालितरणरणिकातरङ्गिण्यनङ्गसागरे किरसि । यथा ते चर-
णसरसिजरजःकणिका तथाहं चिन्तनीया । यद्यस्ति दया तेऽत्र जने
अनन्यसाधारणः करणीयः स एष चरणाराधनक्रियायां । यदि च
कन्यागाराध्यासने रहस्यक्षरणादनर्थ आशङ्क्येत नैतदस्ति । रक्त-
तरा हि नस्तत्र सख्यश्चेट्यश्च । यथा न कश्चिदेतज्ज्ञास्यति तथा
यतिष्यन्ते' इति । स चाहं देहजेनाकर्णाकृष्टसायकासनेन चेतस्यति
निर्दयं ताडितस्तत्कटाक्षकालायसनिगडगाढसंयतः किंकराननिहित-
दृष्टिरगादिषं—'यथेयं रथचरणजघना कथयति तथा चेलाचरेयं

इतीतत् । गण्डलेखा गण्डपाली । राग इच्छा । लज्जा व्रीडा । तयोरन्तरालं
मध्यस्तत्र चारिणी वर्तमाना । तिरश्चीनो वक्रो नखस्तस्यार्चिरेव चन्द्रिका यस्येति
स तथा तेन । साचीकृतं वक्रीकृतमाननसरसिजं वक्त्रकमलं [यस्मिन्कर्मणि तथा] ।
दन्तच्छदकिसलयमोष्ठपल्लवं लङ्घयतीति लङ्घी तेन । क्लेदितं विकलीकृतम् ।
आस्यान्तरालं मुखमध्यः । तनीयसा मन्देन । अनिलेन वायुना । हृदयमेव लक्ष्यं
वेध्यम् । दलनं भेदनम् । दक्षिणः सरलः । 'दक्षिणे सरलोदारौ' इत्यमरः ।
रतिसहचरो मदनस्तस्य शरो बाणः । स्यदायितेन जवायितेन । 'स्यदो जवे'
इति निपातः । तद्वदाचरति स तथा तेन । तरङ्गिता तरङ्गं प्राप्ता । एतानि वक्ष्य-
माणानि । कलकण्ठी कोकिला कलानि गम्भीराणि । आर्येति । एनं दासजनम् ।
मद्रूपमित्यर्थः । कालहस्तायमहस्तात् । रागानिल इच्छावायुः । रणरणिका व्याकु-
लता सैव तरङ्गा यस्मिन्निति । अनङ्गसागरे मदनसमुद्रे । चरणसरसिजं पदपद्मम् ।
अत्र जने मत्स्वरूपे । नान्यसाधारणोऽनन्यसाधारणः । अत्युच्चैरित्यर्थः । रहस्यं
गोप्यम् । क्षरणमन्यत्र प्रकटीभावः । स चाहमिति । मन्त्रगुप्त इत्यर्थः । देहजेन
मदनेन । सायकासनं धनुः । कालायसं लोहम् । निगडं शृङ्खलादि । रथचरणं

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१ ०ल्नासा. २ अतनीयसा. ३ दक्षिण. ४ सहचरशरस्यदायितेन सहचरसायकस्य
दायिनेन.

नयेत नक्रकेतनः क्षणेनैकेनाकीर्तनीयां दशाम् । जनं चैनं सह नयानया कन्यया कन्यागृहं हरिणनयनया ' इति । नीतश्चाहं निशाचरेण शारदजलधरजालकान्ति कन्यकानिकेतनं । तत्र च कांचित्कालकलां चन्द्राननानिदेशाच्चन्द्रशालैकदेशे तद्दर्शनचलितधृतिरतिष्ठं । सा च स्वच्छन्दं शयानाः करतलालससङ्घट्टनापनीतनिद्राः काश्चिदधिगतार्थाः सखीरकार्षीत् । अथागत्य ताश्चरणनिहितशिरसः क्षरदस्रकरालितेक्षणा निजशेखरकेसराग्रसंलग्नषट्चरणगणरणितसंशयितकलगिरः शनैरकथयन्—' आर्ये यदत्यादित्यतेजसस्त एषा नयनलक्ष्यतां गता ततः कृतान्तेन न गृहीता । दत्ता चेयं चित्तजेन गरीयसा साक्षीकृत्य रागानलं । तदनेनाश्चर्यरत्नेन नलिनाक्षस्य ते रत्नशैलशिलातलस्थिरं रागतरलेनालंक्रियतां हृदयं । तदस्याश्चरितार्थं स्तनतटं गाढालिङ्गनैः सद्दशतरस्य सहचरस्य ' इति । ततः सखीजनेनातिदक्षिणेन दृढतरीकृतस्नेहनिगलस्तया सन्नताङ्ग्या संगत्यारंसि ।

अथ कदाचिदायासितजायारहितचेतसि लालसालिलङ्घनग्लानघन-

च्चक्रम् । नक्रकेतनः कामः । अकीर्तनीयामवचनीयाम् । दशामवस्थाम् । एनं जनं मद्रूपम् । हरिणनयनया मृगलोचनया । **नीतश्चेति** । शारदजलधरः शरन्मेघः । निकेतनं गृहम् । कालकलां कालस्य समयस्य कलां लेशम् । चन्द्रशालोर्ध्वगृहम् । ' चन्द्रशाला शिरोगृहम् ' इत्यमरः । स्वच्छन्दं निरवग्रहम् । शयाना निद्रां कुर्वाणाः । करतलेनालसं यत्सङ्घट्टनं तेनापनीता दूरीकृता निद्रा यासामिति । **अथेति** । क्षरता निःसरतास्रेणाश्रुणा करालितानि विकृतानीक्षणानि यासां ताः । षट्चरणा भ्रमराः । रणितं शब्दितम् । अत्यादित्यतेजसोऽतिक्रान्तमादित्यस्य तेजो येनेति । नयनलक्ष्यतां नेत्रग्राह्यताम् । ततस्तस्मात्कारणात् । कृतान्तेन यमेन । चित्तजेन कामेन । रागानल इच्छाग्निः । आश्चर्यरत्नेनाश्चर्यश्रेष्ठेन । नलिनाक्षस्य कमलनेत्रस्य । [रत्नशैलो मेरुः । रागेन रक्तप्रभया तरलं विद्योतमानम् । पक्षे रागेणानुरागेण चञ्चलम् ।] चरितार्थं कृतार्थम् । दक्षिणेन सरलेन । सन्नताङ्ग्या [कुचभारादित्यर्थः ।] अरंसि क्रीडां कृतवान् । **अथेति** । कलिङ्गराजः कर्दननामा सागरतीरकानने क्रीडारसजातासक्तिरासीदित्यन्वयः । किंविधे कानने । आयासितानि जायारहितानाम् । विरहिणामित्यर्थः । चेतांसि यत्र । लालसा लुब्धाः अलयो भ्रमरास्तेषां लङ्घनं चङ्क्रमणं । तेन ग्लानानि घनकेसराणि निबिडपुन्नाग[कुसुमानि यस्मिन् ।] ' पुन्नागे पुरुषस्तुङ्गः केसरो देववल्लभः । ' इत्यमरः । अथवा

१ कीर्तनीयाम्. २ छन्दतः स्वच्छ०. ३ नाथः.

केसरे राजदरण्यस्थलीललाटलीलायिततिलके ललितानङ्गराजाङ्गीकृतनिर्निद्रकर्णिकारकाञ्चनच्छत्रे दक्षिणदहनसारथिरयाहतसहकारचञ्चरीककलिके कालाण्डजकण्ठरागरक्तरक्ताधरा रतिरणाग्रसन्नाहशालिनि शालीनकन्यकान्तःकरणसंक्रान्तरागलङ्घितलज्जे दर्दुरगिरितटचन्दनाश्लेषशीतलानिलाचार्यदत्तनानालतानृत्तलीले काले कलिङ्गराजः सहाङ्गनाजनेन सह च तनयया सकलेन च नगरजनेन दश त्रीणि च दिनानि दिनकरकिरणजालालङ्घनीये रणदलिसङ्घलङ्घितनतलताग्रकिसलयालीढसैकततटे तरलतरङ्गशीकरासारसङ्गशीतले सागरतीरकानने क्रीडारसजातासक्तिरासीत् । अथ सन्ततगीतसङ्गीतसङ्गताङ्गनासहस्रशृङ्गारहेलानिरर्गलानङ्गसङ्घर्षहर्षितश्च रागतृष्णैकतन्त्रस्तत्र रन्ध्रे आन्ध्रनाथेन जयसिंहेन सलिलतरणसाधनानीतेनानेकसंख्येनानीकेन द्रागागत्यागृह्यत सकलत्रः । सा चानीयत त्रासतरलाक्षी दयिता

घनकेसरे निबिडबकुले । 'अथ केसरे बकुलः' इति च । लीलायिततिलके शोभायितक्षुरके । 'तिलकः क्षुरकः श्रीमान्' इत्यमरः । ललितोऽनङ्गराजो मदनराजः । निर्निद्रा विकसिताः कर्णिकाराः परिव्याधाः । 'अथ द्रुमोत्पलः । कर्णिकारः परिव्याधः' इत्यमरः । दक्षिणो दहनसारथिर्मलयानिलः । रयो वेगः । सहकारा आम्रवृक्षाः । चञ्चरीका भ्रमराः । कलिकाः कोरकाः । कालाण्डजः कोकिलः । 'वनप्रियः परभृतः पिकः कालाण्डजः स्मृतः ।' इति वैजयन्ती । रक्तरक्ताधराः स्निग्धाः स्त्रियः । किन्नरस्त्रिय इति भूषणा । ' शालीनः अधृष्टः । 'शालीनकौपीने अधृष्टकार्ययोः ।' इति निपातः । दर्दुरं ग्रामजालम् । 'दर्दुरा चण्डिकायां च ग्रामजाले तु दर्दुरम्' इति विश्वः । अथवा दर्दुरवद्वाद्यभाण्डवद्गिरितटम् । 'दर्दुरस्तोयदे भेके वाद्यभाण्डाद्रिभेदयोः ।' इति मेदिनी । अलङ्घनीये दुर्लङ्घ्ये । अनिलो वायुः । रणन्तः शब्दं कुर्वन्तः । अलयो भ्रमराः । लताग्रकिसलयानि वल्ल्यग्रपल्लवानि । सैकतं सिकतामयम् । रणन्तो ये अलिसङ्घा भ्रमरसमूहास्तैर्लङ्घिता अतएव नता या लतास्तासामग्रकिसलयैः आलीढं स्पृष्टं [सैकततटं यत्र ।] सागरतीरकानने समुद्रतटवने । अथेति । शृङ्गारहेला क्रियानादरः । हेला लीलेत्यमी हावाः क्रियाः शृङ्गारभावजाः । इति भूषणा । निरर्गलोऽप्रतिहतः । अनङ्गो मदनः । तत्र रन्ध्रे तत्रावकाशे । आन्ध्रनाथेन आन्ध्रराजेन । सलिलतरणं जलतरणं तस्य यत्साधनं नौकादि । अनीकं सैन्यम् । द्राक् शीघ्रम् ।

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१ गलितनिद्र. २ चपलकालिके; स्याहतसहक रामलसचपल. ३ कान्तराग. ४ नृत्य.

नः सह सखीजनेन कनकलेखा । तदाहं दाहेनानङ्गदहनजनितेनान्तरिताहारचिन्ताश्चिन्तयन्दयितां गलितगात्रकान्तिरित्यतर्कयं—'गता सा कलिङ्गराजतनया जनित्रा जनयित्र्या च सहारिहस्तं । निरस्तधैर्यश्च तां स राजा नियतं सञ्जिघृक्षेत् । तदसहा च सा सती गररसादिना सद्यः सन्तिष्ठेत । तस्यां च तादृशीं दशां गतायां जनस्यास्यानन्यजेन हन्येत शरीरधारणा । सा का स्याद्गतिः' इति ।

अत्रान्तर आन्ध्रनगरादागच्छन्नग्रजः कश्चिदैक्ष्यत । तेन चेयं कथा कथिता—'यथा किल जयसिंहेनानेकनिकारदत्तसङ्घर्षेणाजिघांसितः स कर्दनः कनकलेखादर्शनैधितेन रागेणारक्ष्यत । सा च दारिका यक्षेण केनचिदधिष्ठिता न तिष्ठत्यग्रे नरान्तरस्य नरेन्द्रस्य च । आयस्यति च नरेन्द्रसार्थसंग्रहणेन तन्निराकरिष्यन्नरेन्द्रो न चास्ति सिद्धिः' इति । तेन चाहं दर्शिताशः शङ्करनृत्तदेशजातस्य जरत्सालस्य स्कन्धरन्ध्रान्तर्जटाजालं निष्कृष्य तेन जटिलतां गतः कन्थाचीरसञ्चयान्तरितसकलगात्रः कांश्चिच्छिष्यानग्रहीषं । तांश्च नानाश्चर्यक्रियातिसहिताज्जनादाकृष्टान्नचेलादित्यागानित्यहृष्टानकार्षं । अयासिषं च दिनैः कैश्चिदान्ध्रनगरम् । तस्य नात्यासन्ने सलिलराशिसदृशस्य कलहंसगणदलितनलिनदलसंहतिगलितकिञ्जल्कशकलशारस्य सारसश्रेणिशेखरस्य सरसस्तीरकानने कृतनिकेतनः स्थितः । शिष्यजनकथित-

अनङ्ग एव दहनः । अन्तरिता दूरं गता । आहारो भक्षणम् । तदसहा तदसहते सा तथा । गरं विषम् । अत्रान्तर इति । अग्रजो ब्राह्मणः । निकारो यातना । अपकारो वा । 'अपराधोऽपकारश्च निकारोऽपि समाः' इति वैजयन्ती । सङ्घर्षणमभिभवेच्छा । एधितो वर्धितः । दारिका कन्यका । नरेन्द्रा मन्त्रवादिनः । नरान्तरस्य राज्ञोऽन्यस्येत्यर्थः । आयस्यति यतते । 'यसु प्रयत्ने' इति धातोः नरेन्द्रसार्थो मान्त्रिकसमाजः । जरत्सालस्य जीर्णवृक्षस्य । [नानाविधा आश्चर्यक्रियास्ताभिः अतिसंहिताद्वञ्चितात् । आकृष्टनामत्रचेलादीनां त्यागाद्दानात् ,] अन्नचेतस्यान्ध्रनगरस्य । नात्यासन्ने किंचिद्दूरे । सलिलराशिः समुद्रः । कलहंसगणेन नलिनानि भग्नानि यानि नलिनानि कमलानि तेषां । दलानां संहतिर्वृन्दम् । 'स्त्रियां तु संहतिर्वृन्दम्' इत्यमरः । तस्याः किंजल्का केसराः तेषां शकलैः शारस्य चित्रवर्णस्य । कृतनिकेतनः कृतगृहः ।

१ गत. २ तत्परम्न. अनिसंहितान्.

चित्रचेष्टाकृष्टसकलनागरजनाभिसन्धानदक्षः सन् दिशिदिशीत्यकीर्त्यै अनेन—'य एष जरदरण्यस्थलीसरस्तीरे स्थण्डिलशायी यतिस्तस्य किल सकलानि सरहस्यानि सषडङ्गानि च छन्दांसि रसनाग्रे सन्निहितानि । अन्यानि च शास्त्राणि येन यानि न ज्ञायन्ते स तेषां तत्सकाशादर्थनिर्णयं करिष्यति । असत्येनास्य नास्यं संसृजते । सशरीरश्चैष दयाराशिः । एतत्संग्रहेणाद्य चिरं चरितार्था दीक्षा । तच्चरणरजःकणैः कैश्चन शिरसि कीर्णैरनेकस्यानेक आतङ्कश्चिरं चिकित्सकैरसंहार्यः संहृतः । तदङ्घ्रिक्षालनसलिलसेकैर्निष्कलङ्कशिरसां नश्यन्ति क्षणेनैकेनाखिलनरेन्द्रयन्त्रलङ्घिनश्चण्डतराग्रहाः । न तस्य शक्यं शक्रेणियत्ताज्ञानं । न चास्याहङ्कारकणिका' इति । सा चेयं कथानेकजनास्यसञ्चारिणी तस्य कनकलेखाधिष्ठानधनदाज्ञाकरनिराक्रियासक्तचेतसः क्षत्रियस्याकर्षणायाशकत् । स चाहरहरागत्यादरेणातिगरीयसा अर्चयन्नर्थैश्च शिष्यान्संगृह्णन्नधिगतक्षणः कदाचित्काङ्क्षितार्थसाधनाय शनैरयाचिष्ट । ध्यानधीरः स्थानदर्शितज्ञानसन्निधिश्चैनं निरीक्ष्य निचाय्याकथयं—'तात स्थान एव हि यत्नः ।

अभिसंधानं प्रतारणं तत्र दक्षः दिशिदिशि प्रतिदिशम् । अकीर्त्यै ख्यापित इत्यर्थः । जरदरण्यं जीर्णारण्यम् । स्थण्डिलशायी । 'स्थण्डिलाच्छयितरि व्रते' इति णिनिः । षडङ्गानि शिक्षादीनि । निरुक्तं ज्योतिषं कल्पसूत्रं व्याकरणं तथा । छन्दोविचितिशिक्षे च वेदाङ्गानि वदन्ति षट् ॥ इति भूषणा । छन्दांसि वेदाः। रसनाग्रे जिह्वाग्रम् । आस्यं मुखम् । सशरीरः शरीरवान् । दयाराशिः कृपासमुद्रः । संग्रहेण स्वीकारेण । आतङ्को भयम् चिकित्सकैर्मन्त्रवादिभिः । अखिलनरेन्द्रा मन्त्रवादिनः । यन्त्राणि मन्त्रविन्यासरेखाक्रमाः । 'यत्न' इति वा पाठः । इयत्ता परिमाणम् । अहङ्कारकणिकाहङ्कारलेशः । **सा चेति** । सा च कथा । तस्य । जयसिंहस्येत्यर्थः । धनदः कुबेरस्तस्याज्ञाकरो यक्षः । निराक्रिया दूरीकरणम् । **स चेति** । स जयसिंहः । अहरहः प्रतिदिनम् । क्षण उत्सवः । अधिगतः प्राप्तः क्षण एकान्तकालो येन ।] स्थाने योग्ये काले दर्शितो ज्ञानस्य तदधिष्ठितपिशाचादिज्ञानस्य

१ अतिसन्धान. २ एतत्सकाशादर्थग्रहेण. ३ नरेन्द्रयत्नलङ्घिनः

तस्य हि कन्यारत्नस्य सकलकल्याणलक्षणैकराशेरधिगतिः क्षीरसागररसनालंकृतायाः गङ्गादिनदीसहस्रहारयष्टिराजिताया धराङ्गनाया एवासादनाय साधनं । न च स यक्षस्तदधिष्ठायी केनचिन्नरेन्द्रेण तस्या लीलाञ्चितनीलनीरजदर्शनाया दर्शनं सहते । तदत्र सह्यतां त्रीण्यहानि यैरहं यतिष्येऽर्थस्यास्य साधनाय' इति । तयादिष्टे च हृष्टे क्षितीशे गते निशि निर्निशाकरार्चिषि नीरन्ध्रान्धकारकणनिकरनिगीर्णदशादिशि निद्रानिगडितनिखिलजनदृशि निर्गत्य जलतलनिलीनगाहनीयं नीरन्ध्रं कृच्छ्राच्छिद्रीकृतान्तरालं तदेकतः सरस्तटं तीर्थसन्निकृष्टं केनचित्खननसाधनेनाकार्षं । घनशिलेष्टिकाच्छन्नच्छिद्राननं तत्सरस्तीरदेशं जनैरशङ्कनीयं निश्चित्य दिनादिस्नाननिर्णिक्तगात्रश्च नक्षत्रसन्तानहारयष्ट्यग्रग्रथितरत्नं क्षणदान्धकारगन्धहस्तिदारणैककेसरिणं, कनकशैलशृङ्गरङ्गलास्यलीलानटं गगनसागरघनतरङ्गराजिलङ्घनैकनक्रं कार्याकार्यसाक्षिणं

सन्निधिः सान्निध्यं येन सः' । इति भूषणा । निस्वाध्य । दृष्टेत्यर्थः । अधिगतिः प्राप्तिः । रसना मेखला । 'स्त्रीकट्यां मेखला काञ्ची सप्तकी रसना स्त्रियाम्' इत्यमरः । [नदीसहस्रमेव हारयष्टिस्तया राजितायाः शोभितायाः ।] नीरजं कमलं तद्वद्दर्शनं नेत्रम् । ' दर्शनं नयनस्वप्नबुद्धिधर्मोपलब्धिषु ' इति मेदिनी । निर्निशाकरार्चिषि निर्गतं निशाकरस्य चन्द्रस्यार्चिस्तेजो यस्यामिति । निशीत्यस्य विशेषणम् । नीरन्ध्रान्धकारो गाढान्धकारः । निगीर्णदशादिशि । ' निगीर्णं खादितं ग्रस्तं क्षतमन्तःकृतं च तत् । ' इति कोशः । निगडितं बद्धम् । जलतलेति । ' जलतललीनेनान्तः प्रविष्टेनैव गम्यं कृच्छ्रमज्ञेयमन्तरालमवकाशो यस्य तथा सरस्तटं तदेकत एकत्र कृतम् । तत्तटे गुप्तं स्थानं जले कृतमिति यावत् ' । इति भूषणा । सरस्तटमेकतः सरस्तटस्यान्तिके । ' एकतः क्वचिदन्तिके ' इति वैजयन्ती । 'एकतः सर्वतो योगे शेषार्थे कर्म वेष्यते' इति द्वितीया । घना निबिडाः । शिलाः पाषाणाः । इष्टिकाश्च ताभिच्छन्नमाच्छादितम् । दिनादिः प्रातःकालः । निर्णिक्तं शोधितम् । निर्णिक्तं शोधितं मृष्टम् ' इत्यमरः । संतानं विस्तारः । [हारिहर इति पाठे संतानं हरति लोपयतीति हारिणी हारयष्टिः प्रातस्तव प्रभासंतानरूपा तस्याः इति क्षणदा रात्रिः ।

१ निशिनिशि. २ तल्लीन. ३ कृतान्तरम्. ४ हारिहार.

सहस्रार्चिषं सहस्राक्षदिगङ्गनाङ्गरागरागायितकिरणजालं रक्तनीरजाञ्जलिनाराध्य निजनिकेतनं न्याशिश्रियम् ।

याते च दिनत्रये, अस्तगिरिशिखरगैरिकतटसाधारणच्छायतेजसि अचलराजकन्यकाकदर्थनयान्तरिक्षाख्येन शङ्करशरीरेण संसृष्टायाः सन्ध्याङ्गनाया रक्तचन्दनचर्चितैकस्तनकलशदर्शनीये दिनाधिनाथे जनाधिनाथः स आगत्य जनस्यास्य धरणिन्यस्तचरणनखकिरणच्छादितकिरीटः कृताञ्जलिरतिष्ठत् । आदिष्टश्च—'दिष्ट्या दृष्टेष्टसिद्धिः । इह जगति हि न निरीहं देहिनं श्रियः संश्रयन्ते । श्रेयांसि च सकलान्यनलसानां हस्ते नित्यसान्निध्यानि । यतस्ते साधीयसा सच्चरितेनानाकलितकलङ्केनार्चितेनात्यादरनिचितेनाकृष्टचेतसा जनेनानेन सर इदं तथा संस्कृतं यथेह तेऽद्य सिद्धिः स्यात् । तदेतस्यां निशि गलदर्धायां गाहनीयं । गाहनानन्तरं च सलिलतले सततगतीनन्तःसञ्चारिणः सन्निगृह्य यथाशक्ति शय्या कार्या । ततश्च तटस्खलितजलस्थगितजलजखण्डचलितदण्डकण्टकाग्रदलितदेहराजहंसत्रासजर्जररसितसन्दत्तकर्णस्य जनस्य

गन्धहस्त्युन्मत्तद्विपः । [यस्य गन्धं समाघ्राय न तिष्ठन्ति प्रतिद्विपाः । तं गन्धहस्तिनं प्राहुर्नृपतेर्विजयावहम् ॥ इति पालकाप्ये] दारणं विदारणम् । कनकशैलः सुवर्णाचलः । शृङ्गं शिखरम् । लास्यलीला विलासक्रिया । गगनसागरः गगनसमुद्रः । घना एव तरङ्गाः । राजिः परम्परा लङ्घनमतिक्रम्य गमनम् । सहस्राक्ष इन्द्रस्तद्दिगङ्गना । प्राचीत्यर्थः । रागायितं रागवदाचरितम् । रक्तनीरजं रक्तोत्पलम् । निजनिकेतनं स्वगृहम् । अशिश्रियमाश्रितवान् । 'अस्तगिरिशिखरगैरिकतटसाधारणच्छायतेजसि' इत्यग्रिम'दिनाधिनाथे' इति पदस्य विशेषणम् । अचलराजकन्यका पार्वती । कदर्थनया कुत्सितप्रार्थनया । अन्तरिक्षाख्येन । अष्टमूर्तिमध्य आकाशाभिधेयेनेत्यर्थः । संसृष्टया मिलितायाः । सन्ध्यैवाङ्गना । चर्चितः प्रलिप्तः । 'चर्चा चर्चिक्यमालेपे' इति वैजयन्ती । दिष्ट्यादृष्टेन । इष्टसिद्धिर्दृष्टेत्यन्वयः । निरीहं निर्गतेहा यस्येति तम् । निःस्पृहमित्यर्थः । सस्पृहमेव श्रिय आश्रयन्त इति भावः । श्रेयांसि सुकृतानि । 'स्याद्धर्ममस्त्रियां पुण्यश्रेयसी सुकृतं वृषः' इत्यमरः । अनलसानामुद्योगिनाम् । साधीयसा अतिशयेन साध्विति साधीयस्तेन । अनाकलितं दूरीकृतम् । कलङ्को दूषणम् । तत्सरः । गाहनीयमालोडनीयम् । सन्निगृह्य । निग्रहं कृत्वेत्यर्थः । स्थगितं मन्दीभूतम् । जलजखण्डं कमलसमूहः दलितं घर्षितम् । जर्जरमतिश्लथम् । रसितं शब्दितम् । 'रस शब्दने' । 'तटात्स्खलिताः पतिताश्च ते जले स्थगिताः स्थिता ये जलजसमूहस्य चपलदण्डस्य कण्टका तैर्दलितो

क्षणादाकर्णनीयं जनिष्यते जलसंघातस्य किंचिदारटितं शान्ते च तत्र सलिलरटिते क्लिन्नगात्रः किंचिदारक्तदृष्टिर्येनाकारेण निर्यास्यसि निचाय्य तं निखिलजननेत्रानन्दकारिणं न स यक्षः शक्ष्यत्यग्रतः स्थितये । स्थिरतरनिहितस्नेहशृङ्खलानिगडितं च कन्यकाहृदयं क्षणेनैकेनासहनीयदर्शनान्तरायं स्यात् । अस्याश्च वराङ्गनाया नात्यादरनिराकृतारिचक्रं चक्रं करतलगतं चिन्तनीयं न तत्र संशयः । तच्चेदिच्छस्यनेकशास्त्रज्ञानधीरधिषणैरधिकृतैरितरैश्च हितैषिगणैराकलय्य जालिकशतं चानाय्य, अन्तरङ्गनरशतैर्यथेष्टदृष्टान्तरालं सरः क्रियेत रक्षा च तीरात्रिंशद्दण्डान्तराले सैनिकजनेन सादरं रचनीया । कस्तत्र तज्जानाति यच्छिद्रेणारयश्चिकीर्षन्ति ' इति । तत्तस्य हृदयहारि जातं । तदधिकृतैश्च तत्र कृत्ये रन्ध्रदर्शनासहैरिच्छां च राज्ञः कन्यकातिरागजनितां नितान्तनिश्चलां निश्चित्यार्थ एष न निषिद्धः । तथास्थितश्च तदासादनदृढतराशयश्च स आख्यायत—' राजन्, अत्र ते जनान्ते चिरं स्थितं न चैकत्र चिरस्थानं नः शस्तं । कृतकृत्यश्च न इह द्रष्टासि । यस्य ते राष्ट्रे प्रोसाद्यासादितं तस्य ते किंचिदनाचर्य कार्यं गतिरार्यगर्ह्या ' इति । अत्रैतच्चिरस्थानस्य कारणं । तच्चाद्य सिद्धं । गच्छ गृहान् । यथार्हजलेन हृद्यगन्धेन स्नातः सितस्रगङ्गरागः

देहो येषां ते तेषां राजहंसानां त्रासजर्जरं त्रासेन कठोरं रसितं शब्दस्तत्र दत्तः कर्णो येन तस्य । इति भूषणा । आरटितं पीडाशब्दितम् । क्लिन्नगात्र आर्द्रशरीरः । निचाय्य निश्चित्य । अग्रतः स्थितये पुरो वर्तितुमित्यर्थः । नात्यादरेण । ' विलासेनैवेत्यर्थः इति भूषणा ' निराकृतमरिचक्रं यस्मात्तत् । शास्त्रज्ञानेन धीरा धिषणा बुद्धिः । ' बुद्धिर्मनीषा धिषणा ' इत्यमरः । येषां तैः जालिका जालवर्तिनः । दण्डः प्रकाण्डः । ' दण्डोऽस्त्री लगुडे पुमान् । व्यूहभेदे प्रकाण्डे च ' इति मेदिनी । षोडशहस्त इति यावत् । ' काण्डान्तात्क्षेत्रे ' इति सूत्रे काण्डशब्दस्य षोडशहस्तप्रमाणमिति व्याख्यातं वृत्तिकृता । दृष्टान्तरालं ज्ञातमध्यम् । हृदयहारि चित्तहारि । तदासादनं तच्छब्देन सरस्तस्यासादनमधिष्ठानम् । अतिशयेन दृढ आशयः यस्य । रागो रञ्जनं रागातिशयः एकत्रैकस्मिन्स्थाने । शस्तं प्रशस्तम् । गृहान् । ' गृहाः पुंसि च भूम्न्येव ' इत्यमरः । स्रङ्माला । अङ्गरागश्चर्चा । धरणि-

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१ तस्य...कारिणः. २ स्याद्गत. ३ नैक. ४ अनन्तरं. ५ तिष्ठामि. ६ आतिथेयादि.

शक्तिसदृशेन दानेनाराधितधरणितलतैतिलगणस्तिलस्नेहसिक्तयष्टयग्र-ग्रथितवर्तिकाग्निशिखासहस्रग्रस्तनैशान्धकारराशिरागत्यार्थसिद्धये य-तेथाः' इति । स किल कृतज्ञतां दर्शयन्—'आसिद्धिरेषा सिद्धिः, यदसंनिधिरिहार्याणां । कष्टा चेयं निःसंगता या निरागसं दासजनं त्याजयति । न च निषेधनीया गरीयसां गिरः' इति स्नानाय गृहा-न्नयासीत् । अहं च निर्गत्य निर्जने निशीथे सरस्तीररन्ध्रनिलीनः-सत्त्वीपच्छिद्रदत्तकर्णः स्थितः । स्थिते चार्धरात्रे कृतयथादिष्टक्रियः स्थानस्थानरचितरक्षः स राजा ज्ञातिजनानानीय निराकृतान्तः-शल्यं शङ्काहीनः सरःसलिलं सलीलमतिरगाहत । गतं च कीर्ण-केशं संहृतकर्णनासं सरसस्तले हास्तिनं नक्रलीलया नीरातिनि-लीनयायी तं तथाशयानं कंधरायां कन्थया न्यग्रहीषं । खरतरकालदण्डघट्टनातिचण्डैश्च करचरणघातैर्निर्दयदत्तनिग्रहः क्षणे-

तलं पृथ्वीतलं तत्र तैतिलगणा देवगणाः । तैतिलो देवकालिनौ इति भूषणा । [तिलस्नेहसिक्ताश्च ता यष्टयग्रथितवर्तिकाश्च तासामग्निशिखासहस्रेण ग्रस्तः निशायां भवो नैशः अन्धकारराशिर्यस्य ।] तिलस्नेहं तिलतैलम् । वर्तिका वस्त्रकृतनालिका । भाषया 'पलीता' इति ख्यातः । अस्यामग्निशिखा अग्नि-ज्वाला । ग्रस्तो गिलितः । नैशान्धकारराशी रात्रितिमिरसमूहः । अर्थसि-द्धयेऽर्थप्राप्त्यर्थम् । यतेथाः । 'यती प्रयत्ने' । अस्माल्लिङि मध्यमपुरुषैकवच-नम् । असंनिधिरसंनिधानम् । आर्याणां श्रेष्ठानाम् । निरागसं निरपराधम् । गरीयसां गुरूणाम् । निराकृतं दूरीकृतम् । सरःसलिलं सरोजलम् । अगाहत आलोडयामासेत्यर्थः । कीर्णकेशं प्रसृतकेशम् । संहृतकर्णनासं कर्णौ च नासा च कर्णनासम् । प्राण्यङ्गत्वादेकवद्भावः । पश्चात्संहृतपदेन समासः । नासा नासिका । हास्तिनं हस्तिप्रमाणम् । पुरुषहस्तिभ्यामण् च' । हास्तिनलीलया पुरुषहस्तिभ्यामण् च, इति पक्षे अपि 'संयोगादिश्च' इति प्रकृतिभावः , हस्तिप्रमाणस्य या लीला तया । न तु हस्वप्रमाणस्य लीलया । तथा सति प्रतीकारसंभवापत्तेः' । इ. भूषणा' अतिनिलीनतया यातीति निलीनयायी । कन्थया प्रावरणेन । 'कन्था प्रावरणान्तरे' इति विश्वः । खरतरस्तीक्ष्णः । कालदण्डो यमदण्डः । [तस्य घट्टनावदतिचण्डैः ।] चण्डैः कठिनैः । निग्रहो निकारः । अजहात् तत्याजेत्यर्थः । ' ओहाक्

१ धरणितैतिल. २ चेलाञ्चलखण्डकाग्निशिखासहस्रास्त. ३ हस्तिनक. ४ कंधरायां न्यग्रहीषम्.

नैकेनाजहात्स चेष्टाम् । ततश्चाकृष्य तच्छरीरं छिद्रे निधाय नीरान्निरयासिषं ।

सद्यः संगतानां च सैनिकानां तदत्यचित्रीयताकारान्तरग्रहणम् । गजस्कन्धगतः सितच्छत्रादिसकलराजचिह्नराजितश्चण्डतरदण्डिदण्ड-ताडनत्रस्तजनदत्तान्तरालया राजवीथ्या यातस्तां निशां रसनयन-निरस्तनिद्रारातिरनैषं । नीते च जनाक्षिलक्ष्यतां लाक्षारसदिग्धदिग्गजशिरःसदृक्षे शक्रदिगङ्गनारत्नादर्शेऽर्कचक्रे कृतकरणीयः किरण-जालकरालरत्नराजिराजितराजार्हासनाध्यासी यथासदृशाचारदर्शिनः शङ्कायन्त्रिताङ्गान्संनिधिनिषादिनः सहायानगादिषं—'दृश्यतां शक्ति-रार्षी यत्तस्य यतेरजेयस्येन्द्रियाणां संस्कारेण नीरजसा नीरजसा-न्निध्यशालिनि सहर्षालिनि सरसि सरसिजदलसंनिकाशच्छायस्याधि-कतरदर्शनीयस्याकारान्तरस्य सिद्धिरासीत् । अद्य सकलनास्तिकानां जायेत लज्जानतं शिरः । तदिदानीं चन्द्रशेखरनरकशासनसरसिजा-सनादीनां त्रिदशेशानां स्थानान्यत्यादररचितनृत्यगीताद्याराधनानि क्रियन्तां । ह्रियन्तां च गृहादितः क्लेशनिरसनसहान्यर्थिसार्थैर्धनानि' इति । आश्चर्यरसातिरेकहृष्टदृष्टयस्ते 'जय जगदीश, जयेन सातिशयं दश दिशः स्थगयन्निजेन यशसादिराजयशांसि' इत्यसकृदाशास्यार

त्सागे' । आकारान्तरग्रहणमन्याकारप्राप्तिः । गजस्कन्धगतो हस्तिमस्तकगतः । चण्डतरा अतिप्रचण्डाः दण्डिनो दण्डधराः । तेषां दण्डास्तैस्ताडनं तस्मात्त्रस्तेन जनेन दत्तमन्तरालं यस्यां तया । अन्तरालमभ्यन्तरम् । रसः क्रीडारसः । निरस्ता त्यक्ता । निद्रारातिर्निद्रासुखम् । जनाक्षीणि लोकनेत्राणि तेषां लक्ष्यतां ग्राहकत्वम् । दिग्धं लिप्तम् । शक्रदिगङ्गना प्राची दिक् । राजार्हं राजयोग्यम् । किरणजालेन करालं च तद्रत्नराज्या राजितं च यत् राजार्हमासनं तदध्यास्तेऽसौ तथा । संनिधौ निषीदन्ति ते संनिधिनिषादिनः । आर्षी ऋषेरियं तथा । अजेयस्य जेतुमशक्यस्य । 'इन्द्रियाणामजेयस्य जितेन्द्रियस्येत्यर्थः । इतिभू० । नीरजसा निवृत्तरजोगुणेन । नीरजानि कमलानि । अद्येति । नास्तिकानां मिथ्येतिवादिनाम् । नरकशासनो विष्णुः । अर्थिसार्थैर्याचकसमाजैः । क्लेशानां निरसनं दूरीकरणं तत्सहानि समर्थानि । आश्चर्यरसातिरेक आश्चर्यरसाधिक्यम् । जयेन सातिशयमतिशयेन सहवर्तमानं यथा तथा । स्थगयन् व्याप्नुवन् आदिराजस्य मनोः यशांसि । यद्वा आदिराजास्तत्पितृपि-

१ गीतार्चनाश्रितानि. २ जय जय जगदीश दशदिशः स्थगयन्निजतेजसादि. ३ स्वस्तेजसातिशय्य.

थयन्यथादिष्टाः क्रियाः । स चाहं दयितायाः सखीं हृदयस्थानीयां शशाङ्कसेनां कन्यकां कदाचित्कार्यान्तरागतां रहस्याचक्षिषि—'कच्चि-दयं जनः कदाचिदासीद्दृष्टः' इति । अथ सा हर्षकाष्ठां गतेन हृदये-नेषदालक्ष्य दशनदीधितिलतां लीलालसं लासयन्ती ललिताञ्चितकर-शाखान्तरितदन्तच्छदकिसलया हर्षजलक्लेदजर्जरनिरञ्जनेक्षणा रचिता-ञ्जलिः 'नितरां जाने यदि न स्यादैन्द्रजालिकस्य जालं किंचिदेतादृशं । कथं चैतत् । कथय' इति स्नेहनिर्यन्त्रणं शनैरगादीत्[१] । अहं चास्यै कार्त्स्न्येनाख्याय तदाननसंक्रान्तेन संदेशेन संजनय्य सहचर्या निर-तिशयं हृदयाह्लादं । ततश्चैतया दयितया निरर्गलीकृतातिसत्कृतक-लिङ्गनाथन्यायदत्तया संगत्यान्ध्रकलिङ्गराज्यशासी तस्यास्यारिणा लिलङ्घयिषितस्याङ्गराजस्य साहाय्यकायालघीयसा साधनेनागत्याश्रते सांखिजनसंगतस्य यादृच्छिकदर्शनानन्दराशिलङ्घितचेता जातः' इति ।

तस्य तत्कौशलं स्मितज्योत्स्नाभिषिक्तदन्तच्छदः सह सुहृद्भि-

तामन्वादयः । असकृद्वारंवारम् । आशास्य प्रशस्य । आरम्भयन् चकुरित्यर्थः । क्रियाः कार्याणि । हृदयस्थानीयां प्राणभूताम् । अथेति । हर्षकाष्ठां हर्षमर्यादाम् । ईषद-ल्पम् । दशनदीधितयो दन्तमयूखाः त एव लता ता लीलयाऽलसं मन्थरं यथा तथा लासयन्नर्तयन् । कर एव शाखा । दन्तच्छद ओष्ठः । हर्षजलमानन्दाश्रु । क्लेद आर्द्रभावः तेन जर्जरं विशीर्णम् । 'इन्द्रध्वजे विशीर्णे च जर्जरं परिचक्षते' इति शाश्वतः । निरञ्जनं कज्जलरहितमीक्षणं नेत्रं यस्याः सा । स्नेहनिर्यन्त्रणं स्नेहप्रदम् । स्नेहेन निर्गता यन्त्रणा यथा स्यात्तथा । कार्त्स्न्येन कृत्स्नस्य भावस्तथा । समग्रेणेत्यर्थः । तदाननसंक्रान्तेन तन्मुखोद्गतेन । संदेशेन वाचिकेन । संजनय्यो-त्पाद्य । सहचर्याः कनकलेखायाः । निरर्गलीकृतो मुक्तबन्धनः । अतिसत्कृतश्च यः कालिङ्गनाथस्तेन न्यायेन दत्ता तया । न्यायेन विधिपूर्वकम् । आन्ध्रश्चासौ कलि-ङ्गराजश्चेति । तस्य राज्यं तच्छास्तीति शासी यादृच्छिकं प्रसङ्गजातम् । आनन्द-राशिः सुखसमूहः । स्मितज्योत्स्ना हास्यदीप्तिः तया अभिषिक्तः दन्तच्छदः यस्य । सुहृद्भिः सखिभिः नर्म परिहासः । 'द्रवकेलिपरीहासाः क्रीडा लीला च नर्म च'

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१ अवादीत्.

रभिनन्द्य 'चित्रमिदं महामुनेर्वृत्तम्। अत्रैव खलु फलितमतिकष्टं तपः। तिष्ठतु तावन्नर्म। हर्षप्रकर्षस्पृशोः प्रज्ञासत्त्वयोर्दृष्टमिह स्वरूपम्' इत्यभिधाय पुनः 'अवतरतु भवान्' इति बहुश्रुते विश्रुते विकचराजीवसदृशं दृशं चिक्षेप देवो राजवाहनः।

इति श्रीदण्डिनः कृतौ दशकुमारचरिते मन्त्रगुप्तचरितं नाम सप्तम उच्छ्वासः।

अष्टम उच्छ्वासः।

अथ सोऽप्याचचक्षे—देव मयाऽपि परिभ्रमता विन्ध्याटव्यां कोऽपि कुमारः क्षुधा तृषा च क्लिश्यन्नक्लेशार्हः कश्चित्कूपाभ्यासेऽष्टवर्षदेशीयो दृष्टः। स च त्रासगद्गदमगदत्—'महाभाग, क्लिष्टस्य मे क्रियतामार्य साहाय्यकम्। अस्य मे प्राणापहारिणीं पिपासां प्रतिकर्तुमुदकमुदञ्चन्निह कूपे कोऽपि निष्कलो ममैकशरणभूतः पतितः। तमलमस्मि नाहमुद्धर्तुम्' इति। अथाहमभ्येत्य व्रतत्या कयापि वृद्धमुत्तार्य तं च बालं वंशनालीमुखोद्धृताभिरद्भिः फलैश्च पञ्चषैः शरक्षेपोच्छ्रितस्य लकुचवृक्षस्य शिखरात्पाषाणपातितैः

इत्यमरः। प्रकर्ष आधिक्यम्। प्रज्ञा बुद्धिः 'बुद्धिर्मनीषा धिषणा धीः प्रज्ञा शेमुषी मतिः' इत्यमरः। सत्त्वं बलम्। बहुश्रुते बहुनेकं श्रुतं शास्त्रादिश्रवणं यस्येति। विश्रुत एतन्नाम्नि। राजीवं कमलम्। सदृशं समानम्। **इति श्रीदशकुमारचरितटीकायां पदचन्द्रिकाभिधायां सप्तम उच्छ्वासः।**

इदानीं विश्रुतनामा कुमारः स्वचरितं वक्तुमुपक्रमते। अथानन्तर्यार्थे। स विश्रुतनामा। अक्लेशार्हः। क्लेशार्हो नेत्यर्थः। कूपो जलाशयः। अभ्यासे समीपे। अष्टवर्षदेशीयः। असमाप्ताष्टवर्षः 'ईषदसमाप्तौ कल्पब्देश्यदेशीयरः' इति शब्दान्यूनार्थे। साहाय्यकं सहायस्य भावस्तथा। पिपासा पातुमिच्छा। प्रतिकर्तुं दूरीकर्तुम्। उदञ्चन्निष्कासयन्। कोऽप्यविदितकुलनामा। निष्कलः स्थविरः वृद्ध इति यावत्। 'निष्कलः स्थविरः समौ' इति वैजयन्ती। अथेति। व्रतत्या वल्ल्या। 'वल्ली तु व्रततिर्लता' इत्यमरः। रज्जुस्थानीकृत्येति भावः। वंशनाली वंशदण्डः। पञ्चषैः पञ्च षड्वा। 'संख्ययाव्यय—' इत्यादिना बहुव्रीहिः। 'बहुव्रीहौ संख्येये डजबहुगणात्' इति समासान्तो डच्। शरक्षेपो बाणगमनम्। ततोऽप्युच्छ्रितस्य। उच्चस्येत्यर्थः। लकुचवृक्षस्य। 'लकुचो लिकुचो डहुः' इत्यमरः। भाषया 'बड्हर' इति प्रसिद्धः।

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१ चतुः प० २ लिकुच.

प्रत्यानीतप्राणवृत्तिमापाद्य, तरुतलनिषण्णस्तं जरन्तमब्रवम्---तात क एष बालः को वा भवान् कथं चेयमापदापन्ना इति । सोऽश्रुगद्गदमगृदत्---श्रूयतां महाभाग । विदर्भो नाम जनपदः । तस्मिन्भोजवंशभूषणस्य, अंशावतार इव धर्मस्य, अतिसत्त्वः, सत्यवादी, वदान्यः, विनीतः, विनेता प्रजानाम्, रञ्जितभृत्यः, कीर्तिमान्, उदग्रो बुद्धिमूर्तिभ्याम्[1], उत्थानशीलः, शास्त्रप्रमाणः, शक्यभव्यकल्पारम्भी संभावयिता बुधान्, प्रभावयिता सेवकान्, उद्भावयिता बन्धून्, न्यग्भावयिता शत्रून्, असंबद्धप्रलापेष्वदत्तकर्णः, कदाचिदप्यवितृष्णो गुणेषु, अतिनदीष्णः कलासु, नेदिष्ठो धर्मार्थसंहितासु, स्वल्पेऽपि सुकृते सु-

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प्रत्यानीता परावर्तिता प्राणानां वृत्तिः स्थितिर्यस्य । जरन्तं वृद्धम् । अश्रुभिर्गद्गदं यथा तथा श्रूयतामिति । जनपदो देशः । 'नीवृज्जनपदो देशविषयौ तूपवर्तनम्' इत्यमरः । अंशेनैकदेशेन । अत्यन्तं सत्त्वं यस्येति । अतिसत्त्वो महाबलः । सत्त्वं सत्त्वगुणो वा । वदान्यो बहुप्रदः । 'स्युर्वदान्यस्थूललक्ष्यदानशौण्डा बहुप्रदे' इत्यमरः । विनीतो नम्रः । विनेता शिक्षाकर्ता । रञ्जिता अनुरागं प्रापिता भृत्याः सेवका येनेति । उदग्र उन्नतः । मूर्तिः कायः बुद्धिर्मतिः । उत्थानशीलः पौरुषस्वभावः । 'उत्थानं पौरुषम्' इत्यमरः । शास्त्रमेव प्रमाणं यस्येति स तथा । शक्यभव्यकल्पारम्भी । 'शक्यं तु सुकरं कर्म भव्यं तु जनलालितम् । कल्पं युक्तं न भद्रेन सदैवैष समाचरेत्' इति दिवाकरः । शक्यं स्वसाध्यम् । भव्यं कुशलम्' 'भावुकं कुशलं क्षेमम्' इत्यमरः । कल्पो विधिः । 'कल्पो न्याय्ये विधौ शास्त्रे संवर्ते ब्रह्मवासरे । कल्पद्रुमे विकल्पे च' इति महीपः । तेषामारम्भस्तच्छीलः । संभावयिता संभावना मानधनादिनेति । एवं सर्वत्र । प्रभावयिता अभ्युदयं प्रापयिता । प्रभुत्वं कारयितेति भूषणा । असंबद्धाः परस्परा मिलिताः । प्रलापा निरर्थकवचनानि । 'प्रलापोऽनर्थकं वचः' इत्यमरः । तेषु । अवितृष्णो न विगता तृष्णा यस्येति स तथा सर्वदा सतृष्ण एवेत्यर्थः । नदीष्णो निपुणः । 'नदीष्णाभिज्ञनिष्ठपूतप्रवीणनिपुणा अपि' । नदीपूर्वात्स्नातेरातोऽनुपसर्गे कप्रत्ययः । 'निम्न-

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१ धृतिबुद्धिभ्याम्.

तरां प्रत्युपकर्ता, प्रत्यवेक्षिता कोशवाहनयोः, यत्नेन परीक्षिता सर्वाध्यक्षाणाम्, उत्साहयिता कृतकर्मणामनुरूपैर्दानमानैः, सद्यः प्रतिकर्ता दैवमानुषीणामापदाम्, षाड्गुण्योपयोगनिपुणः, मनुमार्गेण प्रणेता चातुर्वर्ण्यस्य, पुण्यश्लोकः, पुण्यवर्मा नामासीत् । स पुण्यैः कर्मभिः प्राप्य पुरुषायुषम्, पुनरपुण्येन प्रजानामगण्यतामरेषु । तदनन्तरमनन्तवर्मा नाम तदायतिरवनिमध्यतिष्ठत् । स सर्वगुणैः समृद्धोऽपि दैवाद्दण्डनीत्यां नात्यादृतोऽभूत् । तमेकदा रहसि वसुरक्षितो नाम मन्त्रिवृद्धः, पितुरस्य बहुमतः, प्रगल्भवागभाषत- 'तात, सर्वैवात्मसंपदभिजनात्प्रभृत्यन्यूनैवात्रभवति लक्ष्यते । बुद्धिश्च निसर्गपट्वी कलासु नृत्यगीतादिषु चित्रेषु च काव्यविस्तरेषु प्राग-

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दीभ्यां ख्यातेः कौशले ' इति मूर्धन्यः । नेदिष्ठो निकटवर्ती । ' अन्तिकबाढयोर्नेदसाधौ ' इति साधुः । प्रत्यवेक्षा गवेषणम् । कोशो भाण्डागारम् । वाहनान्यश्वादीनि । प्रतिकर्ता प्रतीकारकर्ता । षाड्गुण्यं षड्गुणाः । चातुर्वर्ण्यादिपाठात्स्वार्थे ष्यञ्प्रत्ययः । ' संधिर्ना विग्रहो यानमासनं द्वैधमाश्रयः । षड्गुणाः शक्तयस्तिस्रः प्रभावोत्साहमन्त्रजाः ' इत्यमरः । चतुर्वर्णा एव चातुर्वर्ण्यम् । पुण्यश्लोकः पवित्रकीर्तिः । ' पद्ये यशसि च श्लोकः ' इत्यमरः । अतिसत्त्व इत्यादिनयवर्णने कामन्दकः— ' न्यायेनार्जनमर्थस्य वर्धनं रक्षणं तथा । सत्पात्रप्रतिपत्तिश्च राजवृत्तं चतुर्विधम् ॥ नयविक्रमसंपन्नः सूत्थानश्चिन्तयेच्छ्रियम् । नयस्य विनयो मूलं विनयः शास्त्रनिश्चयः ॥ शास्त्रं प्रज्ञा धृतिर्दाक्ष्यं प्रागल्भ्यं धारयिष्णुता । उत्साहो वाग्मिता दार्ढ्यमापत्क्लेशसहिष्णुता ॥ प्रभावः शुचिता मैत्री त्यागः सत्यं कृतज्ञता । कुलं शीलं दमश्चेति गुणाः संपत्तिहेतवः ॥ इति । याज्ञवल्क्योऽपि ' ब्राह्मणेषु क्षमी स्निग्धेष्वजिह्मः क्रोधनो रिपौ । स्याद्राजा भृत्यवर्गे च प्रजासु च यथा पिता ' इति । पुण्यवर्मेति नाम राजा । स इति । प्राप्य जीवित्वेत्यर्थः । पुरुषायुषं पूर्णमायुः । ' अचतुर—' इति सूत्रेण निपातितम् । अपुण्येन पापेनेत्यर्थः । अगण्यत । ' गण संख्याने ' । अमरेषु देवेषु । तदनन्तरम् पुण्यवर्मोत्तरमित्यर्थः । अनन्तवर्मेति । तदायतिस्तस्मात्पुण्यवर्मण आयतिः प्रभावो यस्येति स तथा । ' स्यात्प्रभावेऽपि चायतिः ' इत्यमरः । दैवाददृष्टात् दण्डनीत्यां राजनीत्याम् । प्रगल्भा प्रौढा वाग्यस्येति स तथा । तातेति संबोधनम् । 'आत्मसंपत् पुरुषगुणाः । ते च समनन्तरमेव 'शास्त्रं प्रज्ञा—' इति श्लोकद्वयेन दर्शिताः' इति भूषणा ॥ अभिजनात् । ' कुलान्यभिजनान्वयौ' इत्यमरः । अतिशयेन पट्वः पट्वी । विस्तारो विस्तृतत्वम् । इतरेभ्योऽन्येभ्यः प्रतिविशि-

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१ प्रत्यवसिता. (उपमोक्ता इ० भूषणा)

विस्तारा तवेतरेभ्यः प्रतिविशिष्यते । तथाप्यसावप्रतिपद्यात्मसंस्कारमर्थशास्त्रेषु अनग्निसंशोधितेव हेमजातिर्नातिभाति बुद्धिः । बुद्धिशून्यो हि भूभृदत्युच्छ्रितोऽपि परैरध्यारुह्यमाणमात्मानं न चेतयते । न च शक्तः साध्यं साधनं वा विभज्य वर्तितुम् । अयथावृत्तश्च कर्मसु प्रतिहन्यमानः स्वैः परैश्च परिभूयते । न चावज्ञातस्याज्ञा प्रभवति प्रजानां योगक्षेमाराधनाय[१] । अतिक्रान्तशासनाश्च प्रजा यत्किंचनवादिन्यो यथाकथंचिद्वर्तिन्यः सर्वाः स्थितीः संकिरेयुः । निर्मर्यादश्च लोको लोकादितोऽमुतश्च स्वामिनमात्मानं च भ्रंशयते । आगमदीपदृष्टेन खल्वध्वना सुखेन वर्तते लोकयात्रा । दिव्यं हि चक्षुर्भूतभवद्भविष्यत्सु व्यवहितविप्रकृष्टादिषु च विषयेषु शास्त्रं नामाप्रतिहतवृत्ति । तेन हीनः सतोरप्यायतविशालयोर्लोचनयोरन्ध एव जन्तुरर्थदर्शनेष्वसामर्थ्यात् । अतो विहाय बाह्यविद्यास्वभिषङ्गमागमय दण्डनीतिं कुलविद्याम् । तदर्थानुष्ठानेन चावर्जितशक्तिसिद्धिरस्खलितशासनः शाधि चिरमुदधिमेखलामुर्वीम्' इति ।

ष्यते विशिष्टा भवतीत्यर्थः । तथापीति । [अर्थशास्त्रेष्वान्वीक्षिक्यादिषु ।] हेमजातिः सुवर्णजातिः । बुद्धिशून्यो बुद्धिहीनः । अत्युच्छ्रितोऽपि महानपि । परैः शत्रुभिः । अध्यारुह्यमाणमाक्रम्यमानम् । न चेतयते विना मंत्रज्ञानेन स्मारयत इत्यर्थः । साध्यं कार्यम् । साधनं कारणम् । साध्यं विपक्षभूतम् । साधनं सहायभूतम् । कर्मसु कार्येषु । स्वैरात्मीयैः । परिभूयते पराभवं प्राप्यते । अवज्ञातस्यावगणितस्य । योगोऽलभ्यलाभः क्षेमं लब्धसंरक्षणम् । 'अप्राप्तप्रापणं योगः क्षेमं प्राप्तस्य रक्षणम् । द्वयं च साधयेन्नृपः प्रजानां विधिवत्प्रदः' । इति । स्थितीर्मर्यादाः । संकिरेयुः संकीर्णाः कुर्युः । इतो लोकादिहलोकात् । अमुतः परलोकात् । भ्रंशयते पातयति । तथा च याज्ञवल्क्यः "अरक्ष्यमाणाः कुर्वन्ति यत्किंचित्किल्बिषं प्रजाः । तस्मात्तु नृपतेरर्धं यस्माद्गृह्णात्यसौ करान् ॥" कामन्दकोपि "अहिंसा सूनृता वाणी सत्यं शौचं दया क्षमा । वर्णिनां लिङ्गिनां चैव सामान्यो धर्म उच्यते ॥ स्वर्गानन्त्याय धर्मोयं सर्वेषां वर्णिलिङ्गिनाम् ॥ तस्याभावे च लोकोयं संकरान्नाशमाप्नुयात् ॥ सर्वस्यास्य यथान्यायं भूपतिः संप्रवर्तकः । तस्याभावे धर्मनाशस्तदभावे जगच्च्युतिः ॥ इति चाणक्योपि—'राज्ञि धर्मिणि धर्मिष्ठा पापे पापाः समे समाः । लोकास्तमनुवर्तन्ते यथा राजा तथा प्रजा' ॥ इति । इ. भूषणा । आगम एव दीपस्तेन दृष्टेन । अध्वना मार्गेण । लोकयात्रा लोकस्थितिः । अप्रतिहतवृत्तिः न प्रतिहता कुण्ठिता वृत्तिर्यस्येति । तेन शास्त्रचक्षुषेत्यर्थः । सतोर्विद्यमानयोः । बाह्यविद्यास्वितरविद्यासु ।

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१ क्षेमसाधनाय.

एतदाकर्ण्य 'स्थान एव गुरुभिरनुशिष्टम्। तथा क्रियते' इत्यन्तःपुरं प्रविशत्। तां च वार्तां पार्थिवेन प्रमदासंनिधौ प्रसङ्गेनोदीरितामुपनिशम्य समीपोपविष्टश्चित्तानुवृत्तिकुशलः प्रसादवित्तो गीतनृत्यवाद्यादिष्वबाह्यो बाह्यनारीपरायणः अयन्त्रितमुखो बहुभङ्गिविशारदः परमर्मान्वेषणपरः परिहासयिता परिवादरुचिः पैशुन्यपण्डितः सचिवमण्डलादप्युत्कोचहारी सकलदुर्नयोपाध्यायः कामतन्त्रकर्णधारः कुमारसेवको विहारभद्रो नाम स्मितपूर्वं व्यज्ञपयत्—'देव, देवानुग्रहेण यदि कश्चिद्राजनं भवति विभूतेस्तमकस्मादुच्चावचैरुपप्रलोभनैः कदर्थयन्तः स्वार्थं साधयन्ति धूर्ताः। तथाहि। केचित्प्रेत्य किल लभ्यैरभ्युदयातिशयैराशामुत्पाद्य मुण्डयित्वा शिरो बद्ध्वा दर्भरज्जुभिरजिनेनाच्छाद्य नवनीतेनोपलिप्यानशनं च शाययित्वा सर्वस्वं स्वीकरिष्यन्ति। तेभ्योऽपि घोरतराः पाषण्डिनः[१] पुत्रदारशरीरजीवितान्यपि मोचयन्ति। यदि कश्चित्पटुजातीयो नास्यै मृगतृष्णिकायै हस्तगतं त्यक्तुमिच्छेत् तमन्ये परिवार्याहुः— 'एकामपि काकिणीं कार्षापणलक्षमापादयेम, शस्त्रादृते सर्वशत्रून्घातयेम, एक-

अभिषङ्गं सङ्गम्। 'अभिषङ्गस्त्वभिभवे सङ्ग आक्रोशनेऽपि च' इति वैजयन्ती। आगमय प्रापयेत्यर्थः। तदर्थानुष्ठानेन। कुलविद्यानुष्ठानेनेत्यर्थः। आवर्जिता प्राप्ता। शक्तीनां प्रभावोत्साहमन्त्रजानां सिद्धिर्येन। अस्खलितशासनोऽक्षताज्ञः। शाधि शिक्षय। 'शासु अनुशिष्टौ'। एतदिति। स्थाने। युक्तमित्यर्थः। अनुशिष्टमुपदिष्टम्। चित्तानुवृत्तिर्मनोगतं तत्र कुशलः। प्रसादवित्तो राजप्रसादेन ख्यातः। 'वित्तविज्ञातविश्रुताः'। इत्यमरः। विशेषेण राज्यप्रसादभूमिरित्यर्थः। यद्वा प्रसादेन वित्तं धनं यस्य। वाद्यं चतुर्विधम्। अबाह्योऽभिन्नः। तन्मय इति भावः। अयन्त्रितमुखोऽनियतमुखः बहुभाषीत्यर्थः। भङ्गी स्याद्वक्रभाषितम्' इति वैजयन्ती। परमर्म परगोप्यम्। परिवादो निन्दा। उत्कोचो गुप्तद्रव्यादिग्रहणम्। दुर्नयानामुपाध्यायोऽध्यापकः। कामतन्त्रे कामशास्त्रे। कर्णधारो नाविकः। कुमारसेवकः कुमारावस्थायाः प्रभृतिसेवकः। कदर्थयन्तो निन्दयन्तः। तथा हीति। प्रेत्य जन्मान्तरे। 'प्रेत्यामुत्र भवान्तरे' इत्यमरः। किलेत्यलीके। अजिनेन चर्मणा। अनशनं निराहारम्। पाषण्डिनोऽसंबद्धवादिनः। सर्वतो भ्रष्टा इत्यर्थः। 'सर्वतो पभ्रष्टाः सर्ववेषधराः।' इ. भूषणा। पटुजातीयः। 'प्रकारवचने जातीयर्'। काकिणी विंशद्वराटका'। वराटकानां दशकद्वयं यत्सा काकिणी। इति भास्कराचार्यः। 'कार्षापणस्तु विज्ञेयस्ताम्रिकः कार्षिकः पणः'। इति मनुः। इ. भूषणा। कार्षापणम्। 'कार्षापणः कार्षिके स्यात्पणषोडशकेऽपि च' इति विश्वः।

१ पाखण्डिनः.

शरीरमात्रमपि मर्त्ये चक्रवर्तिनं विदधीमहि । यद्यस्मदुद्दिष्टेन मार्गेणाचर्यते इति । स पुनरिमान्प्रत्याह—कोऽसौ मार्ग इति । पुनरिमे ब्रुवते—ननु चतस्रो राजविद्यास्त्रयी वार्तान्वीक्षिकी दण्डनीतिरिति । तासु तिस्रस्त्रयीवार्तान्वीक्षिक्यो महत्यो मन्दफलाश्च तास्तावदासताम् । अधीष्व तावद्दण्डनीतिम् । इयमिदानीमाचार्यविष्णुगुप्तेन मौर्यार्थे षड्भिः श्लोकसहस्रैः संक्षिप्ता । सैवेयमधीत्य सम्यगनुष्ठीयमाना यथोक्तकर्मक्षमा' इति । स 'तथा' इत्यधीते । शृणोति च । तत्रैव जरां गच्छति । तत्तु किल शास्त्रं शास्त्रान्तरानुबन्धि । सर्वमेव वाङ्मयमविदित्वा न तत्त्वतोऽधिगंस्यते । भवतु कालेन बहुनाल्पेन वा तदर्थाधिगतिः । अधिगतशास्त्रेण चादावेव पुत्रदारमपि न विश्वास्यम् । आत्मकुक्षेरपि कृते तण्डुलैरियद्भिरियानोदनः संपद्यते । इयत ओदनस्य पाकायैतावदिन्धनं पर्याप्तमिति मानोन्मानपूर्वकं देयम् ।

उत्थितेन च राज्ञा क्षालिताक्षालिते मुखे मुष्टिमर्धमुष्टिं वाभ्यन्तरीकृत्य कृत्स्नमायव्ययजातमह्नः प्रथमेऽष्टमे भागे श्रोतव्यम् । शृण्वत एवास्य द्विगुणमपहरन्ति तेऽध्यक्षधूर्ताः चत्वारिंशतं चाणक्योपदिष्टानाहरणोपायान्सहस्रधात्मबुद्ध्यैव ते विकल्पयितारः । द्वितीयेऽन्योन्यं विवदमानानां प्रजानामाक्रोशाद्दह्यमानकर्णः कष्टं जीवति । तत्रापि प्राड्विवाकादयः स्वेच्छया जयपराजयौ विदधानाः पापेनाकीर्त्या च भर्तारमात्मानं चार्थैर्योजयन्ति । तृतीये स्नातुं भोक्तुं च लभते ।

एकशरीरिणम् एकाकिनमित्यर्थः । मर्त्ये चक्रवर्तिनं मनुष्यसमूहवर्तिनम् । आचर्यते आचरतीत्यर्थः । तदुक्तं कामन्दके आन्वीक्षिक्यात्मविज्ञानं धर्माधर्मौ त्रयीस्थितौ । अर्थानर्थौ तु वार्तायां दण्डनीतौ नयानयौ ॥ अधीष्व अङ्गीकुर्वित्यर्थः । मौर्यो राजा । वाङ्मयं वाक्जालम् । समूहार्थे मयट् । 'तुलावच्छेद उन्मानो मानः प्रस्थादिभिः कृतः ।' इति वैजयन्ती । मुष्ट्यर्धमुष्टी परिमाणविशेषौ । 'शुक्तिभ्यां चपलं ज्ञेयं मुष्टिरष्टमिका तथा ॥ जनपदायव्ययबोधको मुष्टिः । प्रापस्य शोधकोऽर्धमुष्टिः' । इति भूषणा । शृण्वत एवेत्यनादरे षष्ठी । आक्रोशात् । 'यः सनिन्द उपालम्भस्तत्र स्यात्परिभाषणम् । तत्र त्वाक्षारणा यः स्यादाक्रोशो मैथुनं प्रति' इत्यमरः । प्राड्विवाकाः सभ्याः । अन्धःपरिणाम ओदनपरिपाकः । महान्तमायासं क्लेशम् ।

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१ विवादपराः.

भुक्तस्य यावदन्नपरिणामस्तावदस्य विषभयं न शाम्यत्येव । चतुर्थे हिरण्यप्रतिग्रहाय हस्तं प्रसारयन्नेवोत्तिष्ठति । पञ्चमे मन्त्रचिन्तया महान्तमायासमनुभवति । तत्रापि मन्त्रिणो मध्यस्था इवान्योन्यं मिथः संभूय, दोषगुणौ दूतचारवाक्यानि शक्याशक्यतां देशकालकार्यावस्थाश्च स्वेच्छया विपरिवर्तयन्तः स्वपरमित्रमण्डलान्युपजीवन्ति । बाह्याभ्यन्तरांश्च कोपान्गूढमुत्पाद्य प्रकाशं प्रशमयन्त इव स्वामिनमवशमवगृह्णन्ति । षष्ठे स्वैरविहारो मन्त्रो वा सेव्यः । सोऽस्यैतावान्स्वैरविहारकालो यस्य तिस्रस्त्रिपादोत्तरा नाडिकाः । सप्तमे चतुरङ्गबलप्रत्यवेक्षणप्रयासः । अष्टमेऽस्य सेनापतिसखस्य विक्रमचिन्ताक्लेशः । पुनरुपास्यैव संध्यां प्रथमे रात्रिभागे गूढपुरुषा द्रष्टव्याः । तन्मुखेन चातिनृशंसाः शस्त्राग्निरसप्रणिधयोऽनुष्ठेयाः । द्वितीये भोजनानन्तरं श्रोत्रिय इव स्वाध्यायमारभते । तृतीये तूर्यघोषेण संविष्टश्चतुर्थपञ्चमौ शयीत किल । कथमिवास्याजस्रचिन्तायासविह्वलमनसो वराकस्य निद्रासुखमुपनमेत । पुनः षष्ठे शास्त्रचिन्ताकार्यचिन्तारम्भः । सप्तमे तु मन्त्रग्रहो दूताभिप्रेषणानि च । दूताश्च नामोभयत्र प्रियाख्यानलब्धानर्थान्वीतशुल्कमाध्ववर्त्मनि वाणिज्यया वर्धयन्तः कार्यमविद्यमानमपि लेशेनोत्पाद्यानवरतं भ्रमन्ति ।

मध्यस्थाः (मध्यस्थायिनः) भाषया ‘ वकील ’ पदवाच्याः । इति भूषणा । संभूय मिलित्वा । दूताः सेवकाः । चाराः गूढदूताः । स्वपरमित्राणां मण्डलम् । द्वन्द्वान्ते श्रूयमाणं पदं प्रत्येकं संबध्यते । स्वमण्डलं परमण्डलं मित्रमण्डलं चेति व्याख्या । प्रशमयन्तः शान्तिं प्रापयन्तः । नृशंसा घातुकाः । शस्त्रप्रणिधिः शस्त्रमारकः । अग्निप्रणिधिरग्निदायकः । रसप्रणिधिर्विषदायकः । ‘ शृङ्गारादौ विषे वीर्ये गुणे रागे द्रवे रसः ’ इत्यमरः । संविष्टः कृतशयनः । ‘ संवेशः शयने स्थाने सत्समारोहणेऽपि च ’ इत्यजयः । अजस्रं निरन्तरम् । ‘ नित्यानवरताजस्रम् ’ इत्यमरः । विह्वलमनसो व्याकुलचित्तस्य । शास्त्रचिन्ता कार्यचिन्ता चेति । वीता शुल्कबाधा यत्रेति क्रियाविशेषणम् । शुल्कं वाणिज्यकर्मणि राजदेयः करविशेषः । ‘ घट्टादिदेयं शुल्कोऽस्त्री,’ इत्यमरः । ‘ राजकीयमित्युक्त्वा बाधामपहरन्ति ’ इति भूषणा । वणिज्यया वणिक्कर्मणा । अनवरतं निरन्तरम् ।

१ मध्यस्थायिनः. २ स द्यूतो स्वैर० ३ ०ग्निप्रणिधयः ४ चिन्तायासैर्विह्वलमनसो वराकस्य. ५ वीतशुल्कं निराबाधम्.

भ्यष्टमे पुरोहितादयोऽभ्येत्यैनमाहुः—'अद्य दृष्टो दुःस्वप्नः । दुःस्था ग्रहाः । शकुनानि चाशुभानि । शान्तयः क्रियन्ताम् । सर्वमस्तु सौवर्णमेव होमसाधनम् । एवं सति कर्म गुणवद्भवति । ब्रह्मकल्पा इमे ब्राह्मणाः । कृतमेभिः स्वस्त्ययनं कल्याणतरं भवति । ते चामी कष्टदारिद्र्या बह्वपत्या यज्वानो वीर्यवन्तश्चाद्याप्यप्राप्तप्रतिग्रहाः । दत्तं चैभ्यः स्वर्ग्यमायुष्यमरिष्टनाशनं च भवति' इति बहु बहु दापयित्वा तन्मुखेन स्वयमुपांशु भक्षयन्ति । तदेवमहर्निशमविहितसुखलेशमायासबहुलमविरलकदर्थनं च नयतो नयज्ञस्यास्तां चक्रवर्तिता स्वमण्डलमात्रमपि दुरारक्ष्यं[1] भवेत् । शास्त्रज्ञसमाज्ञातो हि यद्ददाति, यन्मानयति, यत्प्रियं ब्रवीति, तत्सर्वमतिसंधातुमित्यविश्वासः । अविश्वास्यता हि जन्मभूमिरलक्ष्म्याः । यावता च नयेन[2] विना याति लोकयात्रा स लोकत एव सिद्धः । नात्र शास्त्रेणार्थः । स्तनंधयोऽपि हि तैस्तैरुपायैः स्तनपानं जनन्या लिप्सते । तदपास्यातियन्त्रणामनुभूयन्तां यथेष्टमिन्द्रियसुखानि । येऽप्युपदिशन्ति 'एवमिन्द्रियाणि जेतव्यानि, एवमरिषड्वर्गस्त्याज्यः, सामादिरुपायवर्गः स्वेषु परेषु चाजस्रं प्रयोज्यः, संधिविग्रहचिन्तयैव नेयः कालः, स्वल्पोऽपि सुखस्यावकाशो न देयः' इति तैरप्येभिर्मन्त्रिबकैर्युष्मत्तश्चौर्यार्जितं धनं दासीगृहेष्वेव भुज्यते । के चैते वराकाः । येऽपि मन्त्रकर्कशाः शास्त्रतन्त्रकाराः शुक्राङ्गिरसविशालाक्षबाहुदन्तिपुत्रपराशरप्रभृतयस्तैः किमरिषड्वर्गो जितः कृतं वा तैः शास्त्रानुष्ठानम् । तैरपि हि प्रारब्धेषु कार्येषु दृष्टे सिद्ध्यसिद्धी । पठन्तश्चापठद्भिरतिसंधीयमाना बहवः । नन्विदमुपपन्नं देवस्य

गुणवत्सार्थकम् । ब्रह्मकल्पा ब्रह्मण ईषन्न्यूनाः । स्वस्त्ययनं क्षेमप्रापणम् । कष्टं दारिद्र्यं येषाम् । स्वर्ग्यं स्वर्गसाधनमायुष्यमायुर्वृद्धिकरमरिष्टनाशनमशुभशान्तिकरम् । उपांश्वेकान्ते । अविरलाः कदर्थना यस्मिन् चक्रवर्तिता राष्ट्रव्यापकता । जन्मभूमिरुत्पत्तिस्थानम् । अरिषड्वर्गः कामक्रोधलोभमदमोहमात्सर्याणि । सामादिरुपायवर्गः । 'सामदाने भेददण्डावित्युपायचतुष्टयम्' इत्यमरः । मन्त्रिबकैर्मन्त्रिकुत्सितैः । 'कुत्सितानि कुत्सनैः' इति समासः । 'अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः । शठो मिथ्याविनीतश्च बकव्रतिचरो द्विजः ।' इति मनुः । मन्त्रकर्कशा मन्त्रकठिनाः । तन्त्रकर्तारः कर्मकर्तारः । प्रारब्धेष्वारम्भितेषु । यातः यामः उपभोगकालो यस्य

१ दुरारक्षः २ न (लोक.) न विना नयेन; समयेन विना लोकयात्रा. ३ कांके. मनु बालिशोपि.

यदुत सर्वलोकस्य वन्द्या जातिरयातयामं वयो दर्शनीयं वपुरपरिमाणा विभूतिः । तत्सर्वं सर्वाविश्वासहेतुना सुखोपभोगप्रतिबन्धिना बहुमार्गविकल्पनात्सर्वकार्येष्वमुक्तसंशयेन तन्त्रावापेनैव मा कृथा वृथा । सन्ति हि ते दन्तिनां दश सहस्राणि, हयानां लक्षत्रयमनन्तं च पादातम् । अपि च पूर्णान्येव हेमरत्नैः कोशगृहाणि । सर्वश्चैष जीवलोकः समग्रमपि युगसहस्रं भुञ्जानो न ते कोष्ठागाराणि रेचयिष्यति । किमिदमपर्याप्तं यदन्यार्जितायायासः क्रियते । जीवितं हि नाम जन्मवतां चतुःपञ्चान्यहानि । तत्रापि भोगयोग्यमल्पाल्पं वयःखण्डम् । अपण्डिताः पुनरर्जयन्त एव ध्वंसन्ते । नार्जितस्य वस्तुनो लवमप्यास्वादयितुमीहन्ते । किं बहुना राज्यभारं भारक्षमेष्वन्तरङ्गेषु भक्तिमत्सु समर्प्य, अप्सरःप्रतिरूपाभिरन्तःपुरिकाभी रममाणो गीतसंगीतपानगोष्ठीश्च यथर्तु बध्नन्यथार्हं कुरु शरीरलाभम् ’ इति पञ्चाङ्गस्पृष्टभूमिरञ्जलिचुम्बितचूडश्चिरमशेत प्राहसीच्च प्रतिफुल्ललोचनोऽन्तःपुरप्रमदाजनः । जननाथश्च सस्मितम् ‘ उत्तिष्ठ ननु हितोपदेशाद्गुरवो भवन्तः । किमिति गुरुत्वविपरीतमनुष्ठितम्’ इति तमुत्थाप्य क्रीडानिर्भरमतिष्ठत् ।

नयातयामं न यातयामम् अयातयाममजीर्णम् । नवमित्यर्थः । अपरिमाणेयत्तारहिता । विभूतिरैश्वर्यम् । तन्त्रावापेन । ‘ तन्त्रं स्वराष्ट्रचिन्ता स्यादावापस्त्वरिचिन्तनम् ’ इति ‘ तन्त्रावापो नीतिविचारः ’ इति भूषणा । हीति निश्चये । पदातीनां समूहः पादातं पत्तिसंहतिः । भिक्षादिभ्योऽण् इति अण् । कोशगृहाणि भाण्डागाराणि । कोष्ठागाराणि धान्यचयगृहाणि । ‘ पुंसि कोष्ठोऽन्तर्जठरं कुसूलोऽन्तर्गृहं तथा ’ इति कोशः । अन्यार्जितं परकीयम् । वयःखण्डमायुष्यलेशम् । अपण्डिता नीचजनाः । अन्तःपुरिकाभिः स्त्रीभिः । यथार्हम् । वीप्सायां यथाशब्दः । पञ्चाङ्गी पञ्चानामङ्गानां समाहारस्तथा । ‘ द्विगोः ’ इति ङीप् । ‘ जानू बाहुद्वयं मूर्धा पञ्चाङ्गम् ’ इत्युत्पलिनी । अञ्जलिना चुम्बितः स्पृष्टश्चूडो मौलिर्येनेति तथा । अथेति–भूयो भूयो वारंवारम् । प्रस्तुतेर्थे प्रकृतकार्ये ।

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१ तन्त्रावापेन. २ यथार्थम्. ३ मृष्ट. ४ उत्तिष्ठत.

अथैषु दिनेषु भूयोभूयः प्रस्तुतेऽर्थे प्रेर्यमाणो मन्त्रिवृद्धेन वत्सामभ्युपेत्य मनसैवाचिचञ्च इत्यवज्ञातवान् । अथैवं मन्त्रिणो मनस्यभूत्—'अहो मे मोहाद्बालिश्यम् । अरुचिसेऽर्थे चोदयन्नर्थी वाक्षिगतोऽहमस्य हास्यो जातः । स्पष्टमस्य चेष्टानामयथापूर्व्यम् । तथा हि । न मां स्निग्धं पश्यति, न स्मितपूर्वं भाषते, न रहस्यानि विवृणोति, न हस्ते स्पृशति, न व्यसनेष्वनुकम्पते, नोत्सवेष्वनुगृह्णाति, न विलोभनवस्तूनि प्रेषयति, न मत्सुकृतानि प्रगणयति, न मे गृहवार्तां पृच्छति, न मत्पक्ष्यान्प्रत्यवेक्षते, न मामासन्नकार्येष्वभ्यन्तरीकरोति, न मामन्तःपुरं प्रवेशयति । अपि च मामनर्हेषु कर्मसु नियुङ्क्ते, मदासनमन्यैरवष्टभ्यमानमनुजानाति, मद्वैरिषु विश्रम्भं दर्शयति, मदुक्तस्योत्तरं न ददाति, मत्समानदोषान्विगर्हयति, मर्माणि मामुपहसति, स्वमतमपि मया वर्ण्यमानं प्रतिक्षिपति, महार्हाणि वस्तूनि मत्प्रहितानि नाभिनन्दति, नयज्ञानां स्खलितानि मत्समक्षं मूर्खैरुद्घोषयति । सत्यमाह चाणक्यः—'चित्तज्ञानानुवर्तिनोऽनर्था अपि प्रियाः स्युः । दक्षिणा अपि तद्भावबाहिष्कृता द्वेष्या भवेयुः' इति । तथापि का गतिः । अविनीतोऽपि न परित्याज्यः पितृपैतामहैरस्मादृशैरयमधिपतिः । अपरित्यजन्तोऽपि कमुपकारमश्रूयमाणवाचः कुर्मः । सर्वथा नयज्ञस्य वसन्तभानोरस्मकेन्द्रस्य हस्ते राज्यमिदं पतितम् । अपि नामापदो भाविन्यः प्रकृतिस्थमेनमापादयेयुः । अनर्थेषु सुलभव्यलीकेषु कश्चिदुत्पन्नोऽपि द्वेषः सद्वृत्तमस्मै न रोचयेत् । भवतु भविता तावदनर्थः । स्तम्भितपिशुनजिह्वो यथाकथंचिदभ्रष्टपदस्तिष्ठेयम्' इति ।

अक्षिगतो द्वेष्यः । 'द्वेष्योऽक्षिगत उच्यते' इति हलायुधः । विलोभनवस्तूनि दानवस्तूनि । 'आदरणीय वस्तूनि' इति लघुदीपिका । मत्पक्ष्यान्मदीयपक्षवर्तिनः । अवष्टभ्यमानमाक्रम्यमाणम् । विश्रम्भं विश्वासम् । प्रतिक्षिपति अवगणयति । महार्हाण्यमौल्यानि । नयज्ञानां नीतिविदाम् । चाणक्यो नीतिशास्त्रकर्ता । चित्तज्ञानमनुवर्तन्ते ते तथा । दक्षिणाः सरला अपि । तस्य चित्तस्य भावस्तद्बहिष्कृताः । द्वेष्या वैरिणः । तथापीति । अविनीतोऽप्यनुद्धतोऽपि । 'पितृपितामहानुयातैरित्येव पाठः' इति भूषणा । अपरित्यजन्त आश्रयन्तः । कमुपकारं प्रयोजनादिकम् । कर्मचयमित्यध्याहारः । किंविधाः अश्रूयमाणवाचः । सुलभं व्यलीकं पीडा येषु । 'पीडार्थेपि व्यलीकं स्यात्' इत्यमरः । स्तम्भिता स्तम्भं प्रापिता । 'पिशुनः सूचकः खलः' इति कोशः । अभ्रष्टपदोऽगताधिकारः ।

१ अनुचिते. २ अस्माकमुपसेवितमिदं राजकुलमीदृशश्चायमधिपतिः. ३ सुलभव्यलीकेषु.

(१७) एवंगते मन्त्रिणि, राजनि च कामवृत्ते चन्द्रपालितो नामास्मके-न्द्रामात्यस्येन्द्रपालितस्य सूनुरसद्वृत्तः पितृनिर्वासितो नाम भूत्वा बहुभिश्चारणगणैर्वल्लीभिरनल्पकौशलाभिः शिल्पकारिणीभिरनेकच्छल-किंकरैश्च गूढपुरुषैः परिवृतोऽभ्येत्य विविधाभिः क्रीडाभिर्विहारभद्र-मात्मसादकरोत् । अमुना चैव संक्रमेण राजन्यास्पदमलभत । लब्धरन्ध्रश्च स यद्यद्व्यसनमारभते तत्तथेत्यवर्णयत्—देव यथा मृगया ह्यौपकारिणी न तथान्यत् । अत्र हि व्यायामोत्कर्षादापत्सु-पकर्ता दीर्घाध्वलङ्घनक्षमो जङ्घाजवः, कफापचयादारोग्यैकमूलमाशया-ग्निदीप्तिः, मेदोपकर्षादङ्गानां स्थैर्यकार्कश्यातिलाघवादीनि, शीतोष्णवात-वर्षक्षुत्पिपासासहत्वं सत्त्वानामवस्थान्तरेषु चित्तचेष्टितज्ञानं, हरिणग-वलगवयादिवधेन सस्यलोपप्रतिक्रिया, वृकव्याघ्रादिघातेन स्थलपथ-शल्यशोधनं, शैलाटवीप्रदेशानां विविधकर्मक्षमाणामालोचनम्, आटवि-कवर्गविश्रम्भणम्, उत्साहशक्तिसंधुक्षणेन प्रत्यनीकवित्रासनमिति बहु-तमा गुणाः । द्यूतेऽपि द्रव्यराशेस्तृणवत्त्यागादनुपमानमाशयौदार्यं (जयप

चारणगणैर्गायकसमूहैः । ' चारणो गायकः समौ ' इति वैजयन्ती । शिल्पकारिणी-भिश्चित्रकारिणीभिः । आस्पदे प्रतिष्ठाप्रयोजकं स्थानम् । व्यसनम् । यस्माद्धि व्यस्यति श्रेयस्ततो व्यसनमुच्यते । इति कामन्दकः । ' स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यार्थदूषणे । दण्डपारुष्यमित्येतन्महाव्यसनसप्तकम् ' इति वैजयन्ती । मृगया पापर्द्धिः । औपकारिण्युपकारायार्हा सा तथा । व्यायामो हिण्डनम् । कफः श्लेष्मा । मेदोपकर्षात् । मेदो धातुः । ' मेदोक्षयभावादङ्गानि लघूनि भवन्ति ' इति वैद्यकम् । ' स्थैर्यं तु कर्म सहनत्वम् । ' स्थैर्यं सत्कर्मसंगतो इति वैजयन्ती । इति लघुदीपिका । वर्षो वृष्टिः । क्षुत्क्षुधा । पिपासा तृषा । सत्त्वानां प्राणिनाम् । चित्तस्य मनसः । चेष्टितस्य तत्क्रियायाश्च । गवलोऽरण्यमहिषः । ' रजस्वलो वाहरिपुर्लुलायः ' इत्यारभ्य ' रक्ताक्षः कासरो हंसकालीतनयकालिकौ ' इत्यन्ततः अरण्यजोऽस्मिन्गवलः ' इत्यभिधानचिन्तामणिवचनात् । गवयो गोसदृशः पशुः । ' गवयः स्याद्वनगवो गोसदृक्षोऽश्ववारणः । ' इत्यभिधानचिन्तामणिः । वृक ईहामृगः । ' कोक ईहामृगो वृकः ' इत्यमरः । भाषया ' विग ' इति प्रसिद्धः । शैलाटवी पर्वतवनम् । अटव्यां चरन्ति ते आटविकाः । विश्रम्भणं विश्वासोत्पादनम् । अत्र शाकुन्तलम् ' मेदश्छेदकृशोदरं लघु भवत्युत्थानयोग्यं वपुः सत्त्वानामपि लक्ष्यते विकृतिमच्चित्तं भयक्रोधयोः । उत्कर्षः स च धन्विनां यदिषवः सिध्यन्ति लक्ष्ये चले मिथ्यैव व्यसनं वदन्ति मृगयामीदृग्विनोदः कुतः ॥ इति द्यूतेऽपीति । आशयौदार्यं

राज्यानवस्थानाद्धर्षविषादयोरविधेयत्वं पौरुषैकनिमित्तस्यामर्षस्य वृद्धिः, अक्षहस्तभूम्यादिगोचराणामत्यन्तदुरुपलक्ष्याणां कूटकर्मणामुपलक्षणादनन्तबुद्धिनैपुण्यम्, एकविषयोपसंहाराच्चित्तस्यातिचित्रमैकाग्र्यम्, अध्यवसायसहचरेषु साहसेष्वतिरतिः, अतिकर्कशपुरुषप्रतिसंसर्गादनन्यधर्षणीयता, मानावधारणम्, अकृपणं च शरीरयापनमिति । उत्तमाङ्गनोपभोगेऽप्यर्थधर्मयोः सफलीकरणं, पुष्कलः पुरुषाभिमानः भावज्ञानकौशलम् अलोभक्लिष्टमाचेष्टितम् आविलासु कलासु वैचक्षण्यम्, अलब्धोपलब्धिलब्धानुरक्षणरक्षितोपभोगभुक्तानुसन्धानरुष्टानुनयादिष्वजस्रमभ्युपायरचनया बुद्धिवाचोः पाटवम् उत्कृष्टशरीरसंस्कारात्सुभगवेषतया लोकसंभावनीयता, परं सुहृत्प्रियत्वम्, गरीयसी परिजनव्यपेक्षा, स्मितपूर्वाभिभाषित्वम्, उद्रिक्तसत्त्वता, दाक्षिण्यानुवर्तनम्, अपत्योत्पादनेनोभयलोकश्रेयस्करत्वमिति । पानेऽपि नानाविधरोगभङ्गपटीयसामासवानामासेवनात्स्पृहणीयवयोव्यवस्थापनम्, अहंकारप्रकर्षादशेषदुःखतिरस्करणम्, अङ्गजरागदीपनादङ्गनोपभोगशक्तिसंधुक्षणम्, अपराधप्रमार्जनान्मनःशल्योन्मार्जनम्, अश्लाव्यशंसिभिरनर्गलप्रलापैर्विश्वासोपबृंहणं, मत्सराननुबन्धादानन्दैकतानता, शब्दादीनामिन्द्रियार्थानां सातत्येनानुभवः संविभाग-

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चित्तौदार्यं कूटकर्मणाम् कपटकर्मणाम् । उपलक्षणात् ज्ञानात् । अनन्तमगाधम् । एकविषयोपसंहारात्तदेकवृत्तित्वात् । ऐकाग्र्यमेकाग्रस्य भावस्तथा । अध्यवसाय उद्योगः तस्य सहचरेषु तन्निष्ठेषु निश्चयः । साहसमद्भुतकर्म । अतिरतिः प्रीतिः प्रतिसंसर्गः प्रत्यवस्थानम् । धर्षणीयताभिभवनीयत्वम् । 'मानावधारणमभिमाननिश्चयः' इति-भू॰ **उत्तमाङ्गनोपभोग इति** । पुष्कलः श्रेयान् । 'श्रेयान्श्रेष्ठः पुष्कलः स्यात्' इत्यमरः । भावश्चित्ताभिप्रायः । ज्ञानं मन्त्रादिविषयम् । अलब्धोपलब्धिरप्राप्तप्राप्तिः । लब्धानुरक्षणं प्राप्तस्य पालनम् । भुक्तानुसंधानं भुक्तस्मृतिः । रुष्टस्यानुनयः क्रुद्धस्य समाधानम् । बुद्धिवाचोर्मतिवचनयोः । पाटवं पटुत्वम् । उत्कृष्टो यः शरीरसंस्कारः । **पानेऽपीति** । आसवानां मद्यानाम् । अङ्गजो मदनः । राग इच्छा । दीपनं वृद्धिः । अङ्गनाः स्त्रियः । संधुक्षणमुद्द्योतनम् । अनर्गला यथेष्टा ये प्रलापा अनर्थकवचनानि तैः । मत्सरस्याननुबन्धादधारणात् । एकतानता । तत्परतेत्यर्थः । 'एकतानोऽनन्यवृत्तिः' इत्यमरः । सततस्य भावः सातत्यम् । 'पानसमये आगतेभ्यो दीयन्त आसवा-

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१ वयोर, २ नीयतया. ३ मानश्ल्यो.

शीलतया सुहृद्वर्गसंवर्गणम्, अनुपमानमङ्गलावण्यम्, अनुत्तराणि विलसितानि, भयार्तिहरणाच्च साङ्ग्रामिकत्वमिति । वाक्पारुष्यं दण्डो दारुणो दूषणानि चार्थानामेव यथावकाशमौपकारिकाणि । नहि मुनिरिव नरपतिरुपशमरतिरभिभवितुमरिकुलमलम्, अवलम्बितुं च लोकतन्त्रम्' इति । असावपि गुरूपदेशमिवात्यादरेण तस्य मतमन्ववर्तत । तच्छीलानुसारिण्यश्च प्रकृतयो विशृङ्खलमसेवन्त व्यसनानि । सर्वेश्च समानदोषतया न कस्यचिच्छिद्रान्वेषणायायतिष्ट । समानभर्तृप्रकृतयस्तन्त्राध्यक्षाः स्वानि कर्मफलान्यभक्षयन् । ततः क्रमादायद्वाराणि व्यशीर्यन्त । व्ययमुखानि विटविधेयतया विभोरहरहर्व्यवर्धन्त । सामन्तपौरजानपदमुख्याश्च समानशीलतयोपारूढविश्रम्भेण राज्ञा सजानयः पानगोष्ठीष्वभ्यन्तरीकृताः स्वं स्वमाचारमत्यचारिषुः । तदङ्गनासु चानेकापदेशपूर्वमपाचरन्नरेन्द्रः तदन्तःपुरेषु चामी भिन्नवृत्तेषु मन्दत्रासा बहुसुखैरवर्तन्त । सर्वेश्च कुलाङ्गनाजनः पांसुलजनभङ्गिभाषणरतो भग्नचारित्रयन्त्रणस्तृणायापि न गणयित्वा भर्तृन्धातृगणमन्त्रणान्यशृणोत् । तन्मूलाश्च कलहाः सामर्षाणामुदभवन् । अहन्यन्त दुर्बला बलिभिः । अपहृतानि धनवतां धनानि तस्करादिभिः । अपहृतपरिभूतयः प्रहताश्च पातकपथाः । हतबान्धवा हृतवित्ता बधु-

इति संप्रदायवशादत्र त्रिभागशीलता' इ. भूषणा । संवर्गणं संयोजनं एकीकरणम् । अनुपमानमसदृशम् । संग्रामे साधु साङ्ग्रामिकम् । पाने गुणान्तरमाह वाक्पारुष्यमिति । इ. भूषणा । औपकारिकाण्युपकारक्षमाणि । उपशमः शान्तिः । लोकतन्त्रं प्रजाशासनाधिकारम् । प्रकृतयः प्रजाः विशृङ्खलं बन्धशून्यम् । छिद्रान्वेषणाय । दोषगवेषणायेत्यर्थः । तन्त्राध्यक्षाः सेनापतयः । कर्मफलानि तत्तत्कर्मणि लब्धानि राजधनानि । आयद्वाराण्यागमनोपायाः व्यशीर्यन्त भग्नानि । व्ययमुखानि व्ययप्रभृतीनि । विटस्य पिङ्गस्य । वैधेयतया बालिशतया । 'मूर्खवैधेयबालिशाः' इत्यमरः । 'विधेयतया' इति पाठे विनयग्राहितया । 'विधेयो विनयग्राही' इत्यमरः । अहरहः प्रतिदिवसम् । सजानयः सस्त्रीकाः । जायाया निङ् इति समासान्तः पानगोष्ठी मद्यशाला । अत्यचारिषुरतिक्रमयामासुः । मन्दत्रासाः । निर्भया इत्यर्थः । भङ्गिभाषणं वक्रोक्तयः । धातृणां गणाः जारसमूहाः । 'धाता विधातरि' इत्यजयः । सामर्षाणां तच्चेष्टितान्यसहमानानाम् । 'अपहृता गताः परिहृतयः परिहारा येषाम्' । इ. भूषणा । परिभूतिः

१ संवर्धनम्. २ सजायाः, सजानपदाः ३ सुलभसुलभभाङ्गैः ४ अपहृतपरिहृतयः

व्याधातुराश्च मुक्तकण्ठमाक्रोशन्नश्रुकण्ठ्यः प्रजाः। दण्डश्चायथाप्रणीतो भयक्रोधावजनयत्। कृशकुटुम्बेषु लोभः पदमधत्त। विमानिताश्च तेजस्विनो मानेनादह्यन्त। तेषु तेषु चाकृत्येषु प्रासरन्परोपजापाः। तदा च मृगयुवेषमृगबाहुल्यवर्णनेनाद्रिद्रोणीरनपसारमार्गाः शुष्कतृणवंशगुल्माः प्रवेश्य द्वारतोऽग्निविसर्गैः, व्याघ्रादिवधे प्रोत्साह्य तन्मुखपातनैः, इष्टकूपतृष्णोत्पादनेनातिदूरहारितानां प्राणहारिभिः क्षुत्पिपासाभिवर्धनैः, तृणगुल्मगूढच्छन्नतटप्रदरपातहेतुभिर्विषममार्गप्रधावनैः, विषमुखीभिः क्षुरिकाभिश्चरणकण्टकोद्धरणैः, [1]विष्वग्विसरविच्छिन्नानुयातृतयैकाकीकृतानां यथेष्टघातनैः, मृगदेहापराद्धैर्नामेषुमोक्षणैः, सपणबन्धमधिरुह्याद्रिशृङ्गाणि दुरधिरोहाण्यनन्यलक्ष्यैः प्रभ्रंशनैः, आटविकच्छद्मना विपिनेषु विरलसैनिकानां प्रतिरोधनैः, अक्षद्यूतपक्षियुद्धयात्रोत्सवादिसंकुलेषु बलवदनुप्रवेशनैरितरेषां हिंसोत्पादनैः, गूढोत्पादितव्यलीकेभ्योऽप्रियाणि प्रकाशं लब्ध्वा साक्षिषु तद्विख्याप्याकीर्तिगुप्तिहेतुभिः पराक्रमैः, परकलत्रेषु सुहृत्त्वेनाभियोज्य जारान्भर्तृभयमपहृत्य तत्साहसोपन्यासैः, योग्यनारीहारितानां संकेतेषु प्रागुपनिलीय पश्चादभिद्रुत्याकीर्तनीयैः प्रमापणैः, उपप्रलोभ्य बिलप्रवेशेषु निधानखननेषु

परिभवः। अश्रुकण्ठ्यः गद्गदयुक्ता इत्यर्थः। परोपजापाः शत्रुप्रयुक्ता भेदाः। 'अद्रिद्रोणी स्यादापद्धतिः'। इति वैजयन्ती। अनपसारमार्गा अनिर्याणमार्गाः। वंशगुल्मा वेणुगहनानि। अग्निविसर्गैरग्निदानैः। प्रोत्साह्य प्रेरयित्वा। तट उन्नतप्रदेशे। प्रदरो निम्नगो भागः। विषममार्गः कठिनमार्गः। क्षुरिकाः शस्त्रिकाः। विसरः समुदायः। 'समूहे निवहव्यूहसंदोहविसरव्रजाः' इत्यमरः। विष्वक् सर्वतो यो विसरः प्रचारस्तेन विच्छिन्ना अनुयातारो येषां तेषां भावस्तत्ता तया। अनुयातानुगामी। मृगदेहापराद्धैरपराद्धो लक्ष्यच्युतः। इषुमोक्षणैर्बाणपातनैः।' सपणबन्धं सनियमम्। अटवीमटन्ति त आटविकाः तन्मिषेण। तत्कृतानीति प्राह्यित्वेत्यर्थः। व्यलीकं दुःखम्। जारानुपपतीन्। तत्साहसं नरसाहसम्' इतिभूषणा। योग्या नारी। 'योगो विस्रब्धघाती स्यात्' इति कोषः। 'योगामध्येयनं स्थिता। शतात्परं सहस्राधिगाव्रतत्पुरस्थायिता' इति वैजयन्ती। मध्येयनमिति मार्गमध्ये इत्यर्थः। इति लघुदीपिका। प्राक्प्रथमम्। उपनिलीय। लीनतां प्रापय्येत्यर्थः प्रमापणैः हिंसनैः

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[1] प्रचार. २ भर्तृनुभयं वा प्रहृत्य। ३ योग्य।

मन्त्रसाधनेषु च विघ्नव्याजसाध्यैर्व्यापादनैः, मत्तगजाधिरोहणाय प्रेर्य प्रत्यपायनिवर्तनैः व्यालहस्तिनं कोपयित्वा लक्ष्यीकृतमुख्यमण्डलेष्वपक्रमणैः, दायाद्यर्थे विवदमानानुपांशु हत्वा प्रतिपक्षेष्वयशःपातनैः, सामन्तपुरजनपदेष्वयथावृत्तानप्रकाशमभिप्रहृत्य तद्वैरिनामघोषणैः, योगाङ्गनाभिरहर्निशमभिरमय्य राजयक्ष्मोत्पादनैः, वस्त्राभरणमाल्याङ्गरागादिषु रसविधानकौशलैः चिकित्सामुखेनामयोपबृंहणैरन्यैश्चाभ्युपायैरश्मकेन्द्रप्रयुक्तास्तीक्ष्णरसदादयः प्रक्षपितप्रवीरमनन्तवर्मकटकं जर्जरमकुर्वन्।

अथ वसन्तभानुर्भानुवर्माणं नाम वानवास्यं प्रोत्साह्यानन्तवर्मणाभ्यग्राहयत्। तत्परामृष्टराष्ट्रपर्यन्तश्चानन्तवर्मा तमभियोक्तुं बलसमुत्थानमकरोत्। सर्वसामन्तेभ्यश्चाश्मकेन्द्रः प्रागुपेत्यास्य प्रियतरोऽभूत्। अपरेऽपि सामन्ताः समगंसत। गत्वा चाभ्यर्णे नर्मदारोधसि न्यविशत्। तस्मिंश्चावसरे महासामन्तस्य कुन्तलपतेरवन्तिदेवस्यात्मनाटकीयां क्ष्मातलोर्वशीं नाम चन्द्रपालितादिभिरतिप्रशस्तनृत्यकौशलामाहूयानन्तवर्मा नृत्यमद्राक्षीत्। अतिरक्तश्च भुक्तवानिमां मधुमत्ताम्। अश्मकेन्द्रस्तु कुन्तलपतिमेकान्ते समभ्यधत्त—'प्रमत्त एष राजा कलत्राणि नः परामृशति। कियत्यवज्ञा सोढव्या। मम शतमस्ति हस्तिनां पञ्चशतानि च ते। तदामुं संभूय मुरलेशं वीरसेनमृचीकेशमेकवीरं कोङ्कणपतिं कुमारगुप्तं नासिक्यनाथं च नागपा-

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प्रेर्य प्रोत्साह्य। प्रत्यपायानां नाशप्रतिबन्धकानामुपायानां निवर्तनैर्हिंसोत्पादनैरित्यर्थः। प्रत्यवायनिर्वर्तनैरिति पाठे प्रत्यवायो नाशस्तत्सम्पादनैः। व्यालहस्तिनं दुष्टदन्तिनम्। 'व्यालो दुष्टगजः प्रोक्तः' इति हलायुधः। लक्षीकृतानि मुख्यानां प्रधानपुरुषाणां मण्डलानि तेष्वपक्रमणैर्मोचनैः। अकमपणैरक्रमग्लहैः। 'पणो वराटमाने स्यान्मूल्ये कार्षापणे ग्लहे' इति विश्वः। उपांशु रहसि। घोषणैर्डिण्डिमैः। अहर्निशं रात्रिंदिवम्। राजयक्ष्मा रोगविशेषः रसविधानम्। 'रसाधानं विषाधानं तीक्ष्णा मर्मणि घातकाः' इति वैजयन्ती। आमयो रोगः। उपबृंहणं वर्धनम्। अथेति। वानवास्यं वानवास्यो वनप्रभुः इति। प्रोत्साह्य रणोत्साहं वर्धयित्वा। तेन परामृष्टोऽभिद्रुतो राष्ट्रपर्यन्तो राष्ट्रप्रान्तभागो यस्य। अभियोक्तुं पराभवितुम्। अभिग्रहीतुं समगंसत

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१ प्रत्ययापनिर्वर्तनैः २ अकमपणैः; अमर्षणैः ३ उपबर्हणैः ४ वधुत्तमा.

समुपजग्माव । ते चावश्यमस्याविनयमसहमाना अस्मन्मतेनैवोपावर्तेरन् । अयं च वानवास्यः प्रियं मे मित्रम् । अमुनैनं दुर्विनीतमग्रतो व्यतिषक्तं पृष्ठतः प्राहरेम । कोशवाहनं च विभज्य गृह्णीमः' इति । हृष्टेन चामुनास्मुपेते विंशतिं वरांशुकानां पञ्चविंशतिं काञ्चनकुङ्कुमकम्बलानां प्राभृतीकृत्यास्मुखेन तैः सामन्तैः संमन्त्र्य तानपि स्वमतावस्थापयत् । उत्तरेद्युस्तेषां सामन्तानां वानवास्यस्य चानन्तवर्मा नयद्वेषादामिषत्वमगमत् । वसन्तभानुश्च 'तत्कोशवाहनमवशीर्णमात्माधिष्ठितमेव कृत्वा यथाबलं च विभज्य गृह्णीत । युष्मदनुज्ञया येन केनचिदंशेनाहं तुष्यामि' इति शाठ्यात्सर्वानुवर्ती तेनैवामिषेण निमित्तीकृतेनोत्पादितकलहः सर्वसामन्तानध्वंसयत् । तदीयं च सर्वस्वं स्वयमेवाग्रसत । वानवास्यं केनचिदंशेनानुगृह्य प्रत्यावृत्य सर्वमनन्तवर्मराज्यमात्मसादकरोत् ।

अस्मिंश्चान्तरे मन्त्रिवृद्धो वसुरक्षितः कैश्चिन्मौलैः संभूय बालमेनं भास्करवर्माणमस्यैव ज्यायसीं भगिनीं त्रयोदशवर्षां मञ्जुवादिनीमनयोश्च मातरं महादेवीं वसुंधरामादायापसर्पन्नपदोऽस्या भावितया दाहज्वरेण देहमजहात् । अस्मादृशैर्मित्रैस्तु नीत्वा माहिष्मतीं भर्तृद्वैमातुराय भ्रात्रे मित्रवर्मणे सापत्या देवी दर्शिताभूत् । तां चार्यामनार्योऽसावन्यथाम्यमन्यत । निर्भर्त्सितश्च तया 'सुतमियमखण्डचारित्रा राज्यार्हं चिकीर्षति' इति नैर्घृण्यात्तमेनं बालमजिघांसीत् । इदं तु ज्ञात्वा देव्याहमाज्ञप्तः—'तात नालीजङ्घ, जीवतानेनार्भकेण यत्र क्वचिदवधाय

'गम्लृ गतौ' । समुपसर्गः । लुङ् । 'समो गम्यृच्छिभ्याम्' इत्यात्मनेपदम् । मिलिता इत्यर्थः । अभ्यर्णे समीपे । आत्मनाटकीयौ स्त्रीयनृत्याङ्गनाम् । संभूय मिलित्वा [व्यतिषक्तं युद्धव्याप्तम् । वरांशुकानि बहुमूल्यवस्त्राणि] प्राभृतीकृत्योपायनीकृत्य । [आप्ताः—विश्वस्ता हितैषिणः । नयद्वेषान्नीतिमार्गाननुसरणात्] अवशीर्णं विध्वस्तम् । यथाबलं [स्वस्वबलानुरूपम् ।] आमिषेण प्रलोभनद्रव्येण । आत्मसात्स्वाधीनम् । मौलैः कुलक्रमागतैः प्रधानपुरुषैः । अपसर्पन्निर्गच्छन् । द्वैमातुराय सापत्नभ्रात्रे इत्यर्थः । [द्वयोर्मात्रोरपत्यं द्वैमातुरः । 'मातुरुत्संख्या संभद्रपूर्वायाः' इति अणि उत्वं च ।] अखण्डचारित्राभ्रष्टचरित्रा सतीत्यर्थः । राज्यार्हं राज्याधिकारिणम् ।

जीव । जीवेयं चेदहमप्येनमनुसरिष्यामि । ज्ञापय मां क्षेमप्रवृत्तः स्ववार्ताम्' इति। अहं तु संकुले राजकुले कथंचिदेनं निर्गमय्य विन्ध्याटवीं न्यगाहिषि । पादचारिणं चैनमाश्वासयितुं घोषे क्वचिदहानि कानिचिद्विश्रमय्य तत्रापि राजपुरुषसंपातभीतो दूराध्वमपासरम्। तत्रास्य दारुणपिपासापीडितस्य वारि दातुकामः कूपेऽस्मिन्नपभ्रंस्य पतितस्त्वयैवमनुगृहीतः । त्वमेवास्यातः शरणमेधि विशरणस्य राजसूनोः' इत्यञ्जलिमबध्नात् । 'किमीया जात्यास्य माता' इत्यनुयुक्ते मयामुनोक्तम्—'पाटलिपुत्रस्य वणिजो वैश्रवणस्य दुहितरि सागरदत्तायां कोसलेन्द्रात्कुसुमधन्वनोऽस्य माता जाता' इति। 'यद्येवमेतन्मातुर्मत्पितुश्चैको मातामहः' इति सस्नेहं तमहं सस्वजे । वृद्धेनोक्तम्—'सिन्धुदत्तपुत्राणां कतमस्ते पिता' इति । 'सुश्रुतः' इत्युक्ते सोऽत्यहृष्यत् । अहं तु 'तं नयावलिप्तमश्मकेन्द्रं नयेनैवोन्मूल्य बालमेनं पित्र्ये पदे प्रतिष्ठापयेयम्' इति प्रतिज्ञाय 'कथमस्यैनां क्षुधं क्षपयेयम्' इत्याचिन्तयम् । तावदापतितौ च कस्यापि व्याधस्य त्रीनिषूनतीत्य द्वौ मृगौ स च व्याधः । तस्य हस्तादवशिष्टमिषुद्वयं कोदण्डं चाक्षिप्याविध्यम् । एकश्च सपत्राकृतोऽन्यश्च निष्पत्राकृतोऽपतत् । तं चैकं मृगं दत्त्वा मृगयवे, अन्यस्यापलोमत्वचः क्लोमापोह्य निष्कुलाकृत्य विकृत्योर्वस्थिग्रीवादीनि शूलाकृत्य दावाङ्गारेषु तप्तेनामिषेण तयोरात्मनश्च

पादचारिणं चरणगामिनम्[1] । घोष आभीराल्पग्रामे । 'घोष आभीरपल्ली स्यात्' इत्यमरः । दूराध्वं दूरमार्गम् । पिपासा तृषा । विशरणस्य शरणरहितस्य । कस्येयं किमीया । अश्मकनयेन पापाणोन्मूलनेन । पित्र्ये पदे पितुः स्थाने । सपत्राकृतः पत्रेण सह विद्धः । 'वाहने तु च्छदे पत्रम्' इति भागुरिः । 'सपत्रनिष्पत्रादतिव्यथने' इति डाच् । अन्यो द्वितीयो निष्पत्राकृतः । मृगयवे लुब्धकाय । अपलोम रोमशून्यम् । त्वचश्चर्मणः । क्लोम मस्तिष्कम् । 'तिलकं क्लोम मस्तिष्कम्' इत्यमरः। निष्कुलाकृत्य निष्कोष्य । 'निष्कुलान्निःकोषणे' इति डाच् । विकृत्य विच्छेद्य । 'अङ्गानि' इति वा पाठः । ग्रीवादीनि । शूलाकृत्य शूले कृत्वा । शूलेन पाचयित्वेत्यर्थः । 'शूलात्पाके' इति डाच् । दावाङ्गारेषु वनवह्निपु । तप्तेन भर्जितेन । आमिषेण मांसेन ।

१ पादचारदुःखितन. २ अवधिषम.

क्षुभसत्यमतार्षम् । एतस्मिन्कर्मणि मत्सौष्ठवेनातिहृष्टं किरातमस्मि पृष्टवान्—'अपि जानासि माहिष्मतीवृत्तान्तम् ?' इति । असावाचष्ट '—तत्र व्याघ्रत्वचो दृतीश्च विक्रीयाद्यैवागतः । किं न जानामि ? । प्रचण्डवर्मा नाम चण्डवर्मानुजो मित्रवर्मदुहितरं मञ्जुवादिनीं विवित्सुरभ्येतीति तेनोत्सवोत्तरा पुरी' इति । अथ कर्णे जीर्णमब्रवम्—'धूर्तो मित्रवर्मा दुहितरि सम्यक्प्रतिपत्त्या मातरं विश्वास्य तन्मुखेन प्रत्याकृष्य बालकं जिघांसति । तत्प्रतिगत्य कुशलमस्य मद्वार्तां च देव्यै रहो निवेद्य पुनः कुमारः शार्दूलभक्षित इति प्रकाशमाक्रोशनं कार्यम् । स दुर्मतिरन्तःप्रीतो बहिर्दुःखं दर्शयन्देवीमनुनेष्यति । पुनस्तया त्वन्मुखेन स वाच्यः—'यदपेक्षया त्वन्मतमत्यक्रमिषं सोऽपि बालः पापेन मे परलोकमगात् । अद्य तु त्वदादेशकारिण्येवाहम्' इति । स तथोक्तः प्रीतिं प्रतिपद्याभिपत्स्यति । पुनरनेन वत्सनाभनाम्ना महाविषेण संनीय तोयं तत्र मालां मज्जयित्वा तया स वक्षसि मुखे च हन्तव्यः । 'स एवायमसिप्रहारः पापीयसस्तव भवतु यद्यस्मि पतिव्रता' इति । पुनरनेनागदेन संगमितेऽम्भसि तां मालां मज्जयित्वा स्वदुहित्रे देया । मृते तु तस्मिंस्तस्यां च निर्विकारायां सत्यां सतीत्येवैनां प्रकृतयोऽनुवर्तिष्यन्ते । पुनः प्रचण्डवर्मणे संदेश्यम्—'अनायकमिदं राज्यम् । अनेनैव सह बालिकेयं स्वीकर्तव्या' इति । तावदावां कापालिकवेषच्छन्नौ देव्यैव दीयमानाभिक्षौ पुरो

अतार्षमतिक्रान्तवान् । व्याघ्रत्वचो व्याघ्रचर्माणि । दृतीश्चर्मपुटानि । दृतिर्भस्त्रा तनीयश्च भस्त्री चापि स्त्रियः समाः' इति । उत्सवोत्तरोत्सवपूर्णा । जीर्णं वृद्धम् । सम्यक्प्रतिपत्त्योचिताचरणेन । आक्रोशनमाक्षारणा । अभिपत्स्यत्यङ्गीकरिष्यति । वत्सनाभः । 'दारदो वत्सनाभः स्यात्' इत्यमरः । संनीय संमिश्र्य । तया मालया । अगदेनौषधेन । 'संजीवनं स्यादगदम्' इति वैजयन्ती । तस्यां स्वदुहितरि । निर्विकारायां विकारशून्यायाम् । प्रकृतयः प्रजाः । संदेश्यम् । कथनीयमित्यर्थः । कापालिको व्रतधारी । 'कापाली स्यान्महाव्रती' इति कोशः । पुरो बहिः ।

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१ अत्यताप्सम्; अतक्षिषम् २ मरणपत्त्यंने. ३ संमील्य.

बहिरुपश्मशानं वत्स्यावः पुनरार्यप्रायान्पौरवृद्धानाप्तांश्च मन्त्रिवृद्धानेः कान्ते ब्रवीतु देवी—'स्वप्नेऽद्य मे देव्या विन्ध्यवासिन्या कृतः प्रसादः । अद्य चतुर्थेऽहनि प्रचण्डवर्मा मरिष्यति । पञ्चमेऽहनि रेवातटवर्तिनि मद्भवने परीक्ष्य वैजन्यजनेषु निर्गतेषु कपाटमुद्धाट्य त्वत्सुतेन सह कोऽपि द्विजकुमारो निर्यास्यति । स राज्यमिदमनुपाल्य बालं ते प्रतिष्ठापयिष्यति । स खलु बालो मया व्याघ्रीरूपया तिरस्कृत्य स्थापितः सा चेयं वत्सा मञ्जुवादिनी तस्य द्विजातिदारकस्य दारत्वेनैव कल्पिता' इति । तदेतदतिरहस्यं युष्मास्वेव गुप्तं तिष्ठतु यावदेतदुपपत्स्यते' इति । स सांप्रतमतिप्रीतः प्रयातोऽर्थश्चायं यथाचिन्तितमनुष्ठितोऽभूत् । प्रतिदिशं च लोकवादः प्रासर्पत् 'अहो माहात्म्यं पतिव्रतानाम् । असिप्रहार एव हि स मालाप्रहारस्तस्मिञ्जातः । न शक्यमुपधियुक्तमेतत्कर्मेति वक्तुं यतस्तदेव दत्तं दाम दुहित्रे स्तनमण्डनमेव तस्यै जातं न मृत्युः । योऽस्याः पतिव्रतायाः शासनमतिवर्तते स भस्मैव भवेत्' इति ।

अथ महाव्रतिवेषेण मां च पुत्रं च भिक्षायै प्रविष्टौ दृष्ट्वा प्रस्नुतस्तनी प्रत्युत्थाय हर्षाकुलमब्रवीत्—'भगवन्, अयमञ्जलिः । अनाथोऽयं जनोऽनुगृह्यताम् । अस्ति ममैकः स्वप्नः स किं सत्यो न वा' इति । मयोक्तम्—फलमस्याद्यैव द्रक्ष्यसि इति । 'यद्येवं बहु भागधेयमस्या वो दास्याः । स खल्वस्याः सानाथ्यशंसी स्वप्नः'

नगराद्बहिरित्यर्थः । आर्यप्रायान् । श्रेष्ठीनित्यर्थः । स्वप्ने स्वप्नावस्थायाम् । म इति मलम् । मरिष्यतीति 'मृङ् प्राणत्यागे' इत्यस्य रूपम् । वैजन्यं विजनस्य भावस्तथा जनसमूहो जनता यस्मात् तस्य भावम् । इति भूषणा । तिरस्कृत्य लोकलोचनत आच्छिद्य । द्विजातिदारकस्य वणिक्पुत्रस्य । दारत्वेन स्त्रीत्वेन । युष्मास्वेव । भवत्स्वेवेत्यर्थः । [स जीर्णः नालीजङ्घः सांप्रतं तदा ।] प्रासर्पत्प्रसृतोऽभूत् । असिप्रहारः खड्गप्रहार एव । उपधिः कपटम् । दाम माला । दुहित्रे कन्यायै । स्तनमण्डनं कुचभूषणम् । शासनमाज्ञाम् । अतिवर्ततेऽतिक्रामति । प्रस्नुतस्तनी पयःप्रसरत्स्तनी सानाथ्यशंसी सनाथस्य भावः सानाथ्यं तच्छंसतेऽसौ तथा । अस्या मंजुवादिन्याः

१ पुनराकार्यार्य॰ आकार्याहूय इति लघुदी॰

इति मद्दर्शनरागबद्धसाध्वसां मञ्जुवादिनीं प्रणमय्य, भूयोऽपि सा हर्षगर्भमब्रूत—'तच्चेन्मिथ्या सोऽयं युष्मदीयो नालीकपाली[1] श्वो मया निरोद्धव्यः' इति । मयापि सस्मितं मञ्जुवादिनीरागलीनदृष्टिलीढधैर्येणाभिहितं 'एवमस्तु' इति । लब्धभैक्षो नालीजङ्घमाकार्य निर्गम्य ततश्च तं चानुयान्तं शनैरपृच्छम्—'क्वासावस्यायुः प्रथितः प्रचण्डवर्मा' इति । सोऽब्रूत—'राज्यमिदं ममेत्यपास्तशङ्को राजास्थानमण्डप एव तिष्ठत्युपास्यमानः कुशीलवैः' इति । 'यद्येवमुद्याने तिष्ठ' इति तं जरन्तमादिश्य तत्प्राकारैकपार्श्वे क्वचिच्छून्यमठिकायां मात्राः समवतार्य तद्रक्षणनियुक्तराजपुत्रः कृतकुशीलववेषलीलः प्रचण्डवर्माणमप्यन्वरञ्जयम् । अनुरञ्जितातपे तु समये जनसमाजज्ञानोपयोगीनि संहृत्य नृत्यगीतनानारुदितानि[2] हस्तचङ्क्रमणमूर्ध्वपादालातपादापीडवृश्चिकमकरलङ्घनादीनि मत्स्योद्वर्तनादीनि च करणानि पुनरादायादाय आ-

मद्दर्शनरागेण बद्धं साध्वसं ययेति सा ताम् । मञ्जुवादिनीम् । मञ्जु 'मञ्जुलम्' इत्यमरः । वदति सा वादिनी ताम् । प्रणमय्य । नमस्कारं कारयित्वेत्यर्थः । अब्रूत 'ब्रूञ् व्यक्तायां वाचि' इत्यस्य रूपम् । सस्मितं सहासमभिहितम् । रागलीना या दृष्टिस्तया लीढमास्वादितं धैर्यं यस्य तेन । लब्धभैक्षो लब्धा प्राप्ता भिक्षा येनेति । 'भिक्षादिभ्योऽण्' । नालीजङ्घमेतन्नामानम् आकार्याहूय । अनुयान्तं पश्चादनुवर्तमानम् । आस्थानमण्डपे सभामण्डपे । कुशीलवैर्गायकैः । 'गायकास्तु कुशीलवाः' इति वैजयन्ती । जरन्तं जीर्णम् । 'प्राकारो वरणः सालः' इत्यमरः । अल्पो मठो मठिका । मात्राः परिच्छदादीन् । 'मात्रा परिच्छदेऽल्पेऽस्रे प्रवृत्तौ कर्णभूषणे । अक्षरावयवे माने' इति वैजयन्ती । तद्रक्षणे मात्रारक्षणे । जनसमाजस्य लोकसमूहस्य ज्ञानोपयोगीनि । नृत्यं नर्तनम् । गीतं गानम् । नानारुदितानि रोदनशब्दानुकरणानि । हस्तयोश्चङ्क्रमणमितस्ततः प्रसारणम् । भ्रमणं वा । ऊर्ध्वपादमलातपादम् । 'कराभ्यामवनीं स्पृष्ट्वा मूर्धानं भ्रामयेन्मुहुः । उत्तानीकृत्य चरणावूर्ध्वपादं तदुच्यते ॥' इति नृत्याध्याये भरतः । 'उद्धृत्यैकं तु चरणमन्यं कृत्वैव कुञ्चितम् । नृत्यत्यनुमतं तिर्यक्तदालातकमेव च' इत्यपि । वृश्चिकलङ्घनं मकरलङ्घनं चेति द्वन्द्वान्ते श्रूयमाणं पदं प्रत्येकं संबध्यते । मत्स्योद्वर्तनानि मीनवद्विलसितानि । आदायादाय ।

१ बालः, २ रुदितादि.

सन्नवर्तिनां क्षुरिकास्ताभिरुपहितवर्ष्मा चित्रदुष्कराणि करणानि श्येनपातोत्क्रोशपातादीनि दर्शयन् विंशतिचापान्तरालावस्थितस्य प्रचण्डवर्मणश्छुरिकयैकया प्रत्युरसं प्रहृत्य 'जीव्याद्वर्षसहस्रं वसन्तभानुः' इत्यभिगर्जन् मद्गात्रमुत्कर्तुमुद्यतासेः कस्यापि चारभटस्य पीवरांसबाहुशिखरमाक्रम्य तावतैव तं विचेतीकुर्वन्नाकुलं च लोकमुच्चक्षूकुर्वन् द्विपुरुषोच्छ्रितं प्राकारमत्यलङ्घ्यम् अवप्लुत्य चोपवने 'मदनुपातिनामेष पन्था दृश्यते' इति ब्रुवाण एव नालीजङ्घसमङ्कितसैकतास्पष्टपादन्यासया तमालवीथ्या चानुप्राकारं प्राचा प्रतिप्रधावितः पुनरवाचोच्चितेष्टकचितत्वादलक्ष्यपातेन प्रप्लुत्य लङ्घितप्राकारवप्रखातवलयस्तस्यां शून्यमठिकायां तूर्णमेव प्रविश्य प्रतिमुक्तपूर्ववेषः सह कुमारेण मत्कर्मतुमुलराजद्वारि दुःखलब्धवर्त्मा श्मशानोद्देशमभ्यगाम् । प्रागेव तस्मिन्दुर्गागृहे प्रतिमाधिष्ठान एव मया कृतं मग्नपार्श्वस्थैर्यस्थूलप्रस्तरस्थगितबाह्यद्वारं बिलम्।

विश्वासद्योतनार्थं द्विरुक्तिः । क्षुरिकाः शस्त्राणि । उपहितवर्ष्मा संयुक्तदेहः । आच्छिन्नशरीरः इ. भूषणा । 'वर्ष्म विग्रहः' इत्यमरः । श्येनपातः । परिक्रम्यान्तरिक्षेण संप्राप्योच्चैरदृश्यताम् । आकस्मिकाभिपातेन श्येनपात इतीरितः । इति । उत्क्रोशपातश्च कुररपातः । 'उत्क्रोशकुररौ समौ' इत्यमरः । चापः । प्रसारितबाहुद्वयप्रमाणं चाप इत्युच्यते । भाषया 'वांव' इति प्रसिद्धिः । 'विंशतिचाप' इति पाठो मुख्यः । मद्गात्रं मच्छरीरम् । उत्कर्तुं त्रोटितुम् । उद्यतासेरूर्ध्वीकृतखड्गस्य । चारभटस्य चारश्चासौ भटश्चेति व्युत्पत्तिः । 'भटश्चारभटो मतः' इति हलायुधः । पीवरांसं मांसलस्कन्धम् । विचेतीकुर्वन्—अचेतनमिव कुर्वन् । उच्चक्षूकुर्वन्—उन्मुखमिव कुर्वन् उर्ध्वं चक्षुर्यस्य तं कुर्वन् उद्गतं चक्षुर्यस्मादिति उत्पूर्वकः चक्षुशब्दः । अ-रुर्मनश्चक्षुरिति सलोपः । द्विपुरुषोच्छ्रितं पुरुषद्वयप्रमाणोच्चम् । अवप्लुत्योड्डीय । सैकतं सिकतामयम् । अस्पष्टपादन्यासया न स्पष्टः पादन्यासश्चरणपातो यस्यामिति । तमालवीथ्या तमालपङ्क्त्या अवाचोच्चितेष्टका उच्चनीचबद्धेष्टकाः । प्रतिमुक्तः संबद्धः पूर्ववेषो येन । 'अमुक्तं प्रतिमुक्तं च पिनद्धं चापिनद्धवत्' । इति लघुदी० । तुमुलो व्याकुलरवः । 'तुमुलो व्याकुलरवः' इति महीपः । प्रस्तरः पाषाणः । 'पाषाणप्रस्तरग्रावोपलाश्मानः शिला दृषत् ।' इत्यमरः । अभ्येति । गलति । गच्छतीत्यर्थः । वर्षधरः । 'षण्ढो वर्षधरः' इत्यमरः ।

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१ अल्कर्तुं (भूषणा, लघुदी.), प्रहर्तुम्. २ प्राकारवप्र. ३ तुमुले.

अथ गलति मध्यरात्रे वर्षवरोपनीतमहार्हरत्नभूषणपट्टनिवसनौ तद्बिल्मावां प्रविश्य तूष्णीमतिष्ठाव । देवी तु पूर्वेद्युरेव यथार्हमग्निसंस्कारं मालवाय दत्त्वा प्रचण्डवर्मणे, चण्डवर्मणे च तामवस्थामश्मकेन्द्रोपधिकृतामेव संदिश्य, उत्तरेद्युः प्रत्युषस्येव पूर्वसंकीर्तितपौरामात्यसामन्तवृद्धैः सहाभ्येत्य भगवतीमर्चयित्वा, सर्वजनप्रत्यक्षं परीक्षितकुक्षिवैजन्यं तद्भवनं विधाय दत्तदृष्टिः सह जनेन स्थित्वा पटीयांसं पटहशब्दमकारयत् । अणुतररन्ध्रप्रविष्टेन तेन नादेनाहं दत्तसंज्ञः शिरसैवोत्क्षिप्य सप्रतिमं लोहपादपीठमंसलपुरुषप्रयत्नदुश्चलमुभयकरविधृतैकपार्श्वमेकतो निवेश्य निरगमम् । निरगमयं च कुमारम् । अथ यथापूर्वमर्पयित्वा दुर्गामुद्घाटितकपाटः प्रत्यक्षीभूय प्रत्ययहृष्टदृष्टिं स्पष्टरोमाञ्चमुद्यताञ्जलि रूढविस्मयं च प्रणिपतन्तीः प्रकृतीरभ्यधाम्——'इत्थं देवी विन्ध्यवासिनी मन्मुखेन युष्मानाज्ञापयति——'स एष राजसूनुरापन्नो मया सकृपया शार्दूलरूपेण तिरस्कृत्याद्य वो दत्तः । तमेनमद्यप्रभृति मत्पुत्रतया मन्दमातृपक्ष इति परिगृह्णन्तु भवन्तः । अपि च दुर्घटकूटकोटिघटनापाटवप्रकटशाठ्यनिष्ठुराश्मकघटघट्टनात्मानं मां मन्यध्वमस्य रक्षितारम् । रक्षानिर्वेशश्चास्य स्वसेयं सुभ्रूरभ्यनुज्ञाता मह्यमार्यया' इति । श्रुत्वैतत् 'अहो भाग्यवान्भोजवंशो यस्य त्वमार्यदत्तो नाथः' इत्यप्रीयन्त प्रकृतयः । सा तु वाचामगोचरां

तेनोपनीतानि महार्हाणि महामूल्यानि रत्नभूषणानि पट्टनिवसनानि पट्टवस्त्राणि च ययोस्तौ । पूर्वेद्युः पूर्वदिवसे । प्रत्युषसि प्रातःकाले । वैजन्यं विजनस्य भावस्तथा । पटीयांसं श्रेष्ठम् । पटहशब्दं दुन्दुभिध्वनिम् । अंसलपुरुषो मांसलपुरुषः । 'बलवान्मांसलोंऽसलः' इत्यमरः । 'वत्सांसाभ्यां कामबले' इति लच् प्रत्ययः । साक्षात्कारः । हृष्टा हर्षं प्राप्ता दृष्टिर्यत्रेति । प्रकृतीः प्रजाः । तिरस्कृत्यान्तर्धाय । मन्दो दुर्भाग्यो मातृपक्षो यस्य । दुर्घटा घटनाशक्या तस्य कूटं कपटं कोटिरग्रं । संख्या वा तस्याः घटना योजना तस्यां पाटवं कौशलं तेन प्रकटं सुव्यक्तं यच्छाठ्यं तेन निष्ठुरोऽश्मक एव घटस्तस्य घट्टनो चालयिता आत्मा यस्य।निर्वेशः भृतिः । निर्वेशो भृतिभोगयोः । इत्यमरः । निर्वेशस्तु पुमान् भोगे वेतने इति मेदिनी च । अगोचरामविषयाम् ।

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१ दृष्टिरेव. २ विधृतपार्श्वम्. ३ यथापुरम्. ४ मति.

हर्षावस्थामस्पृशन्मे श्वश्रूः । तदहरेव च यथावदग्राहयन्मञ्जुवादिनीपाणिपल्लवम् । प्रपन्नायां च यामिन्यां सम्यगेव बिलं प्रत्यपूरयम् । अलब्धरन्ध्रश्च लोको नष्टमुष्टिचिन्तादिकथनैरन्यैरुपायान्तरप्रयुक्तैर्दिव्यांशतामेव मम समर्थयमानो मदाज्ञां नात्यवर्तत । राजपुत्रस्यार्यपुत्र इति प्रभावहेतुः प्रसिद्धिरासीत् । तं च गुणवत्यहनि भद्राकृतमुपनाय्य पुरोहितेन पाठयन्नीतिं राजकार्याण्यन्वतिष्ठम् । अचिन्तयं च—

'राज्यं नाम शक्तित्रयायत्तं शक्तयश्च मन्त्रप्रभावोत्साहाः परस्परानुगृहीताः कृत्येषु क्रमन्ते । मन्त्रेण हि विनिश्चयोऽर्थानां प्रभावेण प्रारम्भ उत्साहेन निर्वहणम् । अतः पञ्चाङ्गमन्त्रमूलो द्विरूपप्रभावस्कन्धश्चतुर्गुणोत्साहविटपो द्विसप्ततिप्रकृतिपत्रः षड्गुणकिसलयः शक्तिसिद्धिपुष्पफलश्च नयवनस्पतिर्नेतुरुपकरोति । स चायमनेकाधिकरणत्वादसहायेन दुरुपजीव्यः । यस्त्वयमार्यकेतुर्नाम मित्रवर्ममन्त्री स कोसलाभिजनत्वात्कुमारमातृपक्षो मन्त्रिगुणैश्च युक्तः, तन्मतिमवमत्यैव ध्वस्तो मित्रवर्मा स चेल्लब्धः पेशलम्' इति । अथ नालीजङ्घं

दिव्यांशतां दिवि भवा दिव्यास्तेषामंशस्तस्य भावस्तत्ता ताम् । आर्यपुत्र इति भवानीपुत्र इति । गुणवति । निर्दोष इत्यर्थः । भद्राकृतं कृतकल्याणश्मश्रुम् । उपनाय्योपनयनं कारयित्वा । राज्यमिति । शक्तित्रयायत्तं शक्तित्रयाधीनम् । परस्परानुगृहीता अन्योन्यकृतसहायाः । पञ्चाङ्गमन्त्रमूलः । 'सहायाः साधनोपाया विभागो देशकालयोः । विपत्तेश्च प्रतीकारः सिद्धिः पञ्चाङ्गमुच्यते ॥' इति कामन्दकः । द्विरूपप्रभावोऽर्थानां पुरुषाणां च समृद्धिः । 'स प्रभावः प्रतापश्च यत्तेजः कोषदण्डजम् ।' इत्यमरः । स्कन्धः शाखा । चतुर्गुणो य उत्साहः स एव विटपाः शाखाः । द्विसप्ततिप्रकृतयः प्रजाः पत्राणि यस्येति सः । षड्गुणाः किसलयानि यस्येति सः । शक्तिसिद्धिपुष्पफलश्च । शक्तित्रयं पुष्पं सिद्धित्रयं च फलमिति । 'षड्गुणाः शक्तयस्तिस्रः सिद्धयश्चोदयास्त्रयः ।' इति । नय एव वनस्पतिर्नीतितरुः । अनेकाधिकरणत्वादनेकप्रकारत्वात् । असहायेन सहायहीनेन । दुरुपजीव्यो दुःखेनोपजीवितुं शक्यः । कोसलाभिजनत्वात्कोसलवंशत्वात् । 'संततिर्गोत्रजननकुलान्यभिजनान्वयौ ।' इत्यमरः । मन्त्रिगुणैः प्रधानगुणैः । अवमत्यावगणय्य ।

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१ जीवः.

रहस्यशिक्षयम्——तात आर्यमार्यकेतुमेकान्ते ब्रूहि कोऽयं मायापुरुषो य इमां राज्यलक्ष्मीमनुभवति । स चायमस्मद्बालो भुजङ्गेनामुना परिगृहीतः । किमुद्गीर्येत ग्रस्येत वा इति स यद्वदिष्यति तदस्मि बोध्यः' इति । सोऽन्यदैवं मामावेदयत्——मुहुरुपास्य प्राभृतैः प्रवर्त्य चित्राः कथाः संवाह्य पाणिपादमतिविस्रम्भदत्तक्षणं तमप्राक्षं त्वदुपदिष्टेन नयेन । सोऽप्येवमकथयत्——भद्र मैवं वादीः । अभिजनस्य शुद्धिर्दर्शनमसाधारणं बुद्धिनैपुणमतिमानुषं प्राणबलमपरिमाणमौदार्यमत्याश्चर्यमस्त्रकौशलमनल्पं शिल्पज्ञानमनुग्रहार्द्रं चित्तं तेजश्चाप्यविषह्यमभ्यमित्रीणमित्यस्मिन्नेव संनिपातिनो गुणा येऽन्यत्रैकैकशोऽपि दुर्लभाः । द्विषतामेष चिरबिल्वद्रुमः प्रह्वानां तु चन्दनतरुस्तदुद्धृत्य नीतिघ्नमन्यमश्मकमिमं च राजपुत्रमनेन पित्र्ये पदे प्रतिष्ठितमेव विद्धि । नात्र संशयः कार्यः' इति । तच्चापि श्रुत्वा भूयोभूयश्चोपधाभिर्विशोध्य तं मे मतिसहायमकरवम् । तत्सखश्च सत्यशौचयुक्तानमात्यान्विविधव्यञ्जनांश्च गूढपुरुषानुदपादयम् । तेभ्यश्चोपलभ्य लुब्धसमृद्धमत्युत्सिक्तमविधेयप्रायं च प्रकृतिमण्डलमलुब्धतामभिख्यापयन्

पेशलं सुन्दरम् । तातेति । न्विति वितर्के । भुजङ्गेन सर्पेण । उद्गीर्येत । त्यज्येतेत्यर्थः । ग्रस्येत वेति भक्षयिष्यति वा । उपास्य सेवित्वा । प्राभृतैरुपायनैः । संवाह्य । 'संवाहनं पुरस्कारः' इति । विस्रम्भो विश्वासः तेन दत्तः क्षणो यस्य येनवा भद्र कल्याणेति संबोधनम् । अभिजनस्य कुलस्य । असाधारणम् । महादित्यर्थः । अतिमानुषं मानुषमतिक्रम्य वर्तत इति । अपरिमाणं परिमाणरहितम् । अस्त्रकौशलमस्त्रकुशलता । शिल्पज्ञानं रचनाज्ञानम् अविषह्यं सोढुमशक्यम् । अभ्यमित्रीणममित्रान् शत्रूनभिमुखमलं गच्छतीति तथा । अभ्यमित्राच्छ चेति चकारात्खः । संनिपातिन एकत्रागस्थिताः । चिरबिल्वद्रुमो विषद्रुमः । प्रह्वानां नम्राणामनुरागवतामित्यर्थः । पित्र्यं पितुरिदम् । भूयोभूयो वारंवारम् । उपधाभिः 'उपधा धर्माद्यैर्यत्परीक्षणम्' इत्यमरः । तस्य सखा तत्सखः । 'राजाहः सखिभ्यष्टच्' इति टच् । सत्यं सत्यप्रतिज्ञानम् । शौचं शुद्धिः । गूढपुरुषान्गुप्तसेवकान् । कण्टकान्रिपून् । अभिख्यापयन्प्रकटीकुर्वन् । नास्तिकान्नास्तिक्ययुक्तान् ।

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१. चिरिबिल्लि.

धार्मिकत्वमुद्भावयन् नास्तिकान्कदर्थयन् कण्टकान्विशोधयन् अमित्रोपधीरपघ्नन् चातुर्वर्ण्यं च स्वधर्मकर्मसु स्थापयन् अभिसमाहरेयमर्थान्। अर्थमूला हि दण्डविशिष्टकर्मारम्भा न चान्यदस्ति पापिष्ठं तत्र दौर्बल्यात् इत्याकलय्य योगानन्वतिष्ठम् ।

इति श्रीदण्डिनः कृतौ दशकुमारचरिते विश्रुतचरितं नामाष्टम उच्छ्वासः ।

उत्तरपीठिका ।

व्यचिन्तयं च——'सर्वोऽप्यतिशूरः सेवकवर्गो मयि तथानुरक्तो यथाज्ञया जीवितमपि तृणाय मन्यते । राज्यद्वितयसैन्यसामग्र्या च नाहमश्मकेशाद्वसन्तभानोर्न्यूने नीत्याविष्टश्च । अतो वसन्तभानुं पराजित्य विदर्भाधिपतेरनन्तवर्मणस्तनयं भास्करवर्माणं पित्र्ये पदे स्थापयितुमलमस्मि ।' 'अयं च राजसूनुर्भवान्या पुत्रत्वेन परिकल्पितः। अहं चास्य साहाय्ये नियुक्तः' इति सर्वत्र किंवदन्ती संजातास्ति । अद्यापि चैतन्मत्कपटकृत्यं न केनापि विदितम् । अत्रस्थाश्च अस्मिन् भास्करवर्मणि राजतनये 'अयमस्मत्स्वामिनोऽनन्तवर्मणः पुत्रो भवान्याः प्रसादादेतद्राज्यमवाप्स्यति' इति बद्धाशा वर्तन्ते । अश्मकेशसैन्यं च राजसूनोर्भवानीसाहाय्यं वि-

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उपधीः कूटप्रयोगान् । चातुर्वर्ण्यं चतुर्णां वर्णानां ब्राह्मणादीनां समाहारश्चातुर्वर्ण्यम् । अर्थमूला अर्थाधीनाः । दौर्बल्याद्दुर्बलस्य भावस्तथा । आकलय्य । मनसि कृत्वेत्यर्थः । योगानिविविधोपायान् । 'योगो युक्तौ च संगत्यां कार्मणालभ्यलाभयोः । देहदार्ढ्ये प्रयोगे च विष्कम्भादौ तथात्मनि ॥ उपाये भेषजे विद्भिर्दिष्टि संनहने धने । विश्रब्धघातिनि ध्याने युक्तिन्याये च योजने ॥' इति महीपः ॥

इति श्रीसकलशास्त्रार्थसार्थकीकृतशेमुषीविलासरससान्द्रभवर्तितासंख्ययशःसमुद्रविद्वत्परिषच्चन्द्रयतीन्द्रसर्वविद्यानिधानश्रीमत्कवीन्द्राचार्यसरस्वतीकृतायां दशकुमारव्याख्यायां पदचन्द्रिकाभिधायां विश्रुतचरितं नामाष्टम उच्छ्वासः

तृणाय मन्यते विगणयति । स्वासुभिरपि मत्प्रियं कर्तुमिच्छतीत्यर्थः । राज्यद्वितयस्य मित्रवर्मप्रचण्डवर्मराज्ययोः । नीत्याविष्टे नीत्यनुसंधानपरः । किंवदन्ती

दित्वा 'दैव्याः शक्तेः पुरो न बलवती मानवी शक्तिः' इत्यस्माभिर्विग्रहे चलचित्तमिवोपलक्ष्यते । अत्रत्याश्च मौलाः प्रकृतयः प्रथममेव राजसुताभ्युदयाभिलाषिण्य इदानीं च पुनर्मया दानमानाद्यावर्जनेन विश्वासिता विशेषेण राजपुत्रमेवाभिकाङ्क्षन्ति । अश्मकेन्द्रान्तरङ्गाश्च भृत्या मदीयैर्विश्वास्यतमैः पुरुषैः प्रभूतां प्रीतिमुत्पाद्य मदाज्ञया रहसीत्युपजप्ताः—' यूयमस्मान्मित्राणि अतोऽस्माकं शुभोदर्कं वचो वाच्यमेव । अत्र भवान्या राजसूनोः साहाय्यकाय विश्रुतं विश्रुतं वियुज्य तद्धस्तेनाश्मकेन्द्रस्य वसन्तभानोस्तत्पक्षे स्थित्वा ये चानेन सह योत्स्यन्ते तेषामयमप्यन्तकातिथिर्भवनम् । यावदश्मकेन्द्रेण स जन्यवृत्तिर्न जातस्तावदेनमनन्तवर्मतनयं भास्करवर्माणमनुसरिष्यथ । स वीतभयो भूयसीं प्रवृत्तिमासाद्य सपरिजनः सुखेन निवत्स्यति न चेद्भवानीत्रिशूलवश्यो भविष्यति । भवान्या च ममेत्याज्ञप्तमस्ति यदेकवारं सर्वेषां कथय । अतोऽस्माकं युष्माभिः सह मैत्रीमवबुध्यास्मत्सुखेन सर्वेभ्यो वार्तम्[1]' । इत्याकर्ण्य तेऽश्मकेन्द्रान्तरङ्गभृत्या राजसूनोर्भवानीवरं विदित्वा पूर्वमेव भिन्नमनस आसन् । विशेषतश्च मदीयमिति वचनं श्रुत्वा ते सर्वेऽपि मुद्दशो समभवन् । एतं सर्वमपि वृत्तान्तमवबुध्याश्मकेशेन न्यचिन्ति—'यद्राजसूनोर्मौलाः प्रजास्ताः सर्वा अप्येनमेव प्रभुमभिलषन्ति । मदीयश्च बाह्य आभ्यन्तरो भृत्यवर्गो भिन्नमना इव लक्ष्यते । एवं यद्यहं क्षमामवलम्ब्य गृह एव स्थास्यामि तत उत्पन्नोपजापं स्वराज्यमपि परित्रातुं न शक्ष्यामि । अतो यावता भिन्नचित्तेन मद्वचोधकं प्रकटयता मह्लेन सह मिथोवचनं न संजातं तावतैव तेन साकं विग्रहं

जनश्रुतिः । मौला मूलाद् विदर्भनगरादित्यर्थः आगताः । आवर्जनेन दानेनाभिमुखीकरणेन वा । अन्तरङ्गा विश्वासपात्राणि । उपजप्ताः कृतोपजापाः । शुभोदर्कं कल्याणोत्तरफलम् । विश्रुतं दत्तम् । विश्रुतं तदाख्यम् । जन्यवृत्तिः युद्धव्यापारोद्यतः । स इति—युष्माकं मध्ये इति शेषः । प्रवृत्तिं गौरवं संपत्प्रवाहं वा । क्षमा उपेक्षा । उत्पन्नोपजापं जातभेदम् । मद्वधोधकं मद्युद्धनिश्चयावबोधकम् ।

[1] गदितम्.

रचयामि । इत्येवं विहिते सोऽवश्यं मदग्रे क्षणमवस्थास्यति' । इति निश्चित्यान्यायेन परराज्यक्रमणपातकप्रेरितः ससैन्यो मृत्युमुखमिवास्मत्सैन्यमभ्ययात् । तमभ्यायान्तं विदित्वा राजपुत्रः पुरोऽभवत् । अतोऽश्मकेन्द्रमेव तुरगाधिरूढो यान्तमभ्यसरम् । तावत्सर्वा एव तत्सेना ' यदयमेतावतोऽपरिमितस्यास्मत्सैन्यस्योपर्येक एवाभ्यागच्छति तत्र भवानीवर एवासाधारणं कारणं नान्यत्' इति निश्चित्यालेख्यलिखितेवावस्थिता । ततो मयाभिगम्य संगराय समाहूतो वसन्तभानुः समेत्य मामसिप्रहारेण दृढमभ्यहन् । अहं च शिक्षाविशेषविफलिततदसिप्रहारः प्रतिप्रहारेण तं प्रहृत्यावकृत्तमश्मकेन्द्रशिरोऽवनौ विनिपात्य तत्सैनिकानवदम्——'अतःपरमपि ये युयुत्सवो भवन्ति ते समेत्य मया युध्यन्ताम् । न चेद्राजतनयचरणप्रणामं विधाय तदीयाः सन्तः स्वस्ववृत्त्युपभोगपूर्वकं निजान्निजानधिकारान्निःशङ्कं परिपालयन्तः सुखेनावतिष्ठन्तु' इति । मद्वचनश्रवणान्तरं सर्वेऽप्यश्मकेन्द्रसेवकाः स्वस्ववाहनात्सहसावतीर्य राजसूनुमानम्य तद्वशवर्तिनः समभवन् । ततोऽहं तदश्मकेन्द्रराज्यं राजसूनुसाद्विधाय तद्रक्षणार्थं मौलान्स्वानधिकारिणो नियुज्यात्मीभूतेनाश्मकेन्द्रसैन्येन च साकं विदर्भानभ्येत्य राजधान्यां तं राजतनयं भास्करवर्माणमभिषिच्य पित्र्ये पदे न्यवेशयम् ।

एकदा च मात्रा वसुमत्या सहावस्थितं तं राजानं न्यजिज्ञपम्——'मयैकस्य कार्यस्यारम्भश्चिकीर्षितोऽस्ति । स यावन्न सिध्यति तावन्मया न कुत्राप्येकत्रावस्थातुं शक्यम् । अत इयं मद्भार्या त्वद्भगिनी मञ्जुवादिनी कियन्त्यहानि युष्मदन्तिकमेव तिष्ठतु । अहं च यावदिष्टजनोपलम्भं कियन्तमप्यनेहसं भुवं विभ्रम्य तमासाद्य पुनरत्र समेष्यामि' । इत्याकर्ण्य मात्रानुमतेन

क्षणं न महान्तं कालम् । आलेख्यलिखिता चित्रन्यस्ता । शिक्षा अस्त्रकौशलम् । विफलितः प्रभ्रष्टलक्ष्यः कृतः । वृत्तिर्जीवनसाधनम् । तदीयास्तदनुयायिनः । तद्वशवर्तिन स्तदिच्छानुवर्तिनः । राजसूनुसात्साकल्येन तदधीनम् । चिकीर्षितः कर्तुमिष्टः । उपलम्भः प्राप्तिः । अनेहसं कालम् । 'कालो दिष्टोऽप्यनेहापि' इत्यमरः ।

राज्ञाहमगादि—'यदेतदस्माकमेतद्राज्योपलम्भलक्षणस्यैतावतोऽभ्युदयस्यासाधारणो हेतुर्भवानेव । भवन्तं विना क्षणमप्यस्माभिरियं राज्यधूर्न निर्वाह्या । अतः किमेवं वक्ति भवान्'। इत्याकर्ण्य मया प्रत्यवादि—'युष्माभिरयं चिन्तालवोऽपि न चित्ते चिन्तनीयः । युष्मद्गृहे यः सचिवरत्नमार्यकेतुरस्ति स ईदृग्विधानामनेकेषां राज्यानां धुरमुद्वोढुं शक्तः । ततस्तं तत्र नियुज्याहं गमिष्यामि'। इत्यादिवचनसंदोहैः प्रलोभितोऽपि सज्जननीको नृपोऽनेकैराग्रहैर्मां कियन्तमपि कालं प्रयाणोपक्रमान्न्यवर्तयत् । उत्कलाधिपतेः प्रचण्डवर्मणो राज्यं मह्यं प्रादात् । अहं च तद्राज्यमात्मसात्कृत्वा राजानमामन्त्र्य यावत्त्वदन्वेषणाय प्रयाणोपक्रमं करोमि तावदेवाङ्गनाथेन सिंहवर्मणा स्वसाहाय्यायाकारितोऽत्र समागतः पूर्वपुण्यविपाकात्स्वामिना समगंसि'।

ततस्ते तत्र संगता अपहारवर्मोपहारवर्मार्थपालप्रमतिमित्रगुप्तमन्त्रगुप्तविश्रुताः कुमाराः पाटलिपुरे यौवराज्यमुपभुञ्जानं समाकारणेपूर्वकृतसंकेतं वामलोचनया भार्यया सह कुमारं सोमदत्तं सेवकैरानाय्य सराजवाहनाः संभूयावस्थिता मिथः सप्रमोदसंवलिताः कथा यावद्विदधति तावत्पुष्पपुराद्राज्ञो राजहंसस्याज्ञापत्रमादाय समागता राजपुरुषाः प्रणम्य राजवाहनं व्यजिज्ञपन्—'स्वामिन्, एतज्जनकस्य राजहंसस्याज्ञापत्रं गृह्यताम्'। इत्याकर्ण्य समुत्थाय भूयोभूयः सादरं प्रणम्य सदसि तदाज्ञापत्रमग्रहीत् । शिरसि चाधाय तत उत्तार्योत्कील्य राजा राजवाहनः सर्वेषां शृण्वतामेवावाचयत्—'स्वस्ति श्रीः पुष्पपुरराजधान्याः श्रीराजहंसभूपतिश्चम्पानगरीमधिवसतो राजवाहनप्रमुखान्कुमारानाशास्याज्ञापत्रं प्रेषयति । यथा यूयमितो मामामन्त्र्य प्रणम्य प्रस्थिताः

राज्यस्य धू राज्यधुरा । राज्यधूरिति प्रयोगश्चिन्त्यः । संदोहः समूहः । प्रयाणोपक्रमाद्यात्रारम्भात् । आकारित आहूतः । स्वामिना त्वया राजवाहनेन । समाकारणे आह्वाने । संवलिताः संमिलिताः । उत्कील्योद्घाट्य । आशास्याशीर्भिरभिनन्द्य ।

यूयमितो मामामन्त्र्य प्रणम्य प्रस्थिताः पथि कस्मिंश्चिद्वनोद्देश उपशिवालयं स्कन्धावारमवस्थाप्य स्थिताः । तत्र राजवाहनं शिवपूजार्थं निशि शिवालये स्थितं प्रातरनुपलभ्यावशिष्टाः सर्वेऽपि कुमाराः 'सहैव राजवाहनेन राजहंसं प्रणंस्यामो न चेत्प्राणांस्त्यक्ष्यामः' इति प्रतिज्ञाय सैन्यं परावर्त्य राजवाहनमन्वेष्टुं पृथक्प्रस्थिताः । एतं भवद्वृत्तान्तं ततः प्रत्यावृत्तानां सैनिकानां मुखादाकर्ण्यासह्यदुःखोदन्वति मग्नमनसावुभावहं युष्मज्जननी च 'वामदेवाश्रमं गत्वैतद्वृत्तान्तं तद्विदितं विधाय प्राणपरित्यागं कुर्वः' इति निश्चित्य तदाश्रममुपगतौ तं मुनिं प्रणम्य यावत्स्थितौ तावदेव तेन त्रिकालवेदिना मुनिना विदितमेवास्मन्मनीषितम् । निश्चयमवबुद्ध्य प्रावोचि—'राजन् प्रथममेवैतत्सर्वं युष्मन्मनीषितं विज्ञानबलादज्ञायि । यदेते त्वत्कुमारा राजवाहननिमित्ते कियन्तमनेहसमापदमासाद्य भाग्योदयादसाधारणेन विक्रमेण विहितदिग्विजयाः प्रभूतानि राज्यान्युपलभ्य षोडशाब्दान्ते विजयिनं राजवाहनं पुरस्कृत्य प्रत्येत्य तव वसुमत्याश्च पादानभिवाद्य भवदाज्ञाविधायिनो भविष्यन्ति । अतस्तन्निमित्तं किमपि साहसं न विधेयम्' इति तदाकर्ण्य तत्प्रत्ययाद्धैर्यमवलम्ब्याद्यप्रभृत्यहं देवी च प्राणानधारयाव । इदानीमासन्नवर्तिन्यवधौ वामदेवाश्रमं गत्वा विज्ञप्तिः कृता—'स्वामिन् । त्वदुक्तावधिः पूर्णप्रायो भवति । तत्प्रवृत्तिस्त्वयाद्यापि विज्ञायते' । इति श्रुत्वा मुनिरवदत्—'राजन् राजवाहनप्रमुखाः सर्वेऽपि कुमारा अनेकान्दुर्जयाञ्शत्रून्विजित्य दिग्विजयं विधाय भूवलयं वशीकृत्य चम्पायामेकत्र स्थिताः । तवाज्ञापत्रमादाय तदानयनाय प्रेष्यन्तां शीघ्रमेव सेवकाः' । इति मुनिवचनमाकर्ण्य भवदाकारणायाज्ञापत्रं

स्कन्धावारं सेनाम् । दुःखोदन्वति दुःखसागरे । त्रिकालवेदिना भूतभविष्यद्वर्तमानज्ञेन । विज्ञानं योगबलजन्यं ज्ञानम् । योगबलादिति पाठः । तत्र योगश्चित्तैकाग्र्यरूपः समाधिः । प्रत्येत्य प्रत्यागत्य । साहसं प्राणपरित्यागादिरूपम् । प्रत्ययाद्विश्वासात् । अवधिः राजपुत्रनिवर्तनकालः । प्रवृत्तिर्वृत्तान्तः ।

प्रेषितमस्ति । अतःपरं चेत्क्षणमपि यूयं विलम्बं विधास्यथ ततो मां वसुमतीं च मातरं कथावशेषावेव श्रोष्यथेति ज्ञात्वा पानीयमपि पथि भूत्वा पेयम्' इत्येवं पितुराज्ञापत्रं मूर्ध्नि विधृत्य गच्छेमेति निश्चयं चक्रुः । अथ वशीकृतराज्यरक्षापर्याप्तानि सैन्यानि समर्थतरान्पुरुषानाप्तान्स्थाने स्थाने नियुज्य कियता सैन्येन मार्गरक्षां विधाय पूर्ववैरिणं मालवेशं मानसारं पराजित्य तदपि राज्यं वशीकृत्य पुष्पपुरे राज्ञो राजहंसस्य देव्या वसुमत्याश्च पादाब्जमस्यामः । एवं निश्चित्य स्वस्वभार्यासंयुताः परिमितेन सैन्येन मालवेशं प्रति प्रस्थिताः । प्राप्य चोज्जयिनीं तदैव सहायभूतैस्तैः कुमारैः परिवृतेन राजवाहनेनातिबलवानपि मालवेशो मानसारः क्षणेन पराजिग्ये निहतश्च । ततस्तद्दुहितरमवन्तिसुन्दरीं समादाय चण्डवर्मणा तन्मन्त्रिणा पूर्वं कारागृहे रक्षितं पुष्पोद्भवं कुमारं सकुटुम्बं तत उन्मोचितं सह नीत्वा मालवेन्द्रराज्यं वशीकृत्य तद्रक्षणाय कांश्चित्सैन्यसहितान्मन्त्रिणो नियुज्यावशिष्टपरिमितसैन्यसहितास्ते कुमाराः पुष्पपुरं समेत्य राजवाहनं पुरस्कृत्य तस्य राजहंसस्य मातुर्वसुमत्याश्च चरणानभिवन्दितवन्तः । तौ च पुत्रसमागमं प्राप्य परमानन्दमधिगतौ । ततो राज्ञो वसुमत्याश्च देव्याः समक्षं वामदेवो राजवाहनप्रमुखानां दशानामपि कुमाराणामभिलाषं विज्ञाय तानाज्ञापयत्—'भवन्तः सर्वेऽप्येकवारं गत्वा स्वानि स्वानि राज्यानि न्यायेन परिपालयन्तु । पुनर्यदेच्छा भवति तदा पित्रोश्चरणाभिवन्दनायागन्तव्यम्' इति । ततस्ते सर्वेऽपि कुमारास्तन्मुनिवचनं शिरस्याधाय तं प्रणम्य पितरौ च गत्वा दिग्विजयं विधाय प्रत्यागमनान्तं स्वस्ववृत्तं पृथक्पृथङ्मुनिसमक्षं न्यवेदयन् । पितरौ च कुमाराणां निजपराक्रमावबोधकान्यतिदुर्घटानि चरितान्याकर्ण्य परमानन्दमाप्नुताम् । ततो राजा मुनिं सविनयं व्यजिज्ञपत्—

कथावशेषौ मृतावित्यर्थः । पानीयमिति । आज्ञापत्रवाचनविरामे एव प्रयाणं कार्यमित्यर्थः । आप्तान् हितैषिणः । एकवारमेकदैव । गत्वेति स्वगमनादारभ्येत्यर्थः । प्रत्यागमनमन्तो यस्य तत् । प्रत्यागमन यावदित्यर्थः । अवबोधकानि गमकानि ।

'भगवन् तव प्रसादादस्माभिर्मनुजमनोरथाधिकमवाङ्मनसगोचरं सुखमधिगतम् । अतः परं मम स्वामिचरणसंनिधौ वानप्रस्थाश्रममधिगत्यात्मसाधनमेव विधातुमुचितम् । अतः पुष्पपुरराज्ये मानसारराज्ये च राजवाहनमभिषिच्यावशिष्टानि राज्यानि नवभ्यः कुमारेभ्यो यथोदितं संप्रदाय ते कुमारा राजवाहनाज्ञाविधायिनस्तदैकमत्या वर्तमानाश्चतुरुदधिमेखलां वसुंधरां समुद्धृत्य कण्टकानुपभुञ्जन्ति तथा विधेयं स्वामिना' इति । तेषां तत्पितुर्वानप्रस्थाश्रमग्रहणोपक्रमनिषेधे भूयांसमाग्रहं विलोक्य मुनिस्तानवदत्—'भोः कुमारकाः अयं युष्मज्जनक एतद्वयःसमुचिते पथि वर्तमानः कायक्लेशं विनैव मदाश्रमस्थो वानप्रस्थाश्रमाश्रयणं सर्वथा भवद्भिर्न निवारणीयः । अत्र स्थितस्त्वयं भगवद्भक्तिमुपलप्स्यते । भवन्तश्च पितृसंनिधौ न सुखमवाप्स्यन्ति' । इति महर्षेराज्ञामभिगम्य ते पितुर्वानप्रस्थाश्रमाधिगमप्रतिषेधाग्रहमत्यजन् । राजवाहनं पुष्पपुरेऽवस्थाप्य तदनुज्ञया सर्वेऽपि परिजनाः स्वानि स्वानि राज्यानि प्रतिपाल्य स्वेच्छया पित्रोः समीपे गतागतमकुर्वन् । एवमवस्थितास्ते राजवाहनप्रमुखाः सर्वेऽपि कुमारा राजवाहनाज्ञया सर्वमपि वसुधावलयं न्यायेन परिपालयन्तः परस्परमैकमत्येन वर्तमानाः पुरंदरप्रभृतिभिरप्यतिदुर्लभानि राज्यसुखान्यन्वभूवन् ॥

इति श्रीदण्डिनः कृतौ दशकुमारचरित उत्तरपीठिका ।

इति श्रीमहामहोपाध्यायकविकुलसार्वभौमश्रीदण्डिपण्डितविरचितं दशकुमारचरितं संपूर्णम् ।

अवाङ्मनसगोचरं वाङ्मनसयोर्विषयातिक्रान्तम् । वाङ्मनसे इति 'अचतुर—' इत्यादिना अजन्तो निपातः । वानप्रस्थेत्यत्र याज्ञवल्क्यः 'सुतविन्यस्तपत्नीकस्तया वानुगतो वनम् । वानप्रस्थो ब्रह्मचारी साग्निः सोपासनो व्रजेत् ॥' आत्मसाधनं परमात्मचिन्तनेन मोक्षसाधनम् । यथोदितं यथाभ्युदयं यथोक्तं वा । पुरन्दरप्रभृतिभिरिन्द्रादिदेवैः ।

TRANSLATION
OF
DAS'AKUMA'RACHARITA.

May the foot of Trivikrama, which, being the very rod of Death to those who hate the gods, stands as if it were the column which proclaims his triumph over the three words, grant you eternal (or shower upon you its choicest blessings); that foot which is the main stay (lit. the firm stick) of the umbrella in the form of the Mundane egg, which is the stalk of the lotus—the residence (or, birth-place) of Brahman, the mainmast of the ship of the earth, the flagstaff of the bannerlike heavenly river gliding along (the sky) and which is the very axle of the zodiac.

There was a town, Pushpapurī by name, which, while serving or (it acted) as a touchstone to all other towns (being the best model of a city) proclaimed the greatness of the ocean (lit. mine of gems) by the various articles such as gems and others (spread out) at all times among countless commodities for sale and which (consequently) had become an ornament to the country of the Magadhas. It was ruled by a king named Rājahamsa, who possessed a beauty that was as attractive and faultless as that of the highly proud Cupid. His mighty arm served him like the Mandara mountain in churning the ocean of the army of the host of his enemies, terrific on account of its sharks in the form of the horses and elephants and with heaving waves in the shape of the array of brave warriors. He delighted all with (the redolence of) his great fame, which was repeatedly sung by the youthful courtezans of heaven diverting themselves in the groves adjoining the suburbs of the capital of Indra, and which filled all the quarters being white (spotless) like the autumnal moon, the Kunda flower,

camphor, snow, a pearl necklace, the stalk of a white lotus, the Siran, the Airávata, the water of the milky ocean, the loud and boisterous laughter of S'iva and the Kás'a flower. (Fortunate in the enjoyment of the beauty of the lovely damsel in the form of the earth with the rich girdle of the ocean which contains gems as large as those on the peaks of the mountain Meru) he patronised with rich gifts in sacrifices constantly going on thousands of learned Bráhmanas refulgent with the fund of learning they possessed. He, forever, compared favourably with the mid-day sun, with his lustre that constantly burnt his foes. Vasumatí was the name of his clever queen, the foremost (lit. crest jewel) of all graceful women. Cupid (lit. fishbannered god), having been reduced to ashes by S'iva (lit. god with an eye in his forehead) by means of his angry look, his accompaniments, finding her a lady of exquisite beauty (and therefore unassailable), clung to her as it were, through fear and then sprang up in various ways in her person. The row of bees on his bowstring assumed the form of her thick tresses, while the moon, the source of the passion of love, found a fitting place in her face that surpassed a lotus in beauty; the fish with its mate, that banner of Cupid, transformed itself into her eyes while the Malaya-breeze, the chief of his warriors (for the conquest of the whole of the human world), stood out as (became) her breath. The tender sprouts (especially of the mango-tree) the saw that harrows the hearts of travellers, had their tint reflected in her red lowerlip; her beautiful and *ivory* neck was no other than his conch ever proclaiming his triumph; his pair of the Chakravákas were there in the form of her full rounded breasts; her tender and long arms looked like his bowstring, the soft lotus-stalk of incomparable tenderness; her navel, deep and round like an eddy of the Ganges, was the little-blown lotusbud that served as an ear-ornament in sport; her plump posteriors were but (the wheels of) his victorious chariot, that withholds the attainment of desires of even the ascetics; her thighs, tapering and plump like the plantain tree, were the very triumphal columns of Cupid, putting an obstacle in the practices of the sages; her feet were the lotus

with thousand petals that formed his umbrella; and all other limbs seemed to be made up of the flowers that served him for his missiles. Like the earth, borne on his hoods by Ananta, Vasumati, fondled with endless enjoyments, tasted all sorts of pleasures with the king of the Magadhas, residing in Pushpapura which surpassed in grandeur even Amarapuri, the capital of Indra.

He had three ministers who were the royal councillors by hereditary succession named Dharmapàla, Padmodbhava and Sitavarman, who were ever dutiful and who on account of their deep political insight of quite easily disposed matters that would demand serious attention even on the part of Brihaspati. Of these Sitavarman had two sons, Sumati and Satyavarman; Dharmapàla had three, Sumantra, Sumitra and Kámapála; and Padmodbhava had two, Sus'ruta and Ratnodbhava. Of these Satyavarman, a pious youth, realising the worthlessness of worldly life, went on a pilgrimage to foreign lands; Kámapàla, disregarding the advice of his father and his uncle, (and attaching himself to parasites, actors, and courtezans) recklessly led a vagabond life; while Ratnodbhava who was an expert merchant, made many voyages; other brothers succeeded to the offices of their fathers when they were dead (lit. when they became the guests of the town of Indra).

Once, the lord of the Magadhas, who had set his sharp arrows on the row of the heads (or, crowns) of princes in the countless battles he fought with them on account of his skill in handling great weapons of various kinds, in a rage for fight led the fourfold host, that gave a good deal of trouble to the hoods of the S'esha, as the earth sank under its burden, against the King of Màlwâ, Ma'nasa'ra, who was ever fresh for the work of havoc in a battle and whose pride and power were at their height; he (Râjahamsa), by the deep sound of his kettle drums, easily quelled the roaring waves of the oceans and made the guardian elephants of the quarters stagger as they were powerfully seized with terror to hear

a loud noise all of a sudden. The King of Mâlwâ also, who was the spirit of war incarnate, went to meet him with a determined purpose, with many herds of war-elephants. Then there was a close fight between them, which deafened all space by the sound of drums that drowned all other sounds in the aerial region, beneath a cloud of dust thickly spread about in the sky, when the earth was hard pounded with the hoofs of the horses and chariots, its source (*viz*. the surface of the earth from which the dust rose up) being washed away with the streams of rut oozing from the temples of arrays of elephants, (and which looked as if it were a nuptial *Mandap*, screening the Apsarases hovering in the sky for choosing new lovers for themselves (from among the fallen warriors)). There Rájahamsa captured alive the King of Mâlwá, whose army was routed and destroyed, but out of mercy reinstated him on his throne.

Râjahamsa now ruled the earth engirded by the oceans, without a rival. As he was not blessed with progeny, he devoted all his time to the worship of Nárâyana, the one Creator of the universe. Once his queen saw at day-break a happy dream to say 'Get a fruit of the desire-fulfilling creeper through your lord.' Not long after she bore a fœtus which was nothing but a flower (productive of the fruit) of the desires of her lord. When it was announced, the King, who excelled even Indra in riches, inviting all his royal and princely friends, celebrated with great splendour befitting his riches and desires, the Simanta festival of his queen.

Once, whilst seated on the throne, in the audience hall with his friends, councillors and family priest, the King, who lacked not even a single merit, was humbly informed by the doorkeeper with his folded hands touching his forehead that a holy man, worthy of being worshipped with a special preparation by His Majesty, and desirous of an admittance to the presence, had arrived at the door of the court. Permission being granted, he introduced the ascetic

to the king's presence. The King looked at him as he was coming, and recognised him well to be one of his confidential spies in disguise. Dismissing his courtiers, he withdrew with his ministers and enquired of him smilingly as he was humbly bowing before him, what news he had brought in the course of his wanderings in the disguise of a hermit. The spy who was able to wander over the world replied with folded hands:—"In obedience to Your Royal command, putting on this garb of a hermit which leaves no room for suspicion I entered the capital of the King of Mâlwá and living there with utmost secrecy, I collected all the information with regard to the King and returned here. Having suffered a defeat at the hands of Your Majesty in a battle in which all his warriors were killed (lit. that proved as an obstacle in the way of the long life of his warriors), being full of despair and of cruel thoughts (of vengeance), he addressed himself to Mahes'wara—the lord of Kâli—in the shrine of Mahâkâli. He pleased the deity by the fervour of his devotion and obtained from him as a boon a mace endowed with the certain power of slaying one powerful enemy. (Armed) with this weapon he looks upon himself as a matchless warrior, and being confident of victory, he is preparing to march against Your Majesty. Now Your Majesty will decide what further to do." When the ministers heard this, they determined what was proper for the King to do* and requested the King, saying "Lord, the enemy is coming with the full support of the God against which there is no remedy and therefore it is not advisable on our part to fight; we must retire into the fort." Though thus repeatedly requested by them, the King disdained their counsel with not a little pride and determined to fight with the enemy. Mânasa'ra, powerful on account of the weapon given by God S'ankara, took the lead of the warriors who were bent on fighting and with munitions easily advanced into Magadha. Informed of this, the ministers prevailed upon the King, the lord of Magadha, with great difficulty and lodged the women of the palace, guarded by the hereditary force in a place impregnable to the enemies, in

* Or—They felt quite certain of his (Mânasâra's) evil designs.

the Vindhya mountains, Râjahamsa, with a select and daring force, quickly opposed his furious enemy. In the battle, which filled with wonder the heavenly beings that had come to observe the fight out of curiosity, the mighty opponents encountered, and Mánasara, desirous of conquest, directed the mace given by S'iva against the head of the King of the Magadhas, who equalled the lord of immortals (*viz*. Indra), on account of his skill in the steady use of various weapons. Though splintered by a number of sharp arrows, the mace, through the infallibility of the decree of S'iva, killed the charioteer and left the king senseless; the horses, being unwounded and free from the control of reins, ran off with the chariot fortunately into the very thickets that had given shelter to his household. The King of Mâlwá now crowned with success, overran the great kingdom of the Magadhas and established his own residence at Pushpapura.

The ministers of Râjahamsa afflicted with wounds but not fortunately dead, somehow took heart having revived a little with the fresh and cool breezes and began to seek for the King, but nowhere finding the King, sorrowfully approached the Queen. Having heard from them of the destruction of the whole army and the disappearance of the King, Vasumati dejected and plunged in the ocean of sorrow, determined to follow her lord in the path of death; but the ministers and the family-priest dissuaded her with soothing words from her purpose, saying "O blessed Queen, no one is yet certain of the death of the King; besides you bear in your womb a prince, as predicted by the astrologers, who, not only will uproot the enemy who is puffed up with pride, but will be the Supreme Lord of the whole earth. So it will be unjust on your part to put an end to your life." At this, being uneasy at heart, she stood silent. At midnight, when everything was calm, the eyes of the attendants being sealed with sleep, the Queen, unable to bear the excessive grief (lit. to get over the ocean of grief), stole over the whole camp and came to the Vata-tree, where, the chariot being entangled, the horses of the King, completely exhausted on account of speedily drawing the chariot behind them and unable to proceed further, had halted afore. She fastened

the half of her veil, as a means for her death, to the branch of the tree, which was, as it were, the line of death, and with a view to die by suspending herself to the branch, she who by the sweet music of her voice surpassed the cuckoo, exclaimed, with her throat choked with tears—"May that Lord, who with his beauty surpasses Cupid, be again my husband in the future life." The King, who had fainted owing to the loss of profuse blood, had just recovered with the touch of the cool rays of the moon. He heard these words and making quite sure that they were of his queen, called out to her with low and sweet words. She with her overjoyed face beaming like a full-blown lotus, hastily ran to him and feasted her eyes which were starved of his sight. She loudly called out to her ministers and family priest and showed him to them. The ministers praised the greatness of luck, touched his lotus-like-feet with their foreheads and told the King that the horses in the absence of the charioteer, had taken the chariot, in great fright, to the wood. The King told that in the battle where all the army was destroyed, he fainted being struck with the mace which the relentless Mànasara, the devotee of S'iva, had directed (aimed or hurled) at him and that it was but just then that he was brought back to his senses by the cool breezes of the early morning. Then the ministers having thus a lucky time of it prostrated themselves before the King whose face was full-blown like a lotus and brought him to a tent and had his wounds healed without delay by taking out the tips of the arrows stuck into his body. And now at the desire of the ministers the wise queen, Vasumati, consoled, in sweet words, the King who was sunk in misery, having his valour marred by adverse fate. She said "Lord, Your Majesty was the most illustrious and best King of all, but has now to reside in the midst of this forest. So then, prosperity that is comparable with water bubbles, rises and disappears like the flash of lightning; we must therefore decide that everything is in the hands of destiny. Moreover, formerly, Harischandra, Ra'mchandra and other innumerable princes, who, with their riches, compared with Indra, after experiencing adversity as a consequence of ill luck, enjoyed

their kingdoms for a long time. Similar will be the case of Your Majesty. Now being free from care, you have only to pass some time with the consolation that your grief is due to providence only."

Then the King, with the whole of his army, went to visit Vàmadeva, a holy sage with whose aid he thought of gaining his own object. He was warmly received by the sage, whom he told everything. Having spent a short time in his hermitage, where trouble was unknown, Rájahamsa, who was an ornament to the lunar race, and who always spoke with discretion, desirous of regaining his kingdom said to the sage "Revered Father, Mànasa´ra, on the strength of good luck that was highly favourable, defeated me and is now in enjoyment of the kingdom which is rightfully my own. I now approach your reverence devoted to asceticism, with the (hopeful) thought that I shall be able to uproot my enemy through your all-saving compassion, by practising severe religious austerities as he did." Then the omniscient sage replied, "Friend, there is no need of wasting your body in the practice of penance; the prince, that lies in the womb of Vasumatí, will revenge you on all your foes; remain tranquil for some time." These words were confirmed in their truth by a voice in air. The King too remained inactive fully relying upon the words of the sage.

After the completion of the period of pregnancy, Vasumatí gave birth to a son marked with all the auspicious signs, at an auspicious moment. Under the guidance of the family priest, who equalled even Brahmà by means of his spiritual holiness, the King who knew what was to be done had all his birth-rites performed and named him, decked with ornaments, Ra´javâhana. At the same time there were born sons, beautiful like the rising moon, and endowed with long life, to the King's four ministers: the son of Sumati was named Pramati; of Sumantra, Chitragupta; of Sumitra, Mantragupta; and of Sus´ruta, Vis´ruta; Rájaváhana grew up, together with the sons of the ministers, enjoying the sports of childhood.

One day a hermit, affectionately delivered a young boy, that gave delight to the eyes and was decked with the auspicious marks of a prince, to the King and said, "King, being out in the forest one day to bring the *Kus'a* grass and holy sticks, I saw a young woman, who looked helpless and miserable, weeping. Being asked by me why in a dreary forest she was weeping, she wiped off her tears with her lotus-like hands and replied with sobs—"Revered Sir, Pra'haravarma', the King of Mithila', who had thrown into the background even Cupid by his beauty and who by his fame had attracted the notice of the assembly of gods, was staying for some time with his Queen and sons in Pushpapura when his friend the King of Magadha was celebrating the Simanta festival (of his Queen); just then the King of Málwâ, who had pleased S'iva with his devotion, marched upon the King of Magadha. In the great battle that ensued Pra'haravarma, who was helping his friend, lost all his troops and was captured by the victorious enemy who by the force of his religious merit and out of mercy, released him. He marched towards his own country, with such of his followers as survived the engagement, but proceeding through a trackless wood, he was unexpectedly attacked by a party of S'abaras with superior numbers. With great difficulty he effected his escape and secured the retreat of the females of his family guarded by a select corps. My daughter and I who were nurses to the King's twin sons, were unable to keep pace with him in his rapid flight; whilst thus lost in the wood, a fierce tiger, as if fury incaranate, rushed open-mouthed upon me. In my terror, I stumbled over a projecting stone and fell down; the boy, who dropped from my hands, hid himself beneath the carcass of a brown cow. As the tiger was dragging it in rage, an arrow let fly from a bow laid the monster low. The S'abaras took away—where I know not—the boy beautiful with moving locks of hair; nor do I know where my daughter went with her charge, the other of the two princes. I who lay in a trance was found by a cow-herd who took me to his hut and healed me of my wounds. Thus recovered, I now wish to go to the King again, but I am at a loss to know what to do on account of

my helpless condition and of the ignorance of the whereabouts of my daughter." Having said thus she left me to go alone to her master. Sympathising with the distress of your friend, the King of the Videhas, I determined to seek his son who was the only scion of his family, and in my search I approached a beautiful temple of Cha*nd*ikâ. There I beheld a number of Kirâtas, who had resolved to sacrifice a fair child to the goddess, for the propitiation of the deity for victories in future similar to that they had just attained; they were discussing with one another as to the manner of killing their victim, some proposing to suspend him by the branch of a tree and strike off his neck with a sword; some would have him, with his foot placed in dug-out sand, set as a mark for their sharp arrows; while others suggested that he should be let loose and be chased by dogs. I approached and addressed them saying, "Valiant Foresters, I am an old Brâhma*n*a, who missed my way as I passed through this trackless wood with my son. I left him somewhere in the shade, and went some distance to recover the track: (when I returned I had lost my son;) I do not know even after careful search where he went or by whom he was taken. Several days have passed without my seeing his face. What am I to do or where am I to go to! Have any of you encountered my child?" They said, "Revered Brâhma*n*a, we have a boy here; if he be really your son take him." With these words they luckily handed him over to me. I gave them many blessings, took the child, and revived him by means of cool water and have brought him unhesitatingly to you; kindly protect him,—who promises long life,—as a father. The King, at the sight of that prince, forgot to some extent the grief of the distress of his friend, named him Upahâravarman and brought him up like his own son, Râjavâhana.

One holy day, as Râjahamsa was going for bath at a holy place, along a path close by the habitation of the Châ*nd*âlas, he observed a woman fondling a child of incomparable beauty and out of curiosity asked her, "Gentlewoman, this boy of a charming form and endowed with

princely qualities does not seem to be one of your own race. Kindly tell me in truth, whose eyes he used to delight and how he came to be in your charge." The S'abara woman bowed down and gracefully said, "Lord, when the King of Mithila, as brave as Indra, while going along the way close to my hut, was robbed of every thing by the troops of the S'abaras; my husband brought this child to me and from that time he grew up here." The King, who knew his duty, on hearing this was satisfied that he was his friend's second son as told by the sage and prevailed on the woman to relinquish the child; carrying him to his residence, he called him Apaba'ravarman and gave him over to his Queen to be taken care of.

Somadevas'arma', the pupil of the Sage Va'madeva, one day brought a boy to the King and said, "King, on one occasion, when I had bathed at Ra'matirtha and was returning, I encountered in a forest an elderly woman bearing this child of a lovely form. I respectfully asked the old woman who she was and why she was wandering alone with great difficulty in the forest with that child." She said, "Most eminent ascetic, in Ka'layavana island dwelt Ka'lagupta, a wealthy merchant; he had a daughter named Suvrtta' who was the source of joy to his eyes and who was married to a man of great wealth, who was the very home of all amiable qualities and who had made a voyage round the earth, the son of the minister of the King of Magadha, Ratnodbhava. He was honoured with rich presents by his father-in-law. In course of time his fair wife became pregnant; the husband, Ratnodbhava, with a desire to see his brother, some how prevailed upon his father-in-law, and set off with his charming consort in a boat for Pushpapura; the boat, lashed by a series of angry breakers, sank in the ocean: I who was engaged as her nurse bore her, dull on account of her advanced pregnancy, got upon a plank and fortunately reached land. I don't know whether Ratnodbhava with his friends was drowned there or reached land by some means or other. Suvritta', having suffered the utmost pain gave birth to a son to-day

in this forest. She lies under a tree with a cool shade, senseless on account of the throes of child birth. As it was not possible to live in this lonely forest I set out in search of a way leading to some country and took the infant with me thinking that it would be improper on my part to leave him beside his mother who was senseless." She had scarcely finished when a wild elephant appeared on the scene. At the sight of the elephant, she dropped the boy through fright and ran away. I hid myself in a neighbouring thicket and stood awaiting the issue of events. As the elephant picked up the infant with his trunk, as if it were a mouthful of sprouts, a lion, with a mighty roar, fiercely rushed upon the animal. The elephant in alarm cast the infant high up in the sky. The falling boy, as he had a long lease of life, was caught by a monkey that was seated on a lofty branch of a tree, taking him for some ripe fruit but was thrown at the root of a stretching branch by the monkey on finding that that was not a fruit (but something else). The monkey too bounded away; the infant on account of its innate vitality, bore all this trouble. The lion having killed the elephant likewise disappeared. I then issued from my hiding place, took the lustrous child gently from the tree and went in quest of the woman. Having sought for her in the forest in vain, I brought the child with me, presented it to my preceptor and by his direction have brought it to your presence. The King was greatly astonished at the simultaneous misfortune of all his friends and being in deep concern at the fate of Ratnodbhava, named the infant Pushpodbhava and having imparted all the particulars to Sus'ruta, consigned the son of his younger brother to his care, experiencing sorrow and pleasure at the same time.

One day Vasumatí, taking a child in her arms, came to her lord. Asked by him as to where the child came from she replied:—Lord, last night a certain celestial damsel, having placed this infant boy before me, awakened me who was fast asleep and said respectfully—"I am the beloved of Ka'mapa'la the son of your minister. My name is Táràvalí and I am Manibhadra's daughter. By the

command of the King of the Yakshas, I bring you this my son to be a servant of your son, Ra'java'hana who is to be the sovereign lord of the whole earth begirt by the circle of the oceans and whom spotless fame awaits in future. Kindly bring him up who looks like Cupid in beauty.' With my eyes dilated with astonishment, I, with becoming modesty, highly honoured her when that lady with fascinating eyes, suddenly disappeared." Ra'jahamsa, astonished at the connection of Kàmapála with the daughter of a Yaksha, called for his minister Sumitra, the joy of his friends, and telling every thing to him gave in his charge his cousin, naming him Arthapa'la.

On another occasion, one of Vámadeva's pupils, living in the hermitage, brought (lit. announced) a most lovely boy who far surpassed even Cupid in form, to the presence of the King who had obtained the glory of the gods, and said, "I went, O Monarch, in pilgrimage to the bank of the Kàverí and there I saw an old woman weeping bitterly having placed a child with playful looks on her lap. I asked her who she was, whose son it was, why she came into the forest and what was the cause of her grief. She wiped her tears with her hands, and thinking that I was able to take out the dart of sorrow from her heart, replied—'Bra'hman youth, Satyavarma', the younger son of Sitavarman, the minister of Ra'jahamsa, came to this spot through the desire of visiting holy places. He married, in a certain Agraha'ra, Ka'lí, the daughter of a Bra'hmana; she proving barren, he espoused her sister, Gaurí, who had the lustre of gold, and by her he had a son. Kálí, out of violent jealousy, one day took the child with me, this nurse, to this river under some pretext and pushed us into the stream. I seized the boy with one hand and floated with the other, till I supported myself upon the branch of a floating tree and laid the child upon it. As we were thus being borne away by the current of the river, I was bitten by a black serpent clinging to a tree; the tree to which I had clung reached the bank here. I shall soon die on account of the virulence of the poison and I weep with the thought that there is no one who can take care of this child.' She

had scarcely finished, when on account of her whole body being inflamed by the burning poison, she fell to the ground senseless. I was touched with pity, but being unable to arrest the spread of the poison by means of spells I looked for a particular medicinal herb in the neigbouring bower, but when I came back I found her dead (lit. with her life departed). Full of sorrow, I consigned her body to flames and took this child and finding that it was an impossible task to look for Satyavarman as I did not hear her mention the name of the Agrahàra where he lived, I brought this helpless child to Your Majesty thinking that you alone are the sole protector of the son of your minister." The King, on hearing this, was very sad at the uncertainty of the life of Satyavarman, named the boy Somadatta and gave him in charge of his uncle Sumati, who brought him up with particular care considering him as his own brother came back.

Ra'java'hana, who had practised riding different vehicles and enjoyed the sports of childhood in company of the boys thus gathered together, had in time his tonsure and thread ceremonies performed. With the help of their respective teachers the Kuma'ras learnt every art; they became expert in writing all kinds of alphabets and were fluent speakers of all the languages; they attained proficiency in the knowledge of the Vedas with their six auxiliaries and of poetry, dramatic art, legends, narratives and the Pura'*n*as with diverse tales; they grew conversant with the Sm*r*ties, Grammar, Astrology, Logic, Mîma'msa', as well as with the intricacies of the political science as taught by Châ*n*akya and Ka'mandaka. They learned to play upon lutes and all other musical instruments and gained excellence in music and poetics, as well as in the use of gems with medicinal virtue, spells, medicine and magic; they skilfully controlled horses, elephants and chariots and deftly handled various weapons and knew to perfection the arts of thieving, gambling and other such practices. The King, seeing the juvenile band in blooming youth and alive with activity in all things, felt rejoiced at the thought that he was beyond the reach of all his foes.

my heart was not at ease on account of the painful dart of your absence deposited in it. Hence it was that I came with my wife to propiate S'iva in this temple of Maha'ka'la here where a seer predicted that I should find my lost friend. Through the mercy of S'iva who is kind to his devotees, I now find myself in this excess of joy at the sight of your lotus like feet."

On hearing this Rájavahana praised him highly for his valour, and censuring fate for the punishment he suffered without any fault of his, he related to him his own account. Just then, seeing before him Pushpodbhava, Rájaváhana in great hurry embraced him very closely as he stood before him with folded hands after touching his feet with his own forehead and with his eyes filled with tears of joy, said to Somadatta—Oh, here is our Pushpodbhava. In their close embrace, they forgot their grief of long separation. Seated under the shade of the same tree the Prince with a respectful smile said—" Friend, wishing to aid the Bra'hamana in his undertaking and knowing full well that my friends, if they came to know my object, would surely come in my way, I went away leaving all of you asleep. Where did my friends go to in quest of me after being awake and what did they think was the reason of my disappearance? Where had you been alone ?" He raised his folded hands to his forehead and humbly said :—

CHAPTER IV.

" Lord, although we made quite sure that Your Highness left us only for doing good to the Bra'hmana, yet being unable to come to a decision as to where you went, we set off severally in search of you. I too, while wandering over the earth in seach of Your Highness, rested for a moment, unable to bear the excessive heat of the mid-day sun, under the cool shade of a tree at the foot of a mountain. Suddenly before me I saw the shadow of a human being,

looking like a tortorise, on account of his limbs being contracted in the sun, and looking up, out of compassion, I supported in mid way a person falling down from the sky with great velocity and slowly casting him on the earth. I revived him with cool remedies as he had fainted on account of his fall from a great height and asked him how he fell from a precipice. He wiped off his tears with his hands (lit. fingers) and said "I am the sun of Padmodbhava, the minister of the king of Magadha; my name is Ratnodbhava. I went as a merchant to Kàlayavana island, where I married a merchant's daughter. I was returning with her when our ship wrecked not far off from the shore and all were drowned except myself, who reached land with great difficulty, fate being favourable to me. Weltering in misery in consequence of the loss of my wife I passed with great difficulty sixteen years out of respect to the counsel of a holy seer, but seeing no end of my misery even yet I threw myself from a precipice. Just at this moment, the sound of a female voice was heard exclaiming 'Indeed, it is not proper that you, being unable to bear separation any longer, are throwing yourself in fire when according to the direction of a holy seer, you are to be reunited with your husband and son.' On hearing this, I said to him instinctively knowing that he was my father, "Father, I have much to say to you; well I will tell you every thing afterwards. I must first attend to (lit must not neglect) this female voice, kindly rest here for a moment." I ran off accordingly to some distance when I beheld a woman with folded hands about to throw herself into a fiercely blazing fire; I hastily took her away from the fire and with her old attendant who was crying aloud, brought her to my father and asked the old woman to tell us who they were and why they were in such a hard condition in the forest. She sobbingly replied—" Son, this is Suvrtta, the daughter of a certain merchant named Kâlagupta of Kálayavana island. While returning with her husband, Ratnonbhava, the ship wrecked and sunk into the ocean. She with me, her nurse, supported herself on a board and for-

tunately was drifted ashore when being near her time she was delivered of a son in the forest; but the boy was carried off from me owing to my ill luck by an elephant. In the course of her wanderings with me, a Seer told her that sixteen years would restore her to her child and husband. Fully relying upon the words of the sage, she passed that time in a holy hermitage; but her patience being exhausted, she was ready to cast herself into the flames." On hearing it I knew that this was my mother and prostrating myself at her feet told her my full account and presented her to my father whose face had brightened at the words of the nurse and eyes dilated through wonder. My parents knew each other from the tokens of recognition and delighted at heart bathed me as I stood humbly before them with a shower of the tears of joy, embraced me firmly and smelling me on the forehead sat down in the shade of a tree. Being asked by my father how His Majesty Rajahamsa was doing, I related to him every thing, his loss of his kingdom, your birth, the way in which all other *Kumaras* came together, your commencement of the conquest of the quarters, how you went with Màtanga and lastly our search after you. Leaving them in the hermitage of a sage, I prosecuted my searth for you. Knowing full well that money was the chief means for all undertakings, I procured associates who proved very clever in aiding me in my magic-power that I had learnt through your favour, and came to some ruins in the Vindhya forest; knowing by means of collyrium of magical virtue that there lay vessels full of gold coins under trees which indicated various treasures underneath, I dug them out with spades, while the guards kept watch all round, and formed a heap of Dinars. Thence going to a caravan that had just arrived and had encamped not far off, I bought stout oxen and bags and returning to the spot loaded them with the treasure and rejoined the camp. I formed friendship with Chandrapa'la, a merchant's son, the leader of the caravan, and came to Ujjain in his company. I brought my parents thither, and being introduced to the king of Ma'lwa' by Bandhupa'la, my friend's

father and a very accomplished man, I lived under disguise with the assent of the king. Then as I was ready to go in search of you in forest-lands Bandhupa'la, my great friend, coming to know that, asked me to sit quiet with an easy mind it being impossible for me to search you over the boundless earth, and that he would impart to me favourable signs indicating a meeting with you. My heart being comforted by his nectraneous words, I waited upon him daily and there saw one day, Ba'lachandrika', the loveliest of maidens, with a face charming like the moon, all her limbs in blooming youth and the very moon-light to the eyes, as if she were the glory of her father's family incarnate; and the constancy of my mind being shaken by her beauty I became an easy mark of the arrows of Cupid. She also, with her eyes unsteady like these of a terrified young fawn, often looked at me with sidelong glances which served as the arrows of Cupid, and trembled like a creeper waved by a low breeze. She silently conveyed the desire of her mind by means of her meaning glances directed to me, in which the pupils were driven to the corners and the eyes contracted and which were swayed by love and bashfulness. Having clearly perceived her love for me from her clever but covert gestures I began to think of some remedy that would bring about an easy union with her. On one occasion Bandhupa'la wishing to know what had become of you by means of omens went, accompanied by me, to a garden in the suburbs of Ujjayani and stood under a tree listening to the language of the birds. While he was thus engaged, I seeking to dispel my uneasiness of mind wandered through the woods and coming to the bank of a pool beheld, the one goal of my ambition, Ba'lachandrika', with a sad look, and her mind labouring under anxiety. I enjoyed for a time the pleasure of observing her amorous actions, rendered charming by the sudden rise of love, bashfulness and curiosity, and noticing pallor, arising from love torment, on the lotuslike face of that maid with beautiful teeth, I, out of a desire to know its cause, approached the fair-faced one amorously and asked her the cause of the sad appearance of her beautiful face. Encouraged by the privacy

of the place, she banished her diffidence, and thus addressed me—"Noble youth, M'anas'ara, the lord of Ma'lwa', being far advanced in years, crowned his son, Darpa'sara, Sovereign of Ujjayani. He in the hope of ruling over the whole earth with the seven seas, has gone to Ra'jagiri to practise austerities leaving the government to the rash sons of his paternal aunt, Chandravarmà and Daruvarmá. Chandravarma' is managing the kingdom with a firm hand, while, Daruvarma', disregarding the admonitions of his elder brother and uncle commits all sorts of atrocious acts and seizes the wives and wealth of his people. He once saw me who have fixed my mind on you having a beauty like that of Cupid, and regardless of the crime of polluting feminine purity, seeks to appropriate my person by violence. In constant alarm of his attempts I live wretched." I knew her mind as well as her intense love for me and having listened to this account which was a clear impediment to the accomplishment of my desires, I comforted her, who was in tears and having thought over a plan to bring about the death of Das'awarmà, I said to my beloved—"youthful damsel, I have just hit upon a clever plan to put to death this wicked man who has a wishful eye on you. Your relations of reliable word should circulate among the citizens a report that a Yaksha dwells in Ba'lachandrika' having taken possession of her person and that a Seer has pronounced that a bold person, fit to be united with her, who, having his heart chained with the hope of enjoying her supurb charms, will overcome the Yaksha in the sleeping apartment and come out safely after enjoying the pleasure of the sweet words of the fawn-eyed one, accompanied by one friend, can alone be rewarded with the hand of the beauteous maiden. If Da'ruwarma', hearing this report often and often would sit quiet through fear, it would be well; but if, out of wicked nature, he will offer to have a union with you, your friends should say to him that it would not be proper for the minister of Darpasa'ra, the king of the world, to embark upon an adventure in their mansion, and that if he should take you to his own dwelling in the presence of the people and sport with you without danger to his life, he should marry you and enjoy the

fruit of his desires. He, too, will consent to this. You should go to his place accompanied by me, as your female attendant, dressed in a woman's garb. I shall, in the privacy of the place, forcibly kill him with the strokes of my hands and feet and then, still in the capacity of an attendant, I shall follow you fearlessly forth. Thus having recourse to this plan, you being free from fear and bashfulness should apprise your parents and brothers of our mutual love and persuade them to bring about our marriage. They will surely give you in marriage to me, a young man of noble birth and richly endowed with beauty and wealth. Impart to them the means I have divised for killing Dáruvarma and let me know their opinion." Her lotus-like face brightening, she said—"Noble one, it is you alone who can kill the wicked Dáruvarman, after his death, all of your desires will be surely fulfilled. Let the plan be carried out. I shall do exactly every thing as you have said." This said, she went home with gentle steps looking at me, turning her face often and often. I too, on returning to Bandhupála learnt from him who was expert in interpreting omens that I should see you after thirty days. After that he went home accompanied by me, and then dismissed me to my place. Bálachandriká, being invited for enjoyment in his pleasure apartment by Dáruvarman, who was caught in the nooses of the snares of my deceitful plan, prepared to go to his place and despatched a messenger to me. I skilfully put in their proper places the various articles of decoration for a young damsel such as the jewelled ankets, the girdle, the bracelets, the armlets, the ear-ornaments, silk-garments and the collyrium and thus putting on a charming guise, went with my beloved to his house. Our arrival being reported to him by his door-keeper, he received us with great respect, dismissed all his attendants near the door and took Bálachandriká with me to the house previously settled upon. The citizens, wishing to test the widespread report of a Yaksha being in possession of Bálachandriká, flocked to the courtyard of Dàruvarman's house with great curiosity. That indiscriminate fool, in the height of passion, took her to a bed of the downy feathers of geese spread on a

golden bedstead inlaid with jewels, gave her and to me—who had put on a charming woman's dress and whom he could not recognise as a male in the darkness of night,—gold ornaments set with jewels, very fine garments of diverse colours, sandle-paste mixed with musk, Ta'mbula (a roll of betel-leaves) with camphor, fragrant flowers and similar other things, and talked with us for a very short time. Then, blind with passion, he thought of embracing that beautiful girl. Inflamed with anger, I fearlessly hurled him from the bedstead and struck him with hands and feet. I set right my ornaments that had snapped off in the heat of the scuffle, comforted Ba'lachandrika' who was trembling, and coming out in to the courtyard, cried out as if trembling from fear in loud tones—" Ah! Hurry up and look at this Dâruvarman who is being killed by the frightful Yaksha who had seized Bâlachandrika' ". The people gathered there on hearing it, had tears gushing forth and deafened the quarters with the cries of alas, alas, and entered saying to one another " Of what avail are wails for him now? He received but a meet reward for his evil actions since in spite of his hearing the report of a mighty Yaksha having possession of Ba'lachandrika', he courted her, simply being blind with passion." In that bustle I withdrew with great dexterity with her of unsteady eyes and returned to my place. When some days had passed, I, in the presence of the citizens, married the moon-faced maiden according to the instructions of a Seer, and enjoyed in her company many pleasures, previously wished for. On this day, as announced by Bandhupâla, I came forth from the town and am fortunate enough to enjoy the pleasure of the sight of Your Highness."

Thus having heard the account of his friend, Ra'java'hana with a joyful heart narrated to him his own adventures and those of Somadatta and asked Somadattâ to follow him after * reaching his wife with her retinue to his camp, and then attended by Pushpodbhava, entered the town of Avanti, which looked like heaven on earth. Pushpodbhava introduced the prince, as the son of his lord, to Bandhupâla and his other relatives, and causing great honour to be shown to him arranged about his food and lodging every day at his

* " and escort thy wife along with her retinue to your camp, after worshipping God Shiva"!

own place, making it known in the whole town that he was an eminent Brâhmana, proficient in all arts.

CHAPTER V.

The season of spring had now arrived—the season, which kindled the fire of love in the hearts of persons separated from their beloveds by means of the southern breeze, the leader of Kama's forces, moving slowly as if under the burden of the fragrance of the sandle-trees, and growing less and less as if on account of much of it being eaten up by the serpents the perpetual residents of the trees on the Malaya Mountain; which makes the quarters resound with the sweet tunes of the bees and the cuckoos with their throats reddened with the feast of the mango-blossoms; which created longings in the hearts of proud women, caused buds to appear on the Ma'kandas, Sindhuva'ras, the red As'oka, the Kims'ukas and Tilas and exhilerated the minds of amorous persons for the Cupid festival. In this exceedingly delightful season Avantisundarî, the daughter of Ma'nasa'ra, attended by her dear friend Ba'lachandriká and a train of town-ladies went to enjoy herself to the delightful garden on the border of the city and diverted herself by worshipping Kâma with a multitude of fragrant materials such as sandal paste, flowers, turmeric, Akshatâs, and fine silk-garments, in a shady place full of sand at the foot of a young mango tree. Desirous of beholding the Princess, the very image of Rati, Ra'java'hana, accompanied by Pushpodbhava, as if Ka'ma in company of Vasanta, entered the garden, listened for some time to the sweet cooings of the cuckoos and hummings of the bees on the mango trees, bright with fruit, blossoms and tender foliage grown in thick clusters from the branches gently agitated by the Malaya breeze, and after enjoying the sight of charming pools resounding with the sweet notes of the swarms of swans, cranes, and ducks and Chakravakas, sporting in the beds of lotuses of every kind,

a little opened, gently and gracefully came to where the Princess stood. Beckoned by Ba'lchandrika' to come without any fear, Ra'java'hana who far surpassed Indra in lustre, approached the beautiful Avantisundari, who shone as if created by the God of love, who, wishing, on account of the eager desire of Rati, to make a sportive image for her, framed an excellent figure of a woman, and formed, its feet out of the beauty of autumnal lotuses growing in his pleasure-lake, its slow and sportive gait out of the mode of movement of the intoxicated swans in the garden ponds; he made its shanks in imitation of the beauty of his quiver, and its beautiful thighs with the softness and grace of the (two) plantain-trees, at the door of his pleasure-house; its massive hips he made with the beauty (the wheels) of his victorious chariot; he formed her navel, deep like an eddy of the Ganges, in imitation of the hollow of a lotus just opening and the three folds in the manner of a flight of steps leading to a terrace, and the thick line of hair out of the beauty of the dark row of bees which forms his bowstring. He fashioned the two breasts with the beauty of two vessels of solid gold, the arms with the tenderness of his bower of creepers, the neck with the beauty of the victorious conch, its lips which caused the *bimba* fruit to be compared with them with the lovely tinge of the sprouts of the mango tree, placed on the ear as an ornament, the pure smile out of the beauty of the flowers which form his arrows, its tuneful words with the sweetness of the attractive warblings of the cuckoo his first messenger, and its breath out of the fragrance of the Malaya breeze, the leaders of his hosts; the two eyes had the grace of the proud fish, his triumphant banner; the eyebrow had the beauty of his bow; its face had the lustre of the moon, his first friend, without the inherent spots; its thick tresses had the graceful arrangement of the eyes in the peacock's feathers and its complexion was formed by rubbing it with camphor after being washed with sandal paste mixed with flower-juice of every kind and musk. That daughter of the king of Ma'lwâ, who was like Lakshmî incarnate, thought him to be Ka'ma, the object of her worship appear-

ing in a visible form to grant the boon sought for, and trembled with emotion like a creeper waving in the breeze. She gave up her sports and entertained in her mind several undesirable feelings. 'Indeed she must have been created quite accidently by the Creator, or else, if he be clever at creating such extraordinary female forms, why is it that he creates no other damsel like her?' observed the Prince in wonder and great admiration and stood looking at her, when feeling abashed she hid herself among her friends and stood looking with sidelong glances with eyebrows a little contracted and knit at Rájaváhana, whose beauty captivated her as the net captivates the deer. The mind of the prince also became the targt of the arrows of Cupid, who had got as it were additional power on account of the manifestation of various amorous feelings at that instant. She thought to herself—'Ladies of what town had the good fortune to fesat their eyes with the sight of this prince of an extraordinary beauty? What among matronly ladies having sons is given the first rank by this most eminent of sons being born of her? Who is his queen? What brings him here? Cupid, by tormenting me beyond measure, as if in jealousy as I am looking at him who laughs at his beauty, is really giving the significance to his name (*viz.* tormentor of mind). What am I to do? How can I get information about him?' Then Bálachandriká, knowing the disturbed state of their minds by the observance of their feelings but thinking it improper to declare the truth before so many ladies, addressed her in words that had a common import—Princess, this is a young Bráhma*n*a, well versed in all arts, to whom a goddess reveals herself whenever necessary, skilled in warfare an expert in the use of jewels and of magic virtue and herbs and entitled to your reverence. Worship him with devotion. Hearing this, the princess, much pleased at heart with Bâlachandriká who recounted what passed in her own mind, and like a line of waves ruffled by gentle breeze, gave the prince who far surpassed Kâma, a respectable seat and offered him the customary worship through her friend, with the best materials such as sandal paste, flowers, Akshatas, camphor, a roll of betel-leaves and various other things.

The Prince also thought to himself—certainly this is my wife in my former birth, Yajnavatí; else such a love for her could not have arisen in my mind; and to both of us equally belongs the power conferred upon us by the ascetic, to remember (the incidents of) our previous life when the curse (pronounced by him) is to cease; still I shall arouse recollection in her by means of words indicative of particular circumstances and suggested by the occasion. Just then a beautiful swan arrived there to sport; the prince saw that the princess out of curiosity sent Ba'lachandrika' to catch the swan and finding a fit opportunity to put in some words, he, being very clever at conversation, gracefully said. "Friend, formerly a certain king, named S'a'mba, went with his beloved to a lake full of lotuses for diversion; there, beside a bed of red lotuses, he gently caught a swan in profound sleep, bound its legs with lotus fibres and looking lovingly at the face of his beloved, with one of his cheeks blooming with a gentle smile, addressed her—"Moonfaced love, this swan, held captive by me, stands quiet like a sage; let him move freely". The swan on its part, cursed S'a'mba saying "King, since you, proud of your Kingship, in vain disregarded me, while I, a lifelong religious student, being lost in contemplation, was in the enjoyment of supreme felicity in this lotus bed, suffer the pangs of separation from your beloved as a penalty for this sinful act." S'âmba, with his face turned pale, and unable to bear separation from his beloved, fell prostrate at his feet and humbly said "Holy father, kindly pardon me for what I did through ignorance." The hermit, his heart touched with pity, said—"King, my curse will not operate upon you in this birth but on account of the infallibility of my words, in your next lives you will come to love her, in another form, through ardent longing, but being put in chains for two months as a penalty for your crime of holding me a captive for two minutes, you will suffer the anguish of separation from your beloved and afterwards will enjoy the pleasures of a kingdom with your beloved for a long time." After this, he favoured them also with the power to remember the incidents of their previous lives. Hence you must not think

of making a captive of this swan. The princess on hearing his words recollected the incidents of her previous life and decided in her mind that he was her lord. With her mind affected by love, she said, with a gentle smile—"Revered Sir, formerly S'âmba captured the swan only to please Yajnavati by doing her bidding; for in this world, out of over courtsey, even learned persons commit improper acts." The prince and the princess having mentioned for mutual information their respective names in the previous birth, so as to carry conviction had their minds replete with love.

Just at the time the Queen of Ma'nasa'ra, attended by her retinue, came to the place to see her daughter's pastime. Ba'lachandrikà saw her from far and fearing that the secret might be disclosed, hastily gave a signal to Ra'java'han and his companion Pushpodbhava, her husband, who both hid themselves among the trees. The queen saw, for a short time, the various sports of her daughter with her companion and then became intent on going home with her daughter. Avantisundarí, starting to go with her mother, addressed the prince apparently meaning a swan, saying—" O you, the ornament of the family of Rajahamsa, here I leave you, all of a sudden, come to the pleasure garden with the desire to sport with me and go with my mother as it but proper for me to do. May the desire of your mind be not otherwise by this my act (*i. e.* be fulfilled)" (also may your love undergo no change). Uttering these words suited to the occasion and again and again casting back a sad look and gazing upon his face she returned home. There in the course of conversation with regard to her lover, she, coming to know his name and family from Ba'lchandrika' was overpowered with intense love (lit. with the fall of Cupid's arrows) and began to grow emaciated day by day, like the digits of the moon in the dark half of the month, from the pangs of the separation. She gave up taking food and the other daily pursuits and in her secret chamber restlessly rolled her creeper like (slender) frame on a bed formed of tender leaves and flowers wetted with sandal juice. Her female friends seeing the delicate princess in that state withering with the fire of love and feeling very sad, tried to cool her body, with materials for relief

peacock's feathers. After this frightful serpents, decked with hoods emitting virulent poison and illumining the palace with the array of the gems in their hoods, moved about; many vultures darted at them and bore them array in their beaks. Then the Bràhman after having exhibited the tearing of Hiranyakas'ipu, the monarch of the demons, by Nrisimha said to the greatly astonished king—"O king, now at the close of my performance, it is but proper that you should see something that will be pleasant and auspicious; hence to insure the attainment of a number of blessings I shall perform the marriage of a prince endowed with all auspicious signs, with a princess, having a form exactly like that of your daughter." The king, out of curiosity to see it, assented, and Vidyeshvar, with his face brightened at the prospect of his desired object being accomplished, threw in his eyes a collyrium which had the virtu of stupifying all, and looked all round. Then as all were surprizingly looking at the spectacle as a feat of magic he united, in the presence of the sacred fire, on account of his proficiency in the religious rites and other performances attendant on a marriage, Avantisundari, who had come there fully decorated as previously arranged with Ra'javáhana, with his heart swelling with love. At the close of the performance, the magician ordered all the magical persons to disappear, when all persons conjured up by magic disappeared one by one. Ra'javáhana also, skilfully carrying out the plan as previously arranged, entered the chamber af the Princess like a man conjured up by magic. The king of Ma'lwa also thought it a miracle, rewarded him with a large sum of money and then dismissed him and himself went into the inner apartment. Then Avantisundari, attended by her dear companions, went to her beautiful mansion with her husband. (Thus Ra'java'hana, who had his desires fulfilled, with the help of fate and man, gently removed the feeling of bashfulness of that fawn-eyed damsel with his sweet and loving acts of endearment, infused in her a desire for amorous sport engendered confidence in her on account of the privacy, and eager to drink the nectar of her converasation related to her the diversified and heart-ravishing tales (from the Mahabharata &c.) of the Fourteen worlds.

DAS'AKUMARACHARITAM.

CHAPTER I.

Having heard the description of the universe from the Prince, that beautiful princess, with her eyes dilated through wonder, said with a smile—"Dearest, to-day my ears have been blessed (lit. the function of my ears has its mission fulfilled) through your favour; to-day you have set in my mind the lamp of knowledge that dispels all darkness of ignorance; to-day is ripened the fruit of the service of your feet. What service shall I do unto you so as to make a return for this your favour? There is nothing mine that is not yours; for why, there is one thing where I can ascertain my power: impossible it is to cause this lower lip of yours, that has already been used in kissing Saraswati, to be kissed by me without my desire; or to cause this bosom of yours that has been enjoyed by Lakshmi, to be embraced by me without my permission." And resting her rounded breasts on the bosom of her dear husband like the monsoon spreading in the sky the train of clouds, expanding her eye sparkling with deep love, like a full-developed Kandali-bud of deep red and with her tresses that imitated the plumage of a peacock being variegated with flowers that looked like eyes in a peacock's tail and hanging about disorderly like a row of bees, she impatiently kissed his ruby-like lower lip magnified by the stream of its spreading reddish lustre and hence resembling the bud of a Kadamba flower rugged with its filaments like the throbbing rays of the morning sun. At this the feeling of passion being excited there proceeded an uninterrupted course of enjoyments highly pleasing on account of the various modes of enjoyment. As they were in sound sleep brought on by the fatigue of enjoyment they saw in a dream an old swan with its legs bound with a string of lotus fibres and both wakened at the vision. On waking the Prince found his feet bound by a silver chain as if they were embraced by a series of the rays of the moon mistaking them (his feet) for lotuses. Perceiving it and not knowing what to make of it, the Princess, beside herself with fright, screamed aloud. Thereupon the whole of the apart-

ment of the princess was thrown into commotion, all the inmates trembling, as if it were set on fire, as though some evil spirit took possession of it, not knowing how to act then or after, quite forgetful of the necessity to keep the secret intact, their limbs dashing against the floor, screaming at the top of their voice and having their cheeks covered with the stream of tears. At this time of confusion, the guards of the female apartments, their entrance not being barred, rushed in all at once to see what the matter was and they discovered the prince in that state; not daring, however to seize him, appalled by his royal radiance, they at once communicated the circumstance to Chandavarman. He came, foaming with fury, as if burning with his flaming eyes and seeing the Prince, recognised him and said. "Ah! this, indeed, is the same mischievous fellow, bearing the designation of a Bràhmana, the friend of Pushpodbhava—that foreign merchant, inflated with the pride of his riches and the husband of that wicked Bálachandrikà who was the cause of my younger brother's death—who intoxicated with the pride of beauty and vain of his knowledge of the arts, has, by means of skill in the various arts of deception, imposed upon the silly citizens who attribute divine (superunman) powers to him, and who wearing the cloak of religious hypocracy practises evil very secretly. How could this wicked Avantisundari treat valorous persons such as we are with disdain and feel love for a person like this? Let the wicked girl, the defiler of her family to-day see her lord exalted to the dignity of the gibbet!" Thus forcibly he reviled Avantisundari and with his forehead fierce on account of the terrible knitting of the eye-brows and looking like Kála dragged the prince seizing him by his lotuslike hand marked with the linear marks of a lotus and wheel, with his hand rigid like an iron rod. Rájaváhana, bold by nature, and possessing prowess of every kind to the highest degree, knew for certain that it was a calamity brought on by destiny and that it could only be met with by means of submission, yielded to the enemy comforting his dearly loved wife who was thinking of putting an end to her life in the words—Call to your mind, O you with a swan's gait the incident about the swan; bear yourself up for two months, O fair one.

When the King and Queen of Malwa heard the story, they were very sorry and being attracted by his handsome form, saved their son-in-law from being put to death by his foe, threatening else to put an end to their own lives; but they could not deliver him from his distress as they were no longer the governing bodies. Chandavarman, known for his fierce disposition, sent a courier to inform Darpasára who was practising religious austerities on Kubera's mountain, of the whole of this affair and at once seized Pushpodbhava with all his family, threw him into prison and confiscated all his effects. He then secured Rájaváhan, like a young lion, in a wooden cage, and being distrustful of all, took him, who felt no pain due to hunger, thirst and the like by virtue of the magical jewel lying hidden in his hair, with him as he marched upon the king of the Angas who had contemptuously treated his overtures for the hand of his daughter. He occupied Champá making it shake under the weight of his army. The king of Champá, Simhavarmá, whose prowes was as irresistible as that of a lion, having caused a passage to be made in the rampart, issued with a mighty force, appearing like pride incarnate, impatient of aggression and not caring to wait for the arrival, which was quite imminent, of the princes, who were called by the multitude of messengers sent by himself and who were coming very fast to help him, and opposed the rival army. In the great battle that ensued, however, Sinhavarmá, with all his forces destroyed and having his own armour battered by hundreds of blows from mighty weapons, was captured by Chandvarman who had superhuman strength, by jumping upon his elephant from his own elephant. Chandavarmá, through the love he bore to his daughter Ambalíká, also named Abalá'ratna, however, did not put him to death. But he whose intentions were not to be divined kept him in custody, after having all the arrow-darts taken out from his body. He resolved in conformity with the calculations of the astrologers to espouse the princess that evening. Just as the ceremony of fastening the auspicious marriage string was performed, the courier named Aiṛajangha arrived from the Kailàsa mountain with

the reply of Darpasa'ra which ran thus—"Fool! Is there room for showing pity to the defiler of the Princess' apartment? Does it behove a person like you to abide by the nonsensical talk of the old king who, his mind being deprived of all sense of honour and disgrace by age, is only partial to his ill-behaved daughter? Let me hear with joy very soon that the love-crazed miscreant is put to death with all sorts of tortures; the wicked girl also with her younger brother Kirtisa'ra should be thrown into a prison with her feet in irons." On hearing this message Chandavarma' ordered, his attendants fixing on them a look of command, thus—Let the villain, the violator of the chastity of the princess' apartment be brought before the palace gate tomorrow morning and let also the lordly elephant, named Chandapota, decked with the usual decorations be placed there. After completing the marriage rites I myself shall make the elephant treat that profligate fellow as a play thing (so as to smash him to pieces) and then riding the same elephant I will march forth to capture the multitude of kings that are hurrying on to help the foe with their treasures and conveyances. The dawn just broke and Ra'java'hana was led forth by the guards to the palace yard and the elephant, Chandapota, with ichor flowing from his temples, was also brought there. At that very instant the silver chain fell off from the Prince's ankles and assuming the form of one of the Apsarases, beautiful like the streak of the moon, went round him from left to right as a mark of respect and with folded hands addressed him "Prince, listen to me with a mind softened with kindliness—I am an Asparas, named Suratamanjari, born of the rays of the moon; in the sky a foolish swan mistook my face for a lotus and pursued it when in the confusion of keeping it off, my necklace was snapped and dropping off happened to fall on the head of the great sage Ma'rkandeya who had just emerged after having bathed in a lake of the Himalayas, called Mandodaka, and made it doubly hoary by means of the rays of its jewel. Incensed by the affront, he denounced upon me an unjust curse and sentenced me to take a metallic form, conciousness being suspended; then be-

ing propitiated by me, he arranged that after keeping your lotuslike feet enchained for a period of two months only I should be free from my distress, my senses retaining their powers all the while. I, who was transformed into a silver chain as a penalty for my great sin, was found in that state on the Kailàsa mountain by a demi-god, named Vîras'ekhara, the son of Ma'nasavega, and grandson of Vegavat, a prince of the family of Ikshva'ku. I remained in his possession. Now Vîrashekhara, hostilely disposed towards Naravàhanadatta, the extender of Vatsa's race and the reigning emperor of the Vidyàdharas, who had acted enemically towards his (Vîras'ekhara's) father, entered into an alliance with Darpasâra, who was practising penance and whom he thought capable of punishing his foe. Darpasàra agreed to give him his sister, Avanti-Sundari, in marriage. Once as the moon shone brightly, Vîras'ekhara desirous of seeing the beloved of his heart, Avantisundari, and unable to curb his passion, descended into the Princess' chamber, beautiful like the palace of Indra. Himself invisible by virtue of the charm of concealment he beheld the princess, who with her limbs drooping, lay reclined on your lap, and in whom the tide of passion was caused to swell by means of tales, sweet like nectar, of the creation, maintenance and destruction of the three worlds. Though enraged at the sight, he was frustrated in his resolve to seize you by your prowess; but finding both of you sleeping soundly in each other's arms, urged by favourable fate, he passed me in the form of a silver chain round your lotuslike feet and departed in great passion. To day my curse expires; and your imprisonment also extended over the same two months; be pleased to tell me what I can do for you". The prince saying "Go and cheer up my heart's beloved with the news of my liberation" dismissed the nymph as she was bowing before him.

Just at that time a sudden cry arose that Chandavarmâ was killed with the stroke of a scimitar by a single thief of extraordinary prowess, being violently pulled down by being forcibly seized by the arm stretched forth through the desire to touch the hand of Ambáliká, the daught-

er of Sinhavarmâ, and that covering the precincts of the palace with hundreds of dead bodies he (the thief) was moving freely unimpeded in his course. On hearing this Rájavàhana, having knocked off the driver, leaped upon the same furious elephant and drove to the palace with utmost speed. The way was cleared for him by the foot-soldiers who fell off as the elephant advanced with speed and he entered the palaceyard, and in a tone like the thunder of a train of clouds said.—"Where is that hero who performed this great feat impossible for a human being to achieve? Let him come and sit here beside me on this elephant so that he can be safe even when fighting with the gods and demons." On hearing this, the valiant youth was greatly delighted and came with folded hands and quickly mounted the elephant that contracted its body at a signal. Ra'java'hana saw him closely just as he was mounting the elephant, and exclaimed with his eyes dilated through joy.—"Oh, this is my dear friend, Apaha'ravarma', and catching the foreparts of both his arms that were thrust into his arm-pits as he was sitting behind caused himself to be embraced by him; and himself also embraced him by throwing his arms backwards. Having disengaged himself from the embrace the very instant, Apaha'ravarma' levelled with the ground the opposing warriors who, puffed up with the pride of their strength, were fighting in various ways closing round him making use of various weapons such as bows the disc, the iron clubs, harpoons, darts, the double edged swords, the javelins and the maces. In a moment he saw the hostile army also besieged by another army rapidly advancing from an opposite direction.

Just after that a man, of a complexion yellowish white like the Karnika'ra flower, with his curly hair blue like the saphire, his hands and feet tender like the lotus, with his dark milk-white and attractive eyes stretching as far as the ears, having a poniard with its hilt set with jewels, deposited in his waistband, wearing a silk garment, of a slender waist but a broad chest, pouring a shower of arrows upon the hostile army as he was well practised in the use of weapons, urging his swift elephant by rubbing its ears roughly with

the toes of his feet, advanced to the friends and recognising Ra'java'hana from his knowledge of the description formerly given bowed down to him with folded hands and fixing his eyes on Apaha'ravarman said.—"Here has arrived the force of the allies for rendering assistance to the king of Angas and led hither by me by the way pointed out by you. The army of the enemy is now thoroughly routed and broken and is reduced to such a helpless condition that its weapons can easily be snatched away by women and children; what further am I to do for you ?" Apaha'ravarma' was highly pleased and said "Lord, favour this servant with a gracious look; your Highness should consider him as my own self only concealed under the form and the designation of Dhanamitra. If your Highness does not find fault with it, let him go to liberate the king of the Angas, and to get together the spoil *i. e.* the treasures and the conveyances, and then attend upon your Highness sitting at ease in a quiet place in company of these princes who are siding with us." The prince assented and riding off the town with him by the way he pointed out alighted from the elephant on the ground under a large Rohina tree, cool with the breezes from the waves, and having a bed of sand spreading like a silk garment. Ra'java'hana sat at ease as on an elephant on the Gangetic sandy plain, the surface whereof was smoothed with his own hands by Apaha'ravarman, who had alighted first. While he was thus seated, Dhanamitra came with Upaha'ravarman, Arthapa'la, Pramati, Mitragupta, Mantragupta and Vis'ruta and with Praha'rvarman, the king of Mithila', Ka'mapa'la the king of Ka'shi, and Simhavarman the king of Champa', and bowed before Ra'java'hana. The Prince also, transported with joy, rose (to receive them) wondering at the singular turn of good fortune in that all of his fridnds came together at the same time, and after receiving them with proper civilities closely embraced them. He looked upon (treated) the Kings of Kashi, Mithila' and Anga, who were introduced to him by his friend, with the respect due to his father. They, with their hair bristling through joy, embraced him in great haste and he also felt greatly delighted. Then in the course of their

from the torment such as water prepared for her bath, mixed with sandal, *Usheer* and camphor and kept in gold vessels, garments made of lotus-fibres and fans of lotus-leaves.

This application of cooling remedies simply caused flames of fire to spread through her body like water dropped in heated oil. Bálachandrika sad at heart, could not see what to do, when that beautiful princess, looked at her askance with eyes bedimmed with tears and a little opened, and heaving hot sights that withered her lower lip, spoke to her in a choked voice—"Dear friend, indeed it is a lie that Káma has only five arrows and those too only flowers; for here am I struck by him with numberless arrows with points of steel; friend, I think the moon is more distressing than the submarine fire since the ocean is drained as soon as it enters it while the selfsame ocean is augmented when it leaves it. Hardly can I describe adequately the evil actions of this moon: for it is he who destroys the day lotus, the very home of his sister Lakshmi; the Malaya breeze, being heated by coming in touch with my heart burning with the fire of separation, is surely rarified; this bed formed with tender shoots, adds to the heat of the body as if it were the flame of the fire of love; even the sandal (paste) heats the the body as if it were infected with the virulent poison smeared to the parent trunk by the fangs of serpents entwining it; so enough of troubling yourselves with the application of cooling remedies: only the prince, who surpasses even, Cupid in beauty, can successfully cure this heat of the fever of love; but he is beyond my reach; what am I to do?" Bálachandrika who saw that the tender princess had gone too far in her intense love, being quite overpowered by the extraordinary beauty of Ràjaváhana, and was quite helpless without him, thought to himself—"I must soon bring the prince to this place or else surely Cupid will put an end to her life (lit. reduce her to a state such that she can be only remembered and not corporeally seen). Cupid discharged his arrows equally at both there in the garden when both the prince and the princess were looking at each other; hence it will be easy for me to bring the prince hither." Then leaving some female friends who were skilled in the timely

use of remedies to guard the princess, Ba'lachandrika' went to the residence of the prince. Ra'java'hana whose heart had become the resting place for all the arrows of Cupid, and who lay on a bed of leaves withered on account of their contact with his limbs heated by love torment was talking with Pushpodbhava with regard to his beloved. When he saw Ba'lachandrika' coming to him like a potent herb to be sought, he was very much pleased at heart, and asked her whose folded hands, graceful like the bud of a lotus, decked her spacious forehead, to sit on a seat and inquired after his beloved, as she respectfully offered the Ta'mbula to him, given by Ava'nti Sundari. She with modesty replied— Lord, ever since the time she saw you in the pleasure garden, she is being tormented by Cupid and finds no relief from beds of flowers and others. She like a dwarf trying to get at the fruit of a tall tree, desires, on account of the blindness of her love, the inaccessable pleasure of a close embrace of your bosom and has herself written this epistle asking me to hand it over to you." The prince took the letter and read it as follows :—

"Blessed prince having seen your form, tender like a flower and perfect (lit. flowless) in beauty in the whole world, my mind entertains love for you; so kindly make your heart quite as tender (as your form is)'.

Having read it he said to her respectfully "Friend, you, the wife of Pushpodbha'va who follows me as my shadow, are the very external life of that fawn-eyed lady. Your shrewdness it was that served as a basin to the creeper of this whole affair; so I will do everything. The beautiful princess refers in her letter (indirectly) to the hardness of my heart. The very moment when that fawn-eyed damsel came within the range of my sight in the pleasure grove she robbed me of my heart and with it left for her-palace; she herself knows whether it is tender or hard. It is very hard to get an access to the chamber of the princess. I shall devise some remedy favourable to our object and approach that beautiful damsel tomorrow or day after. Tell her everything about me as you have seen it and make

use of remedies in such a way that she, who is as tender as the S'irisha flower, will not suffer any bodily torment. Bâlachandrika' was very much pleased to hear his words that implied love and returned to the princess' chamber. Ra'java'hana also went with Pushpodbhava to dispel the pangs of separation to the pleasure park where he had first enjoyed the pleasure of the sight of his beloved. There, affected by love and unable to find rest in any place, he wandered and reviewed the trees, the leaves and flowers of which had been collected by the Chakora-eyed princess, the place where the moon-faced damsel had worshipped the image of the god of love, the cool sandy surface, bearing on it the impress of the feet of the lovely lady and the leafy bed under the bower of the Ma'dhavi creeper, that she, having pearly teeth, had left after resting on it for a time; and remembered again and again the several events that occured at the time he saw that ornament of the woman kind. He, trembling, saw, not once, the twigs of the young mangoes shaken by the breezes, as if they were the flames of the fire of love, and repeatedly heard the notes of cuckoos, parrots and the bees, which, as it were, whispered Love's message into his ears.

Just then a Bra'hman, clad in thin and variegated raiment, with bright ear-rings, and attractive with his sumptuous apparel, came there unexpectedly, accompanied by persons with their heads clean shaved, and with a blessing duly pronounced, saw Ra'java'hana glowing with a halo of light all round. The Prince respectfully asked him who he was and what art he was a master of. He replied that he was an expert magician, named Vidyeshvara, and that he came to Ujjain in the course of his visits to many countries for the amusement of the princes. Again he looked at Ràjava'hana closely and with a significant smile asked him what was the reason of his pallor in that land of pleasure. Pushpodbhava on his part, thinking that he would be of use to them in the accomplishment of their object, respectfully addressed him—" Since the friendship of the good arises out of a conversation, you have become our dear friend owing to your sweet talk with us just now; and what is there that can be with-

held from a friend ? There arose a mutually intense love, at an unexpected meeting in this pleasure grove, between the daughter of the king of Mâlwa, when she came here for the celebration of the spring-festival, and this prince. It is on account of the absence of some means of attaining constant enjoyment, that he is in this miserable plight." Vidyeshvar looked at the prince charmingly blushing and said with a gentle smile.—' What object' of yours, my lord, can be beyond accomplishment, when I, your servant, am ready to serve you ? By means of my magic I shall beguile the King of Ma'lwa' and bringing about the marriage of his daughter with you in the presence of the citizens, cause your entrance into the apartment of the princess ; but let the princess be informed of this beforehand through her friend." The prince, highly pleased at this, greatly honoured and then took leave of this his disinterested friend who had manifested his skill in magic and who knew deception, counterfeit love and natural affection.

Rajava'han now looked upon his desires as almost fulfilled on account of Vidyeshvara's skill in magic and returning home with Pushpodbhava took care to inform the princess through Ba'lchandrika', of the means of union that were going to be used by the Bra'hman ; and with his mind full of curiosity he somehow passed the night. Next morning Vidyeshvar, well-versed in the art of appealing to the sentiments and feelings, went to the palace, accompanied by his numerous attendants and declared his profession to the doorkeeper, who, thereupon, hastened to announce the the approach of the magician to the king. Called in by the king of Ma'lwa, full of curiosity in company with the equally curious ladies of the harem, Vidyeshvar entered the inner court, uttered benedictions upon the king, and was permitted to proceed with his performance. Then as the roll of drums beaten by the servants swelled and the songs of songsterst sweet like the tune of intoxicated cuckoos flowed in sweet succession, and the minds of all present there were overpowered with great curiosity, he stood for a moment with his eyes half closed, making his attendants move round him, as he whirled his magic bundle of

affectionate conversation Ra'javàhana, being requested by his friends, narrated his own adventures and those of Somadatta, and Pushpodbhava to them and asked his friends, with a desire to hear their narratives, to recount to him the incidents that severally befell them. Of these Apaha'ravarma' began his own narrative first:—

CHAPTER II.

STORY OF APAHA'RVARMAN.

Lord, when we dispersed in search of your Highness, who had entered the nether regions for the sake of assisting the Bra'hman in his object, I took the direction of Anga and arrived at the Ganges near Champá. Not far from the city resided a holy sage, named Marichi, who, I learnt from the conversation of some people, possessed divine sight due to the power of his austerities. Desirous to know your whereabouts from him, I directed my steps thither. In his hermitage I beheld under the shade of a young mango tree an ascetic, looking like one dejected. Received as a guest by him I took rest for a short time and asked him where the great seer, Marichi, was and added—"I wish to enquire of him the fate of a dear friend gone away for some reason; for the sage is known on the earth to possess a wonderful power of knowledge." He then heaved a long and hot sigh and said—"In this hermitage there was such a sage formerly. A damsel, the ornament of the Anga capital, named Ka'mamanjarí, once approached him. Large tear drops fell like stars upon her breasts and as she bowed to the holy man, her long dishevelled tresses swept the ground. Just then her relatives, led by her mother, who ran after her with piteous cries, arrived there close upon her heels. The sage, moved with pity, comforted them with his sweet words and asked the harlot the cause of her distress. She, half abashed, half dejected respectfully replied—" Revered Sir, I am not a fit person to enjoy the pleasures of this world, and therefore, for the happiness in the next world, I prostrate myself at your feet, renowned for their being the asylum of the afflicted." But her mother, having raised her

head after touching the ground in the act of bowing down with the knot of her hair intermixed with gray, said Revered sage, here your slave begs to submit the offence with respect to her; my fault lies simply in the exercise of my privileges. These are the special privileges of the mother of a courtesan—viz. to cultivate the beauty of her daughter from the very birth; to nurture the body of her daughter by means of congenial diet, that will help the development of lustre, strength, complexion and intelligence and will keep the humours, the gastric fire and the vital fluids in harmony; from her fifth year of age not to expose her very much to the view of even her father; on her birth-day and on other auspicious days, the performance of various religious rites accompanied with great festivities; to train her in erotic science in all its branches, to carefully initiate her in the arts of dancing, singing, playing on musical instruments, acting, painting as well as in confectionary, the art of preparing perfumes, wreathing flowers and also to instruct her thoroughly in reading and writing and to express herself with elegance and wit; to teach her the barest outlines of grammar, logic and astrology ; she has to make her adept in the art of gaining livlihood, in sportive graces, and in games of chance and strife; she also receives practical demonstration, at the hands of some friendly person, in certain secrets of erotic science; she has to appear being carefully decorated and well attended at public festivals; she has to attain perfection in arts of singing as would suit particular occasions, at the hands of experts previously engaged; she is to advertise herself through experts in various arts in different places; she must be proclaimed through palmists and astrologers as being endowed with all the auspicious marks; with the help of parasites, gay companions, jesters and the Jain female mendicants, she has to get her beauty, behaviour, accomplishments, charms and affability introduced in the circles of the townspeople. When she becomes the constant object of the desires of the youths, then (it is the duty of the mother) to set a very high price on her hand; or to give her away to one who of his own accord is very powerfully affected by (lit. is blinded by) love for her

or whose passion is furiously excited at the sight of her coquettish action and to such as is high-born, handsome, youthful, rich, honest, charitable, skilful, learned, respectable and amiable and above all who is independent (master of his own affairs); or sometimes to deliver her to one who is not independent but possesses superior qualities and is extremely intelligent even for a small sum, giving out in public that much was received; or sometimes to extort money from the elders of such under the pretence that a Gandharva marriage was contracted: and if no money comes in, to gain our object in the local court by winning over by friendship the King and the authorities. If one is attached to her, to make her remain faithful to him; we get by various artifices what remains of the wealth of lovers after it has been expended by daily, occasional and love gifts; to reject one who, (though almost seduced) does not give anything, by picking a quarrel with him. We rouse the liberality of one, who, though deep in love, is avaricious, by inciting him through a deputy (or by quoting the case of the lover of a neighbouring courtesan); we get rid of one who is without money by means of sarcastic remaks, by taunting him in the hearing of others, by keeping our daughter off from him, and thus inspiring him with shame or by accepting another lover for her, and by insults; we often unite her with rich persons, capable of giving us much money, who can remove all our difficulties, and who are unojectionable after duly considering all doubts about the advisability or otherwise (of the connection). A mere attendance upon a lover and not permanent attachment to him is the duty of a courtesan; and even when she really loves him she must not disobey her mother or grandmother.) Now this damsel, having abandoned the duties prescribed by the god Brahmâ, passed exactly a month indulging her passion at her own expense, in company of a Brâhman youth who is altogether a stranger and whose only wealth is his handsome form. Her admirers, capable of giving much wealth, she offended by rejecting them and ruined her family; and when I reproached her saying 'this is foolish and not a wise thought' she, in a rage, set out

to take up her abode in the woods. Now if she proves unshaken in her resolve all these persons who depend upon her for subsistence, will starve themselves to death." With these words she burst into tears.

On hearing this the sage, touched with pity, addressed the damsel—"Good girl, forest-life is a life of suffering: its object is either final beatitude or the attainment of paradise: the first of these is attainable by the perfection of spiritual knowledge and is generally difficult to attain; the second is within the reach of all who discharge the duties of their station. It were well therefore that you should cease to think of an impossible attempt and abide by the advice of your mother." To this she replied-"If I do not find protection from the feet of your reverence, I, being quite helpless, shall have recourse to fire. The sage then thought for a short time and said to her mother—go home for the present; wait for a few days in which she, of a tender body and accustomed to the enjoyment of pleasures, would grow weary of the hardships of a forest life and being constantly awakened to her duties by me, would come to her senses." The relatives of the young courtesan obeyed and returned home. The damsel, full of deep devotion, wearing a couple of fresh-washed garments and not much attentive to personal decoration, in a few days won the sage's heart by actions such as filling the basins of the young plants with water, taking pains to pluck and collect flowers for the worship of the deities, preparing offerings, of various sorts, keeping ready the sandal paste, flowers, frankincense, lamp-light, dancing, singing and playing on musical instruments for (the propitiation of) S'iva and by engaging herself in a quiet place in a conversation with him touching the three objects of worldly existence and on suitable discussions concerning the self.

Once when in private she saw him affected by passion and observed with astonishment.—"Foolish, indeed, are the worldly beings that would place Artha (wealth) and Káma (pleasure) on an equal footing with Dharma (virtue, religion)." He addressed her—"Say, child, in what degree would you have Dharma exceed Artha and Ku'ma?" She with mo-

desty replied—"Your Reverence should indeed seek to learn of the superiority or inferiority of the three objects of worldly existence from a person like myself ! Or it may be a new way of showing favour to your humble servant. Very well; may your Reverence attend—To be sure, without Dharma the other two cannot exist; but without regard to them Dharma alone is the creative cause of final beatitude and is attainable only by the practice of meditation. Unlike Artha and Káma it does not depend on external means. Supported by the knowledge of the reality, it is not affected by Artha and Ka'ma howsoever pursued; or even if affected, it is set right by little exertion and eradicating that fault also it secures not a little bliss. Hence the passion of Brahma' for Tilottama; of S'iva for thousands of the wives of the ascetics; Krishna's enjoyment of sixteen thousand wives; Brahma' showed an amorous inclination towards his own daughter; the seduction of Ahalya' by Indra; while the moon sullied the bed of Brihaspati. The Sun's unnatural connection with a mare; the union of Va'yu with Anjana'; Brihaspati's illicit intercourse with the wife of his elder brother Utathya; Paráshara spoiled the daughter of a fisherman, while the son of Paràshara had connection with the wives of his brother, Vichitravírya. Hence also Atri's connection with a doe. Also the various artifices employed by gods (lit. deeds worthy of the demons alone) to gain their objects :—All these by virtue of knowledge do not affect Dharma : a mind that is purified by piety admits of no quality of Rajas, any more than the atmosphere can be defiled by dust. I therefore hold that Artha and Kâma are not to be regarded as comparable, even in the hundredth degree, with Dharma"

Having heard this the passion of the sage was augmented and he replied "Damsel, you have spoken well (lit. you have a clear perception of these principles). The Dharma of those who know what truth is, is not incompatible with earthly enjoyment. But we from our birth are quite ignorant of matters relating to Artha and Ka'ma. It is necessary to know what their natures are, their attendant circumstances and their results." She replied "The essentials of Artha are acquisition, increase and conservation and, the

concomitants are agriculture, rearing up of cattle, trade, peace, war and the like; and its final object is charity to deserving persons. Ka'ma is a peculiar kind of intercourse of the sexes, yielding the highest pleasure to persons overpowered with passion, its concomitants being earthly splendour and beauty; its fruit is highest pleasure which gives highest delight, which springs up from mutual close contact, which is sweet to remember, in which all self conceit disappears, which is supreme, which is directly enjoyed and which is to be felt by one's own self. It is only for the sake of this pleasure, that men practise in particular (holy) places severe penance, give liberal gifts, fight terrible battles, and make even adventurous voyages.

Hearing this the Rishi—it may be owing to the power of destiny, or to her eloquence, or to infirmity of his own mind—disregarding his devotions became attached to her. She took him who was gone too far in forgetting himself in a car to the town and to her own house by the magnificent high road. As they passed the festival of Káma was proclaimed as taking place on the morrow. Next day she made the ascetic bathe, apply perfumes to his body and put on a beautiful garland and led him, who had begun to act like a votary of the god of love, and who had no longer any desire to keep up his former character, and who felt uneasy when separated even for an instant from her, by the grand looking royal road to where people were celebrating the festival and approached the king who was sitting, surrounded by hundreds of damsels, in one part of the garden. The king with a smiling face said—"Fair damsel, sit down with the sage". Thereupon she made a graceful bow and smilingly sat down, which done, one of the fair train with folded hands rose up and addressed the king.—"Sire, I confess myself vanquished and own myself the Damsel's slave." A general expression of wonder and applause followed. The Damsel, dismissed by the delighted king after being rewarded with valuable jewelled ornaments and a large retinue, was also applauded by the different groups of courtesans and

the citizens. Before going home, she said to the sage—Revered Sir, accept my thanks; this your servant has been favoured for a long time; now return to your pious duties. "As if struck by thunder and greatly agitated by his passion he said to her—"Dear damsel, what means this? Whence this indifference? Where is that uncommon affection you showed for me?" She smiled and said—"Sir, the damsel, who, in the assembly, confessed herself defeated, formerly in some conflict with me retorted by saying—'you are boasting as if you have won the affection of Marichi;' so I proceeded in this affair, it being agreed between us that the loser should become the servant of the other. By your favour I have won the wager." The silly ascetic thus repulsed by her, greatly repented and like one vacant-minded, returned to his dwelling; and know me to be the same Rishi, brave youth, who was so gulled by that girl. The harlot having undone the passion excited in me by her power of fascination has now created in me great disgust for worldly pleasures. Before long I can render my soul capable of achieving your object. In the meanwhile do you abide in this very Champa', the capital of Anga."

At this time the sun set, as if in fear of the touch of the darkness of ignorance which once more left the sage's mind. The राग (passion; redness) cast off by him glimmered in the shape of the twilight; the beds of lotuses faded away as if filled with disgust produced by his narration. In conformity with the sage's direction I performed the evening devotions with him sleeping after him and passed the night talking on various topics suitable to the occasion. At daybreak as the light of the morning sun shot up, which far surpassed the lustre of the tender shouts of the desire-fulfilling trees, and which looked like a wild fire on the peak of the rising mountain, I bowed to him and proceeded to the city. On my way, outside a convent of Jain mendicants, I saw, seated in a lonely clump of red Ashoka trees, a certain Jain mendicant, of a miserable look, who had not yet taken to asceticism, who was reduced by mental anxiety and who was the foremost among the ugly. I also saw tears fall down from his cheeks where the accumulated

dust was loosened by the moisture. I sat down by him, and asked him—'Penance and this shedding of tears, how to reconcile the two! If not a secret let me know the cause;' He answered "Gentle youth, listen; I am Vasupâlita by name, the eldest son of a merchant named Nidhipalita, an inhabitant of this Champâ. On account of my ugliness I came to be distinguished by the name Virûpaka. There was another youth called Sundaraka, a name quite significant in his case, who was virtuous and skilled in different arts but not possessed of much wealth. An ill-feeling was created between him and me, based on our forms and wealth, by the designing town sharpers who live by creating discord. Once at a festival, they, having put down an altercation in reproachful words between us in consquence of a mutual insult given rise to by themselves, proposed that neither form nor wealth was the test of manliness but that he alone would be called a man who on account of his youth would be sought by the choicest of the harlots and therefore let him have the badge of victory who would win the love of Kâmamanjari, the ornament of young women. We agreed to it and sent messengers to her; I alone became the inflamer of her passion; for, as we were seated, she approached me and invested me with a string (succession) of side-glances as if of blue lotuses, thus making my rival hang down his face through shame. I, who considered myself blessed, made her the mistress of my wealth, my house, my retinue, my heart and even of my very existence. And she reduced me to utter poverty (lit. made me one to whom a rag was left). I, who was deprived of everything and turned out by her, became an object of redicule to the world; and being unable to bear the contempt of the aged citizens I came here to this Jain convent where the path to final felicity being shown to me by a Muni I, thinking that my present garb would suit those who had left the house of a harlot and filled with disgust, threw off the tattered garment also. Then again with my body full of thick layers of dirt, smarting under the great pain caused by the plucking off of the hair, tormented with severe thirst and hunger, and troubled by severe restrictions, like a

newly caught elephant, in matters such as dwelling, sitting, sleeping and taking food, I thought over my state again—"I am a Bráhman and in following the path of the heretics I deviate from my proper faith. My ancestors followed the path (principles) laid down by the Vedas and the Smritis; I a miserable wretch, having constantly, to listen to the blasphemy against the gods Vishnu, S'iva, Brahmá and others, shall be condemned to hell after death. I have to follow this impure path of this nature as if it were that of virtue which is almost of a deception and which is rewarded with no fruit in the end. Thus, with full realisation of my improper course of action I freely give vent to my tears having come to this solitary clump of As'okas."

Moved to pity on hearing his account I said to him—"Friend, be patient and wait for a time here. I shall so manage it that the harlot herself will restore your money to you. I have such means at command. Having thus cheered him up I left him. Just on entering the city I came to know from the general talk that the city abounded with rogues and wealthy people. I resolved to take to the life of a robber, wishing to restore them to their primitive natures by proving to them the transitoriness of wealth. I therefore entered the gambling houses and associated with the gamesters and was never satisfied with observing them skilled in the twenty five sorts of games, knowing how to cog a die on the dice-cloth and the tricks of shifting a piece, to reply to any reflection on their play with vain and abundant abuses and to engage in affrays quite recklessly; I also saw the transactions begun with the knowledge of their President, consisting chiefly in the employment of argument, force and boldness, and capable of enforcing payment; their power to wheedle the resolute and bully the timid; skill in making partisans and proffering great and small advantages, the different ways of betting (or to disclaim a bet), to divide the spoil with a liberal mind and their clamours almost consisting in indecent talk. I laughed at one who made a blunder in moving a piece; his rival, burning as it were with his eyes inflamed with anger, looked

at me and said—"What ! dare you teach us the way to play under the pretext of laughter? Let the poor fellow alone; he is but a novice. With you then who are such an expert in the art I shall play." The chairman assenting to this, we played. I won 16000 Dinars of him, half of which I gave to the President and the Assembly, and with the other half I rose to go. The party were loud in their expressions of my praise and full of joy. Acceeding to the request of the President I went to his house and had a sumptuous meal with him. He, on whose account I had to play was Vimardaka by name, who came to be my object of great confidence and my second heart as it were. ✓

By his means I came to know everything about the townsmen as regards their wealth, dealings and their behaviour and on a night as dark as the throat of S'iva putting on a black veil, (or cloak)—with a sharp sword attached (to my person) and equipped with such implements as a scoop, a whistle, tongs, a sham head, magic powder, a magic wick, a measuring thread, a wrench, a rope, a lamp-case, and a beetle in a box, I went to the house of a celebrated usurer (lit. miser). Making a breach in his house, and finding out the state of things inside by means of a hole of the size of the interstices in lattice-window, I entered it quite freely as if it were my own house, took his purse, valuable on account of its costly contents, and departed. As I passed along the main road, dense dark with the darkness thick like a mass of dark clouds I saw for a moment a flash of light like the fall of lightning; and the next moment there stood before me a young damsel, with glittering ornaments, who, I thought, was the presiding goddess of the city coming to encounter me at a time when the streets were empty, out of anger at the theft committed in the city. Being sympathetically asked by me who she was and where she was going to she, replied in words faltering through fear "Respectful Sir, an eminent merchant lives in this city, named Kuberadatta. I am his daughter. My father betrothed me at my very birth to Dhanamitra, the son of a wealthy man in this city; but he, upon the death of his parents, purchased with profuse liberality the condition of a pauper

from his grateful supplicants, and although he has thus gained from the gratified world the praiseworthy epithet of 'Udâraka (munificient) and has offered to marry me now grown young, my father refuses to give me in marriage to him as being now destitute, and wishes to marry me to another merchant leader, named Arthapati, who, true to his name, is a man of great opulence. That inauspicious event, (my marriage,) is fixed for to-morrow morning; so agreeably to a promise formerly made to my beloved, I, having eluded my relations have left my house and am going to my lover's house, by this way known to me from my childhood, under the guidance of Cupid; so let me pass; take this ornament." So saying she took it off and put it into my hands. But pitying her state I said—"Come on, virtuous maiden; I will lead you to the dwelling of your lover", and proceeded a few steps, when we saw the city watch who dispelled the gloom of darkness by means of the light of the torches, and who were all armed, numerous and fast approaching. I said to the maid who trembled (with fear) at their very sight.—"Fear not, gentle damsel; here is my arm armed with a sword (to protect you); but for your sake I will have recourse to a gentle stratagem. I will affect to sleep as if overcome by the pangs of poison; do you say to these people thus:—We entered the city this night; my husband here was bitten by a snake in a corner of that public stall. If any one of you knows a charm to remove the poison and feels compassion for me he should kindly save the life of a helpless woman by restoring him to life." That maiden, having no other alternative, with her words faltering through fear, her eyes overflooded with tears, tremblingly went to them and did what I desired. I lay down showing as if I was affected by the virulence of the poison. One of them, who prided himself on his being an adept in charms, carefully surveyed me and after treating me with a talisman, drugs, charms and mental efforts in vain, declared—"Gone is he, fatally bitten by the serpent; for this body is motionless and dark-blue; the eyesight is steadied and the warm breath stopped. Thy tears are vain, maiden; we shall burn the body to-morrow; who can oppose fate?" So saying he departed with his comrades.

I rose up and having taken the maiden to Udâraka addressed him—"I am a thief; encountering on my way this maiden coming to you with no other companion than her heart set on you, I have attended her through compassion hither. Here is the ornament (she gave me)." So saying I handed over to him that ornament which pierced the darkness by its numerous rays. Udâraka took it up and with shame, joy and excitement said—"Respectable Sir, *you* have given me my beloved this night; but you have deprived me of speech. For I do not know how to describe this wonderful deed of yours. (If I were to say) this your act is not in keeping with your character; it appears marvellous, since this has never been done by any other (thief); (then it might be urged against me) the power of things is fixed in each individuality: you do not at all possess avarice and other such qualities which are found in others. (If I were to say), to-day you have shown what saintly character is, it would not agree with your previous virtuous acts mostly of such nature; also (if I were to say) that to-day it is that I see what real nobility of mind is, it will not be reasonable to arrive at such a decision without having correctly estimated your noble nature. To say you have bought this slave by this good act is but small praise; to say you have conferred a great obligation and bought me is an insult to your high mental faculties. If I were to offer my body to you as a return gift for your gift of my beloved to me, (it would not also be reasonable for) my body is virtually a gift from you; for had I not obtained my beloved this body should have perished. Or this much will be proper for me to say on this occassion.—That from to-day, I, your slave, resign myself to your care." So saying he fell at my feet. I raised him, embraced him and asked him what course he meant to adopt. He replied that he could not continue to reside in the city with safety upon marrying the damsel without the concurrence of her parents and therefore purposed leaving the city that night; or rather, he added, who was he to decide; he would follow my counsel. Then I said.—"It is as you say; staying in one's own country or change of country is nothing to a man of talents; but this

maiden is of a tender age; the paths through a wood are very painful and full of obstacles; such an abandonment of the native place bespeaks something like want of talent and spirit on one's part. You should live here with her in perfect safely. Come on, let us conduct her to her own house. He assented at once (lit. without giving thought to it) and we took her to her house. With her help who served us as our guide, we stole everything (in the house) except the earthen pans. We went off from that place and hid our booty somewhere and then proceeding, as we encountered a party of citizens, we found a powerful (lit. rutting) elephant lying down by the road-side whose rider we dismounted and ascended ourselves. Thrusting my feet into the chain round his neck, I urged him to rise when, striking a blow slantingly with his tusk on the broad chest of the driver that was thrown down and with his tusk encircled with his entrails, he destroyed the city-guards. By means of this beast we destroyed also the house of Arthapati. Passing on into an old grove we alighted by catching hold of the branches of a tree (and holding fast to them till the animal passed on); then we went home, took a bath and lay down for asleep.

Just then rose up from the ocean the orb of the sun, looking like a peak of the rising mountain, formed of rubies and red like a wreath of the golden sprouts of the desire-fulfilling trees. We got up, washed our faces and after performing the customary rites of the morning, walked about the town, astir on account of our deeds, where, in the houses of the bride and the bridegroom, we heard a great clamour. Arthapati, comforted Kuberdatta with a gift of riches and arranged to have the marriage of his daughter put off for a month. I, on my part, advised, in secret, Dhanamitra to take a handsome leather bag and go to the king and say—"Your Majesty knows that I am Dhanamitra, the only son of Vasumitra, a millionaire: having expended all my paternal wealth on a number of supplicants, I came to be despised by men. But as Kuberdatta who had brought up his daughter to be given to me, wished, on account of my poor state, now to give her over to Arthapati, I, in grief, entered a solitary

wood, not far-off from the city, wishing to put an end to my life and was about to cut my throat, when an ascetic prevented me asking me why I was committing suicide. Being told that it was adversity, the sister of contempt, that drove me to it, he with compassion said. "Young man, you are a fool; no sin is more atrocious than suicide. The good without putting an end to their existence raise themelves (improve their position) by their personal efforts. There are many ways of recovering lost wealth but none to redeem life that would require the rejoining of a throat that has been cut off. But enough of this. I am perfect in the power of spells; this leather bag is endowed with magical power and is capable of holding a lac of coins. With this, I lived for a long time in Kàmarûpa, fulfilling the desires of the people there. Being exposed to jealousy in my old age, I came here thinking this spot to be as comfortable on earth as heaven itself; so take this for you. Excepting me, it is known to yield treasures only to merchants or courtesans, but on this condition that one must first restore whatever one might have dishonestly got from others, must give away to Bráhmans or gods whatever is gained honestly. Thus, being worshipped daily after being placed like an idol in a pure place, it will be found to be filled with gold every morning. This is the way of making it grant one's object." With this he gave it over to me who had folded my hands before him, and himself retired to a cave. I did not think it proper to retain this precious leather bag without leave from Your Maiesty, and therefore have brought it to you; so Your Majesty should decide what is proper in this case." The king being pleased will surely desire you to do with it what you please, and then do you ask the king so to favour you that none can steal it away from you, which also he will undertake to do. After this go home and give away every thing you have according to your statement. Afterwards fill the bag, which will be emptied by daily demands, at night with the stolen booty and in the morning show it to all the people. Then Kuberdatta will esteem Arthapati as insignificant as a blade of grass, and being ever after wealth, will himself give you his daughter. Then Arthapati,

full of rage and proud of his riches, will try to seek redress by legal means. Him, also, we will again reduce to rags, by means of various tricks. Thus our own theft will be quite concealed." Dhanamitra was highly pleased with this advice and did exactly what I told him. The same day Vimardaka who had taken service under Arthapati at my instructions, excited his enmity against Udáraka (Dhanamitra). The avaricious Kuberdatta giving up Arthapati earnestly wished to give his daughter to Dhanamitra alone. Arthapati came in his way.

(At this time, as Ra'gamanjarí, the younger sister of Kâmamanjarí, was to sing and dance at the public hall, the citizens, full of eager curiosity, were collected there. I, too, repaired thither with my friend Dhanamitra. When she began to dance my heart became a second stage for her to dance (*i. e.* she made a deep impression on my mind). Cupid, taking refuge in the strong hold of the lotusbed of her amorous glances and gaining in strength as it were on account of the display of feelings and sentiments in their entirety, tormented me unrelentingly. Just then she bound me fast with chains of a series of sidelong glances, dark like the petals of blue lotuses, as if she were the presiding deity of the town very much incensed at our thefts in the town. The dance being over, she, appearing more graceful by the flush of success, looked at me, with her eyebrows sportively bent, her stolen glances unnoticed even by her friends, and I know not how it was, whether through coquetry; or through desire for me or merely by chance, she smiled, displaying her beautiful teeth, on me under some pretext, and followed by the eyes and minds of the people, withdrew. I, thus-conditioned, went home, but on account of irresistible pining had no desire, whatsoever, even to take food and under pretence of headache I lay on my solitary bed with drooping limbs. Dhanamitra, who was a great expert in love affairs, came to me and privately said to me—"Friend, blessed is that courtesan girl since your mind is so much attached to her; I closely marked the affected state of her mind too. Cupid will make her also lie on a bed of his arrows in no time. You, who have fixed your affections each

on the proper person, can be united with efforts of a crooked nature only. But that courtesan girl contrary to the common practice of courtesans, with noble intentions, gave out that she was to be won only by merit and not by money and that she would become no man's except by marriage. Her sister, Ká́mamanjarí, and her mother Mádhavasená, demonstrated with her in vain and then, with tears choked in their throats, applied to the king, saying—"Lord, we had a very great hope that your humble servant Rágamanjarí, as perfect in character and in accomplishments as in form would fulfil our desires; but this hope is to-day nipped in the bud; since she, against all the practices of her family, wishes to sell her youth, quite regardless of wealth, only for merits and thus wishes to follow only the unfailing vow of a chaste woman. It would be a great boon indeed, if, even at the word of Your Majesty, she comes to her senses." When she refused to listen, though advised accordingly by the king, her sister and mother with presistent tears appealed to the king (and persuaded him) to grant that any lover, who would mislead her and violate her chastity without their consent, should be put to death as a thief. Such being the case, her relations will not agree to your wishes except by means of wealth while she will not allow an access to her by a rich man; so here we must think of a trick." I said to him "What is there to be thought over? We shall win her over by our virtues while at the same time we can secretly gratify her relatives with riches."

Then I won over Dharmarakshitá, a Buddhist female mendicant, who was the chief agent of Kàmamanjarí, with gifts of old garments and food and through her I made an agreement with the harlot that I should steal Dhanamitra's wonderful bag and give it to her if she would give me in return Rágamanjarí. When she agreed to my proposal, I procured the bag for her and then accepted the beautiful hand of Rágamanjarí, who had gone mad over my qualifications. In the beginning of the night on which the wonderful bag was to be given out as stolen, while the prominent persons in the town who were called under the pretext of some business were listening, Vimardaka, my

secret agent, having insulted Dhanamitra, spoke many an angry word, as a partisan of Arthapati. Dhanamitra asked him what it availed to him to revile him for the sake of another, as he could not remember to have done any wrong to him (Vimardaka). As if in a threatening tone Vimardaka again said,—This, indeed, is your pride of wealth, that you are seeking to marry a bride who was already bought off at a high price by another, by alluring her parents again by means of wealth; and over and above this you pose to ask me what wrong you have done to me! It is well known that Vimardaka is the external life (second self.) of Arthapati, the wealthy merchant. Such being the case, I will even give up my life for his sake, and will not shrink from murdering even a Brâhman. It needs only one night's awakening on my part to chase away your pride of the wonderful bag." As he was saying so, the citizens angrily interrupted him and drove him away. First referring to the loss of the wonderful bag, Dhanamitra, feigning uneasiness, told all this to the king who sent for Arthapati and asked him in private if he had with him some one named Vimardaka. The simple-minded Arthapati admitted that he was his great friend and asked what the king had to do with him when the latter asked him if he could produce Vimardaka. Arthapati saying that he could by all means went home and looked for him in vain in his own house, in the streets lined with the residence of courtesans, in the gaming houses, and in the market place. And how could the poor fellow find him out? For I had sent him to Ujjain, the very day, with full instructions regarding Your Highness. Arthapati, unable to find him out, thought that his crime would but revert upon himself, and denied the charge either through delusion or through fear. when being again exposed by Dhanamitra, he was taken into custody by the angry king and sent in chains to prison.

At the same time Ka'mamanjari being desirous of making the bag yield treasures according to the prescribed, procedure for its use went in secret to Virûpaka whom she had formerly squeezed out to mendicancy, returned him all his money, and then returned home after having greatly pacified

him with every courtesy. He got out of the clutches of the Jains and being advised by me gladly resumed his former life and religion. Within a few days, Kâmamañjarî also gave away her own effects till nothing was left to her except her hearth, with the hope of being amply repaid by the wonderful bag. Dhanamitra, instructed by me, humbly requested the king in private saying—"Lord, the courtesan Ka´mamañjarî, who by her inordinate greed, had earned from the people the nick name of Lobhamañjari, now a days indifferently gives away, in charity, even the pestle and mortar in her house. So I think it must be due to her acquisition of my magical bag; for such is the prescribed mode for its use; and it has been known to yield treasures only to merchants and the best among the courtesans and not to any one else. Hence it is that I suspect her." She was immediately summoned with her mother by the king. With apparent concern, I said to her in private-"Indeed, you must have been suspected of having the wonderful bag on account of your abandonment of every thing in charity which has been widely known. You are summoned by the king to be questioned about it. When pressed again and again to tell the source of its acquisition, you will certainly disclose my name, and then I will be put to a torturous death; and I, being dead, your sister will positively no longer live. As for you, you have not a pie with you; the wonderful bag will again go into the possession of Dhanamitra; thus this calamity will have in its train a series of misfortunes. So what should be done?" Her mother and she, both in tears, said "On account of this our folly alone, this secret has almost leaked out; though we may hide it for a day or two, (lit. two, three or four times) still being pressed hard by the king, we shall have to give out your name as the source of the thing stolen *viz.* the wonderful bag, and you, being thus pointed out, our family will certainly be ruined. *That* infamy has already settled itself on the head of Arthapati; besides the poor fellow's close connection with us is quite well-known in the town of Anga So we had rather save ourselves by declaring it was he who gave it to us". Having thus communicated their intention to

me they both went to the palace. Being questioned by the king they first prevaricated by saying again and again that it would not be just for harlots to expose their patron, adding at the same time that it was not always the case that people came to them with money honestly acquired; but being threatened with the punishment of having their noses and ears cut off, those wretched harlots saddled the theft on that poor fellow, Arthapati. The king, in a rage, sentenced him to death; when Dhanamitra with folded hands interposed, saying—"Lord, the merchants have a special privilege from Maurya, *viz.* immunity from death in such offences; if you are very angry, this wretched man should have his estates forfeited and then be banished from the country". On account of this noble act of saving Arthapaṭi, the fame of Dhanamitra spread far and wide; the king also was highly pleased with him. Arthapati, who was vain of his wealth ere now, was banished in rags before the very eyes of the citizens. Kâmamanjarî, who had given away every thing on account of the mirage of the wonderful bag, was, at the sympathetic instance of Dhanamitra, favoured by the king with a portion of his (Arthapati's) treasures. Dhanamitra, married Kulapâlikâ on an auspicious day. Thus having succeeded in all my plans, I filled the house of Râgamanjarî with gold and jewels.

The wealthy misers of the city were so robbed of their wealth that, with broken platters in their hands, they wandered all over begging for alms at the houses of the supplicants whom I had enriched with their wealth. Man, however ingenious, cannot transgress the line drawn out by fate. For, one day, in order to pacify the love-anger of Râgamanjarî, I coaxed her to drink and with the mouthfuls of wine that she affectionately passed into my mouth, I became intoxicated, and as it is but natural for drunken and infurited persons to follow even by taking a wrong course the practices to which they are addicted, I, in the height of my hilarity, promised to her that I would fill her house that night with the collected spoil of the city. Disregarding hundreds of oaths uttered by, and bows with folded hands of, my beloved who was very much alarmed, like

a mad elephant broken off from his chains, I, without properly equipping myself, set off at the greatest speed, armed only with my sword and followed by her nurse named S'rga'lika'. I fearlessly fought with the city guards who attacked me and though beaten by them, being taken for a thief, I without being much enraged and in sport as it were, struck down two or three of them with the sword that fell from my hand enfeebled through intoxication, and fell down with my reddened eyes rolling. S'rga'lika', uttered a cry of distress and came up to me as I was bound, and the danger dissipating my drunkenness, I came to my senses and with the help of the ready wit that came to me at that instant, I pondered within myself.—"This great distress has befallen me on account of my drunken state; my friendship with Dhanamitra, as also my acceptance of Rágamanjarí in marriage, are but too well-known in this town; both of them will be involved in consequence of this my offence and will be arrested to-morrow; so this must be the course to be adopted at this juncture, so that it being followed, they will surely be saved and perhaps I can even get myself safely out of this distress." Thus reflecting I thought of some plan within myself and said to S'rgâlikâ—"Away, you old devil, you are disappointed (in your wishes) though you brought about a union of that wretched harlot Rágamanjarí who is covetius of wealth with Dhanmitra who is proud of the wonderful bag and who is my enemy at wearing the garb of a friend; but having borne off that wonderful bag of that villain and the precious ornaments of your daughter, I am now ready to die with an easy heart (having accomplished my purpose)." S'rgálika', a very clever woman, took the hint, folded her hands, and approaching with tears and sobs, bowed low to the guards and said in a conciliatry tone—"Sirs, wait for a moment so that I shall know from him everything about our property that has been stolen." They assenting, she came up to me and said "Gentle sir, kindly pardon this your slave for her one offence; indeed, Dhanamitra deserves hatred at your hands since it was he who violated your wife; but remembering the long and faithful service she did to you, it is but proper for you to be kind to Rágamanjarí; courtesans

entirely depend upon their decorations; so kindly tell me where you have deposited her ornaments" and threw herself at my feet. I pretended to relent and said "Alright, why should I bear an inveterate enmity with her, now that I am in the jaws of death" and as if I were going to say to her everything about the ornaments, I whispered to her what was to be done. She understood me, and blessed me saying "May you live long; may the gods be pleased with you: may the king of the A*n*gas, glad of your manliness, release you; as also may these good fellows be kind to you" and withdrew in an instant. I also was carried to the prison by the order of the chief constable.

The next day, Kântaka, the jailor, who had lately succeeded to his father's place and who was exceedingly arrogant, who considered himself highly fortunate, was vain of his person and inexperienced owing to his youth, came to me and threatening me a little, said.—If you do not return Dhanamitra's purse, and their property to the citizens, you will see the end of the eighteen tortures and finally death. I laughed at him and said "Gentle sir, though I may give up all the wealth I have stolen in my life, still I shall be the last man to gratify the desire for the purse of my false friend Dhanmitra, the ravisher of the wife of the merchant Arthapati; I had rather suffered any punishment for not giving it back; this is my firm resolve. In this manner sometimes soothed, sometimes threatened, I was asked all manner of questions and within a few days, with wholesome food and drink I had all my wounds healed, and was restored to health.

At last, one evening, when the light was yellow like the garments of Vish*n*u, 'S'*r*ga'lika, with a smiling countenance and handsomely dressed, approached me, her follower standing at a distance, and said—" Sir you are fortunate: your wisely devised plans are all successful; I spoke to Dhanamitra as you desired, that you, his friend, were made a prisoner on account of the vice of drinking so common among persons in company of courtezans and that he, therefore, ought without any hesitation to plead on your behalf before the king saying "Lord through the favour of

Your Majesty alone, the wonderful bag was recovered from Arthapati, who had stolen it; lately I had contracted friendship with one, the husband of Ra'gamanjarí, an expert gambler, and a master of all arts as well as of poetry and common talk; on account of his friendship, I pleased his wife with presents of rich dress and several other things; this roused a suspicion in the mind of this basehearted sharper and being enraged, he took away my wonderful bag and also her casket of ornaments. Roaming over the town again to steal, he was arrested by the city guards. Now being in distress, he told the place where he deposited the casket to the the nurse of Ra'gamanjarí, who had followed him, in tears; so if he will be prevailed upon to give back my purse, by some means I solicit the favour of Your Majesty to do so;" and that the king being thus informed, would spare your life and would prevail upon you to give back his wonderful purse, which would be for his as well as your good. On hearing it, being confident of your prowess, he was not much alarmed at your misfortune and achieved your purpose exactly in the manner aforesaid. I also, procuring the necessary means from Rágamanjarí whose confidence I gained by showing the token of recognition from you, I secured, in the manner you desired, the favour of Màngalikà, the nurse of the Princess Ambàlikâ. Through her medium, I brought above a fast friendship between Ràgamanjarí and Ambàlikâ, and as I brought some new present every day and told curious interesting tales, I soon became a very great favourite with the latter. One day while Ambálikâ was sitting on the terrace of her mansion, pretending that the lotus, her ear-ornament, got loose, though it was quite in its proper place, I tried to put it right and in so doing let it fall as if through carelessness and then picked it up from the earth and laughing out under the pretext of frightening away the pair of pigeons that was engaged in amorous sport, I threw it upon Kàntaka who had entered, on some business, the outer courtyard of the mansion, not very far from the princess' apartment. Taking it as a mark of the princess' favour, he felt himself blessed and looked up with surprise, when with clever gestures, I made such

signs as would tend to take the amorous-looking features of the princess who was induced to laugh by my act, for signs of her strong partiality for him. Then, deeply wounded by Cupid who fully stretched his bow with his venomed shaft, he with difficulty went away, quite beside himself with pangs of passion. In the evening, I made a girl take with me a cane basket sealed with the princess' signet containing perfumes, *ta'mbula*, silk garments and a few ornaments apparently for Râgma*n*jarî, but went with her instead to the house of Kántaka, who, plunged in the unfathomable passion's ocean, hailed me as his friendly bark. I greatly augmented his passion by describing the various stages of the princess' love affected condition which were causing her unbearable pangs. At his instance, I brought him, the next day, as presents from his beloved, an unclean garment and a garland worn the previous day reddened with the *tambula* juice from my own mouth. The things that he gave I took as for the princess, but carried them away in secret elsewhere.

Thus having kindled the fire of his love I said to him in private—" Sir, the auspicious marks (of elevation) that you bear are not likely to be in vain. A neighbour of mine, a fortune-teller, told me—"This kingdom shall fall into Kântaka's hands; he bears such marks". And accordingly the princess has fallen in love with you; however much the king, whose only child the princess is, may be incensed at your union with her, he will, through fear of his daughter's death, not cancel it but will soon annoint you as heir apparent. Thus this good fortune is to be followed by many a one like it. Why don't you then, dear one, not try to secure it! If you cannot think of some means to get an access to the Princess' apartment, that too is not so difficult; for the distance between the prison-wall and the rampart surrounding the pleasure garden is not above three *Vya'mas*. Do you procure a skilful robber and with his aid make a hole as far through the wall; once in, leave it entirely to us to see that you are quite safe; for her attendants are deeply attached to the princess and will never reveal the secret." He replied " Well said friend; there is a thief equal to any of

the sons of Sagara at a mine; if I can secure him, the job will be done in no time." "Who should that be, and why not procurable?" I enquired, "It is the man" he answered, "who stole Dhanamitra's magic purse;" thus he mentioned you out I said "If it be so, go I swear you will liberate him if he achieves the task, and that being done, fetter him again and representing to the king that though prevailed upon in every way the thief who is the very abode of intrepidity would not on account of his inveterate enmity, show where he put the purse, you will put him to peculiar tortures and get him out of the way. This being accomplished you will gain your object and there will be no fear of the secret being discovered." He being highly pleased with my counsel, undertook to do so and has sent me to persuade you to it, whilst he is himself standing outside. (So far the plans have been successfully carried out.) Now think of what next to do". I was very much pleased and said-"What I said was but nothing; your own policy has greatly contributed to this; very well, bring him in." He entered and took an oath for my liberation and I also swore never to divulge his secret. I was set at liberty and had a bath given me with perfumes and then food. Beginning in an ever dark corner of the prison wall I excavated a subterranean passage with a snake-headed tool. Then I thought to myself—"This man has taken an oath to liberate me with a desire at heart to murder me; so I shall not incur the blame of proving false to my promise, if I put him to death." I was going out, he extended his hand to fetter me when I kicked him on the breast and then knocking him down cut off his head with my knife. Then I said to S'ṛgalikâ—"Tell me, friend, how is the apartment of the princess situated; (let me know it) so that (all) this great labour should not be wholly unprofitable and I might carry off from it something of value."

I entered the Princess' chamber its different parts shown to me by S'ṛgâlikâ and in the bright light of the jewelled lamps, her attendants lying about in sound sleep brought on by the exhaustion of sports not of one kind, I saw the Princess gone to sleep in full confidence and looking, on account of her one side almost buried in the

exceedingly white bed-sheet, (charmingly slender and bright) like the lightning lying steady, as it were on account of the exhaustion caused by its flashing for a long time, on a cloud in the autumn, on the surface of a couch with the bed and the pillows stuffed with downy feathers, the ivory feet of the shape of a recumbent lion of which were set with big and precious jewels, and which was all over decked with flowers engraved therein, in a manner in which the upper part of her left foot was entwined with the inner side of her right heel, her beautiful ankle-joints were a little turned to the side, the stout and long calves of her legs were in close contact with each other; her tender knees were a little bent and her thighs a little drawn in; she looked attractive on account of the extremity of one of her slender arm loosely thrown over the hips, while the other arm was contracted and thrown under the crown of the head, the palm of the tender hand lying up stretched; her round hips terminated in a little irregular curve, and the fine under garment lay closely adhering to her person, and her very slender belly not much pressed down; her budlike and full developed breasts were heaving as she was breathing perceptibly, while the neck-ornament made of rubies and worn in the middle of her necklace of burnished gold was to be seen lying near her beautiful neck resting slantingly; the ear-ornament hid under her beautiful ear pressing against the bed being half visible; her somewhat loosened braid of hair lying unevenly was tinged red with the cluster of rays from the jewelled ornament of the ear that was turned up, while the space between the two lips was covered up with the lustre of the upper lip; her tender hand placed under the broad cheek served the purpose of the ear-ornament, while the purpose of ornamental paintings on her cheek was served by the chequered canopy mirrored into her transparent cheek that was turned upwards; her lotus like eyes were closed with the long penon-like eyebrows still; and the *tilaka* a little moistened with the drops of perspiration that were rising up and her long and curly hair hung loosely about the moon of her face. The moment I saw her my passion was kindled and I stood awe-struck, my desire to steal was totally gone and I was

robbed, instead, of my heart, and being at a loss to know what to do I stood for a moment and thought to myself-"Love will not suffer me to live, if I do not secure for myself this beautiful lady. If I touch her without previous intimation, this Princess, who is quite inexperienced in love matters will undoubtedly mar my desire by raising an alarm and then all will be over with me; so this is the way to be followed in the present case.—Thus refleling I took a board dyed with a kind of gum, which was hanging from a peg, picked up a drawing brush from a jewelled drawing box and sketched her sleeping, and myself kneeling at her feet, and attached this verse:—

Here I, your slave, with folded hands, implore you to grant this—sleep with me, exhausted in sport, and not in this manner.

Then finding in the golden betel box a spiced roll of betel-nut leaves, a bit of camphor, and scented catechu, I chewe these and a spit on a pair of Chakravakas painted on the white wall. After this, I took off her ring gently and exchanged it for my own and then most reluctantly left the place. Returning to the prison through that hole in the rampart, I went to Sinhaghosha, a leading citizen who had been a captive there and who was treated by me in those days as a friend, told him how I killed Kántaka and asked him to disclose the intrigue of Kàntaka and procure his freedom thereby. I then set off with S'rgalika. On the way, we encountered the watch. I thought—I can without being touched by these run away from this place but this poor old woman will be arrested; so this should be done at this time." So I quickly ran up to them and placing my elbows on my back with my face turned away from them, I said "If I am a thief, do you seize me; for it is your duty and not of this old hag." She guessed my purpose from this my behaviour and said—"My good friends, this is my son:. Being affected by hysteria, he is taking medicine. The other day, he was almost cured and restored to the natural condition of his health. Believing he was cured, I set him free, had him given a bath with scents after which I gave him a pair of new unbleached garments, gave

him better food and allowed him freely to sit or lie down. But at night his malady returned and he ran off with great speed to the public road exclaiming that he would enjoy the princess by putting Kántaka to death. Finding my son in this condition I am running after him at this hour of the night; so kindly catch hold of him and give him over to me." As she thus cried out I exclaimed—"Away, you, wench; who has ever fettered the wind? Can these crows presume to pounce upon me, a hawk? Absurd!" and away I ran. They took her to task saying—You yourself were mad who set him free thinking him to be sober when he was not so; who can catch him now? Thus rebuked she followed me hard just weeping. I went to the house of Ra'gamanjarí and cheered her up in many ways who had pined on account of my long absence and thus passed that night. In the morning I saw my friend Uda'raka.

I then went to Marichi, who had recovered his superhuman knowledge by means of his severe penance, after he had escaped from the clutches of the harlot. He announced that I should thus obtain your sight. Simhagos'a, by exposing the misconduct of Kàntaka, was placed in his situation by the King who was very much pleased with his service. He allowed me to enter the apartment of the princess by the subterranean passage from the prison house and I was united with the Princess, who grew attached to me on hearing about me from S'rgálika'. Just about this time Chandavarma', highly incensed at his request for the hand of his daughter being refused by Simhavarman, attacked and besieged the city. Simhavarma, the King of Anga, impatient of the outrage, himself made a breach into the rampart just as the enemy was thinking of taking hostile measures, and without waiting for his allies who had arrived with their armies very near, rushed out of the city and had his armour shattered to pieces by his mighty foe with superior numbers in a great battle and was forcibly taken a captive. The Princess, Ambâlikâ, was also seized and carried to his own camp by Chandavarman, for being married to himself forcibly; and it was said that he tied the auspicious marriage string, as he meant to perform the

marriage ceremony at the close of the night. Having tied the auspicious marriage string to my wrist at Dhanamitra's house, in order to be married to the same Princess, I said to him—"Friend, the allies of the king of the *Angas* are close at hand; collect the grown up men of the city and joining them unobserved bring them as fast as possible, when you will surely find the enemy with his head cut off." He agreed (and set off for this purpose). I, with my weapon concealed, entered, along with the Brâhmans, the palace of my foe, doomed to die, which was full of the bustle attendant on the festival, wherein the materials for the ceremony were being arranged and people were going in and out, and as Cha*nd*avarma was about to take the tender hand of Ambâlikâ that was offered by the domestic priest before the holy fire, standing as witness, I dragged his long arm aside and stabbed him in the chest with my dagger. I also despatched to Yama's abode (killed) others that strove to seize me. Moving from one room to another of the house wherein some were destroyed and others were routed, I saw the long-eyed one, with all her sweet limbs trembling through fear, and took her to a private apartment with the desire to enjoy the pleasure of her embrace. At that very moment I had the good fortune to hear your voice, deep like the sound of fresh clouds."

Ra'java'hana, having heard this narrative, smiled a little and expressed his admiration at his having surpassed by his desperate deeds even Kar*n*isúta; then turning to Upaha'ravarman desired him to narrate his adventures as it was his turn. He smiled a little and bowing before Ra'javâhana began thus:—

CHAPTER III.

STORY OF UPAHARAVARMAN.

In the course of my perigrinations I once went to Videha; without entering the city of Mithila, I repaired for rest to a certain convent outside the city. There a certain old female devotee gave me water for my feet and then I

sat at the threshold for a short time. Just as she saw me she burst into tears. Asked by me—Mother why these tears? she replied in a pitiful tone "O you of long life, it is well known that Prahàrvarma' was the king of this city of Mithilà and that Raja'hamsa, the King of Magadha was his fast friend. Their queens Vasumatí and Priyamvadà were attached to each other like the demons Bala and S'ambala. Priyamvadá went with her lord to Pushapura to see Vasumatí, her friend, on the festival occasion of her first pregnancy. That very time, a war broke out between the king of Magadha and the king of Màlwà in which what fate overtook the former was utterly unknown. Prahāravarman, who was spared by the efforts of the King of Màlwà, returned to his country but to find his throne occupied by Vikatvarman, and others, the sons of his elder brother Sambhārvarman; then, wishing to take for his help a portion of his army from his sister's son, the King of Sumha, he entered a forest (on his way) and there was plundered of everything by the wild marauders. I fled with the younger of his sons in my arms and to avoid the shower of arrows of the foresters, I plunged into a thicket. There I fell beneath the paw of a tiger and the child consequently knocked down from my hand, fell beneath the carcass of a cow. While dragging the carcass, the tiger was killed in an instant by an arrow discharged from a bow, and the child was carried off by the boys of the foresters. A certain cow-herd conveyed me who lay senseless in that manner to his hut where through his kindness I had my wounds dressed and tended and I almost recovered. As I was impatient on account of my helplessness to rejoin my master, my daughter with a youth arrived at the place. She wept very much. She related to me her adventures, the defeat of the troops, the capture by the king of the mountaineers, of the prince in her arms, her own recovery from the wounds at the hands of a certain mountaineer, and after that the strength of mind with which she refused his proposals of marriage owing to the dishonor of a connection with a person of low caste, and his attempts to put her to death in the lonely forest out of the impatience

of the insult, and lastly her espousal by the youth in her company, who suddenly appeared there and put the ruffian to death. He, being asked, turned out to be a servant of the king of Mithilà who had stayed behind on some business, and was now preceeding by the same way. We, in his company, went to our master and communicated to him as well as Priyamvada the ear-burning news of the loss of their sons.

Prahárvarmà fought long with the sons of his elder brothers and again finding his position unbearable fought desperately for a very long time and through the adverseness of fate was made a prisoner with his queen. Then I, an unfortunate wretch, unable to give up my life even in old age, turned out a recluse; while my daughter, out of love for her accursed life, took service with Kalpasundari, the queen of Vikatvarman. Had the two princes grown up without injury to their life by this time, they would have been of your age; and they living, the relatives of the king would not have laid violent hands upon him." At this her grief increased and she wept violently. When I heard her, I also burst into tears and then secretly said to her—"If it be so, mother, be comforted; you remember there was a sage to whom under the circumstances you applied to find out the child; he found and brought up the child; it is a very long tale and in fact I am the infant. It is in my power to approach Vikatvarman some way or other and to kill him; but he has many brothers and the people will make common cause even with them; besides no one here knows me by my real parantage and rank; even my parents do not know me, much less any other persons. So I shall achieve my object by means of some stratagem". Then that old woman yet shedding tears embraced me, smelled me on my head and with her breasts dropping milk said to me—"Son, may you be long lived; may good luck attend you; revered fate seems to be favourable now; Videha will now come to be subject to the rule of Prahàravarman, since here you, of long and massive arms, stand ready to ferry us all over the ocean of misery. Ah! very fortunate is, indeed, Queen Priyamvada"—and then joyfully arranged about my bath,

food and everything else. I lay on a mat in one of the parts of the convent and thought to myself that this object could not be achieved without a stratagem, and women alone were the source of stratagems; so I should formulate a plan by procuring information about the harem through this old nurse. As I was thus meditating, the night passed off as if blown away by the force of the breath of the horses of the Sun emerged from the ocean. The sun rose shining with a faint light as if rendered sluggish by his stay in the depth of the ocean.

I got up, finished all the morning rites such as washing the face and others and then asked the old nurse if she knew anything of the harem of that rogue, Vikatvarman. I had scarcely spoken when a young female appeared. The old woman, as soon as she saw her, exclaimed, her throat choked with tears of joy,—"Daughter, Pushkarika', see our master's son; I relentlessly left him in the forest and now he comes to us in this manner." She was overcome with excess of joy, wept (with joy) for a long time, and when the excitement subsided, was desired by her mother to tell the state of affairs in the harem. She said—"Prince, Kalpasundari, the daughter of Kalindavarman, the Lord of Kâmrûpa, excels the Apsarsases in beauty as well as in the knowledge of arts and has not much regard for her husband. Vikatvarma' is excessively attached to her alone, though he has many other women in his palace." On hearing this, I said to her—"Kindly carry to the Queen garlands prepared by me; inflame her resentment against her lord, by finding fault with and condemning the connection of two unequal persons; make her repent by citing to her the example of Vásavadatta' and other distinguished females, who obtained lords quite worthy of themselves; and heighten her jealous anger by bringing to her knowledge the diversions of the king with other females in the palace, after diligently finding them out though very secret." Then turning to my old nurse I said—"Similarly you also, leaving every other business, should attend upon the queen and should every day report the results to me; besides this, your daughter should, at my instance, always be with her like her own

shadow with a view to bring about this affair which will have an agreeable end" Both of them performed their missions exactly as I desired.

In a few days my nurse told me that the queen had been so worked up that she considered herself as ill-matched as the lovely Mádhaví creeper with the bitter Nimba and then she asked me what was further to be done. I gave her a picture of myself and desired her to take it to the queen when—I added—she would surely on looking at it ask if there was any one like it. I desired my nurse to ask the queen, in reply, "What, if there be one?" and to communicate her answer to this question to me. She did so and after returning from the palace said to me in private—" Son, I showed that picture to that beautiful woman, when, full of astonishment, she highly appreciated it and said "Indeed this earth is blessed since even in Cupid such exquisite beauty is not seen; the picture itself is still more wonderful; to my knowledge none here is able to delineate one like this. Who is it that painted it ? I smiled and said 'Queen, what you said is but quite true; it is impossible to think that even Cupid is so beautiful; but this earth is large and therefore perhaps such a form can be sometimes found. Now if a youth, born in a high family, were found, with talents, graces, lores and knowledge to correspond (to his beauty), what may he expect?" Kalpasundarí replied " Mother, what should I say ? For, my body, heart, and life itself—all are insignificant and unworthy of him; if this be not a fiction, so favour me that these my eyes will have their purpose fulfilled by obtaining the sight of such a person. " Again, in order to confirm her in her longing, I said—"There is such a youth, the son of a king, who is living *incognito*. He beheld you like Rati in carnate by chance, at the spring festival, diverting yourself in the gardens with your friends; and being penetrated by (lit. one mark for) the arrows of Káma, he offered to be guided by me in the matter. I (thus approached), impelled by the excellent virtues, and extraordinary forms befitting each other, of you both, served you for a long time with bouquets and garlands of flowers, unguents and other things all prepared by him.

It was he also, who painted his own likeness and sent it to you to show how deep was his devotion to you. If this matter be determined upon, nothing can come in his way who possesses extraordinary valour and talents; I shall even show him to you this very day; you have simply to make an appointment." The queen reflected a little and then replied—"Mother, now I need not at all conceal this from you and therefore I shall tell you. My father was a great friend of Prahâravarman, and my mother, Mánavatí was equally devoted to the queen, Priyamvada'. These two, before they had children, agreed between themselves that she who would have son, should marry him to the daughter of the other. As the sons of Priyamvada' were lost my father, as luck would have it, gave me in marriage to Vikatavarman, who solicited me. This my husband is a cruel man, a treacherous son, of a misshapen body, wanting in skill in love affairs, not much fond of arts, poetry or dramas, vain of his valour, a self-conceited fool, a liar and a man reckless in bestowing his favours. I don't like him and especially in these days. Since even disregarding Pushkarika', my confidential maid standing by his side he, with flowers plucked by himself from the Champaka creeper that I had planted and reared as if it had been my child, decorated that dancing girl, Ramayantika', a wretch, who, knowing her low birth (or her own interest) tries with jealousy to measure her state with mine; he amused himself in her company on the jewelled couch that lies on a dais in the cave of the pleasure mountain, when I had left it after enjoyment. In the first place the man is unworthy of me and now he has commenced insulting me. Then why should I have any regard for him? The fear of the next world is obscured by the sufferings in this, and the misery of being compelled to associate with a man they hate can ill be borne by women whose minds have become an easy target (resting place) for the arrows of Cupid. So kindly arrange to unite me with him in the Mádhavi bower in the garden; for my mind is deeply attached to him at the mere mention of him. I have this treasure in my possession; by its means I will establish him in his (Vikatavarman's)

place and pass my life entirely in his service." According to her proposal I have returned; now what to do further, you should decide."

Then having learnt from her the situation of the inner apartments, the places of the guard, and even the site of the pleasure gardens in detail, when the orb of the sun was reddened as if on account of the blood issuing out in consequence of his fall on the summit of the setting mountain, when the sky was filled with darkness spreading about, as if it were the mass of smoke arising out of the burning charcoal in the form of the Sun extinguishsd by his fall in the waters of the western ocean; when the moon, the chief of the planets, the covetor of the wife of Brihaspati, rose as if to instruct me, getting myself ready to violate another's wife, and when Cupid was setting out with a desire for the conquest of the world, his valour being accelerated by the smiling disc of the moon, as if it were the lotus-like face of Kalpasundarî, that first showed itself with an eager desire to see me, I returned to my bed as usual and reflected—"This object of mine seems to be almost achieved; but on account of the violation of another's wife, I may incur sin; but it is also allowed by the writers of sacred books, if thereby wealth and love can both be secured. Again I am going to incur the sin having in view the liberation of my parents; this my motive will extenuate the sin and will endure me with some religious merit at least. But then, on hearing this how would the Prince and my friends judge of my conduct?" While lost in such thoughts I was overpowered by sleep. Divine Gajánana appeared before me in a dream and said "Gentle Upahâravarman, let there be no misgiving since you have in you a portion of me; this beautiful lady, Kalpasundari, is in fact the Ganges, worthy of being fondled by being borne in the midst of his matted hair by Shankar; she once did not put up with my sport and denounced a curse upon me that I should be born a mortal, when in return I also cursed her that she should also be a mortal and that, as here, she should be an object of common enjoyment. She then begged as a favour from me that she should pass her whole life with me after

being the wife of one man only. So this being destined to happen, you should be free from any fear.'' I awoke and quite pleased at heart passed the day in thinking about everything with reference to the appointment of my beloved.

Kàma, unoccupied that day elsewhere, showered upon me his arrows; the wide—spread lake of the brilliant, lustre of the sun became quite dry, leaving behind only the mud of thick darkness. Clothed in dusky raiment, with my loins tightly girdled, grasping my trusty sword, and furnishing myself with all the implements necessary for my purpose, I repaired to the ditch round the palace, filled with water, bearing all the while in mind the directions given by my foster mother. When I reached the ditch I took up the bamboo pole that was previously placed there near the door of my foster-mother's house by Pushkarikâ and by laying it first crosswise and then erect I got over first the ditch and then the rampart. Then I reached the ground by means of a flight of steps made of sound bricks, that rose up to the tower attached to the gate of the palace. I then slowly passed the Bakula bower, and going a little further by the Champaka avenue, I heard to the north the piteous cries of the ChakravÀka pairs. I then turned to the north, nearly a bow-shot distance, by the row of Bignonias, where the bulging wall ot the spacious palace could be felt, then due east, by the gravel path, both the sides of which were decked with the thickets of red Asokas and Jasmines, and then walking a little further north, I entered the mango grove to the South. Then with the help of the meagre light which showed itself from a covered lantern open in one place I saw the thickly shaded Màdhavî bower having in its centre a raised floor set with gems. Entering from one part of it, I entered an inner bower surrounded on all sides with walls of the thick rows of *Kurabakas* with full blown flowers. By opening a door formed of the branches of red Asoka creepers that touched the earth, marked with bristling hair in the form of fresh buds and looking red with the mass of tender branches. There I found a widespread couch of flowers, caskets of lotus leaves filled with materials for

amorous enjoyment, an ivory-handled fan, and a vessel filled with fragrant water. I sat a while inhaling the extremely pleasant odours about me when I heard the gentle tread of feet approach. Just as I heard it I left the chamber of assignation, and hid myself behind the trunk of a red As'oka tree. That beautiful-eye-browed lady, full of intense passion, slowly arrived and not finding me there, felt considerably uneasy and then like an intoxicated female swan, broke into charming and impassioned regrets. "It is quite plain that I am deceived; I see no means of bearing my life. O my heart, having undertaken as possible what was impossible why do you pine now having failed to gain your object? Revered God of love, what offence have I ever given you that you, instead of reducing me to ashes, should thus burn me with a slow process, (by causing despair &c.)?" I then appeared before her and uncovering the lantern so that it might give full light, said—"Beautiful lady, truly have you greatly offended Cupid, since with your form, you have put to shame Rati who is his very life, his bow with your charming eyebrows, his bow-string formed of a row of bees, with your beautiful dark blue tresses, his missiles, with your unceasing side-long glances, the gentle saffron cloth of his banner, with the net-work of rays from your beautiful lip; his chief friend the Malaya breeze too has been insulted by the fragrant air of your breath, the cooings of the cuckoos, by your sweet words, his flowery banner by your long and slender arms, the two jars filled with water as an auspicious mark at the outset of his conquest of the quarters by your stout breasts, his pleasure pond by your round and deep navel, his chariot fully equipped for battle, by your round hips, the two postal columns set with jewels before his mansion by your thighs, and the lotus sportively hung on his ears, by the lustre of the soles of your feet. Hence it is but just that Cupid is tormenting you. But he is to blame in this that he is the more distressing to me who am quite innocent; so be pleased, O beautiful damsel, and with your side-long glances, as with herbs tending to bring back life, revive me who am bitten by the serpent in the form of Cupid." So saying I closely embraced her and sported with her whose large eyes looked beautiful on ac-

count of the passion of love. I found that her eyes were a little red and rolling, her cheeks moistened with the rise of a little perspiration, she talked unrestrained murmurs, bore the reddish marks of nails and teeth, and that like a sick person, her limbs were drooping; I therefore slackening the fixity of mind and body, put myself also in a like condition. * * * * *

We, for a short time, remained putting implicit confidence in each other, as if we knew each other long before. Again I heaved a long and heavy sigh and with a sad look, I suddenly stretched out my arms, feebly embraced her, and gave her a faint kiss. She, in tears, with folded hands said ' Lord, if you go, be sure that my life too will depart; so take me also with you ; if not, this thy slave will feel life to be without purpose." I replied to her—"Youthful damsel, what sane man will not congratulate himself upon being loved by a woman who does so of her own accord ? If you are firm in your purpose and resolute in your love to me, do what I tell you without asking me why. In private show my portrait to the king and ask him if the figure has reached the highest perfection of male beauty or not. He will surely say "Yes, indeed ;" then do you say to him again—"If it be so, there is an old female devotee who had been my nurse, and who has become very skilful by travelling through various countries. Placing this painting before me she said—'There is a charm, possessing that virtue, whereby, under fast, on the night of the new moon, if you, being alone offer, in a lonely place, to the holy fire after the priest has worshipped it with offerings and retired, a hundred Samidhas of the Sandal tree, a hundred of aloe-wood, a handful of camphor, and many rich garments, you will surely obtain this very form. Then you are to sound a bell, when, being summoned by the sound of the bell, if your husband will tell you all his secret purposes and plans and with his eyes closed embrace you, this form will be transferred from you to him, you becoming the same as you were before. If you and your husband approve of this, you should not fail to carry out my instructions. If you like this form very much, then you should take counsel with

his friends, counsellors, attendants and the citizens and with their approval proceed in the matter." He will undoubtedly comply with it. Again, in this part of the female garden where four roads meet, when the fire will be fed with the sacrifice of beasts, according to the rites prescribed by the Atharvaveda and left (by the priest) I shall enter and hide myself in this bower at the disappearance of the smoke. When the night will be far advanced, you with a humorous smile on your lips, shall whisper into Vikatavarman's ear—"Indeed, you are cunning and ungrateful; so you will divert yourself with my rivals though only through my favour you will have a beautiful form, a high festival to the eyes of the people; I will not raise a goblin for my own destruction. You shall then come to me alone, and tell me what he will say on hearing it. I alone shall know what to do next. Have the marks of my footsteps in the garden effaced by Pushkarika'." She saying 'so it will be done' respected my words as though they were the injunctions of the scriptures, and retired reluctantly with her passion not fully gratified to the innner apartments. I also departed by the same way that I had come in and went to my own dwelling.

In a short time, the fair lady did everything as I desired and that wretch was solely guided by her advice; and a wonderful rumour ran through the city that the king was to obtain by the magic skill of the queen, a form worthy of gods, that it could not be a deception but a fortunate occurrence, that no mischief was possible since the object was to be achieved by the queen herself in the garden attached to the inner apartments and further that it was allowed by the ministers, as talented as *Bri*haspati himself, after full thought; and incomprehensible as is the power of gems, charms and herbs, nothing would be more wonderful if it turned out a fact. While such rumours were afloat, as the new-moon day came on, in the dense darkness of its night when well advanced, there issued from the garden near the inner apartments a mass of smoke, dark like the throat of S'iva; and the smell of the offerings, such as milk, ghee, curds, sesamum, white mustard, fat, flesh and blood, was wafted by the wind in all quarters.

The smoke suddenly disappearing, I entered the garden and that beautiful woman (lit. she with an elephant's gait) also came into the garden attached to the palace. She embraced me and smilingly said—"Dear one, your desires have been accomplished; the fool is doomed; in order to deceive him, I said to him according to your instructions—"Cunning sir, I will not endow you with beauty, for, handsome to such an extent you will be sought even by Apsarases; much more by women: like a bee, fickle by nature, a cruel person like you becomes attached to any one without discretion. He, however, fell at my feet and said—"Fair damsel, excuse me for my evil actions; henceforth, I will not even so much as think of any other woman; so kindly hasten to accomplish the object in hand. So I have now come to you clad in a bridal dress. I have been already given to you, in the presence of the fire of love, by Cupid, officiating as my father; and am now once more given over to you by my heart before this holy fire standing as witness to our union. So saying, she placed her tiptoe on my feet and raising the heels of her feet entwined her creeper-like arms, the beautiful fingers of which were intertwined round my neck; and having gracefully bent down my face a little, raised up her own lotus-like face and kissed me repeatedly, her broad eyes all the while turning about sportively.

I left her saying to her—"Stay here in the thicket of the Kurantaka shrubs till I go out and accomplish everything; then I went to the place where the sacrificial fire was burning and shook the bell that was hanging from a branch of an *As'oka* tree, and it sounded summoning the king to that place, as if, like a messenger from Death. I began to throw into the fire sticks of aloe and sandal wood and the king also came to the place as was settled before. I said to him who stood there full of wonder thinking and hesitating as it were through fear—"Declare again, taking this holy fire to witness, that you will never, when you assume this form, divert yourself with my rivals; and then I shall transform this figure to you." Now he became quite sure that it was the queen, and no imposition, his confidence returned to him and he proceeded to take an oath. I then smiled and

said—"What need is there of an oath? What woman on earth will dare offend (or insult) me? If you will come to be united with the Apsaras, do as you desire. Now then tell me your secrets, and those being related your natural form will disappear (your body will fall). He replied—"I have in confinement Praha´ravarman, the younger brother of my father; I have plotted with my ministers to put him to death by means of poisoned food, intending to give out that he died of indigestion; I wish to give over a portion of my army to my brother Visálavarman that he should invade the country of Pu*nd*ra. Pa*n*chálika, an aged citizen, and Paritráta, a merchant-chief, have told me that they would get from Khanati, a Yavana, a jewel of inestimable value for a comparatively small price. Shatahali, the Sheriff, and governor of the town who is my confidential friend has already gone, at my instigation, to send away the generals on some mission that he might destroy Anantasiva, a wicked and proud landlord who is a habitual liar, by exciting the people of the district against him. These are the secret designs lately planned of." Having heard this, I said—"The lease of your life expires here; now meet a fate merited by your actions"; and cutting him in two with my sword, I immediately offered him as an oblation to the fire into which a great quantity of ghee was poured, and soon he was reduced to ashes. Then cheering my beloved who, with the timidity of her sex was agitated a little, I caught her by her tender hands and went with her to the palace, where summoning, with her permission, all the inmates of the hadrem, I received their homage. Amusing myself for a time in the midst of the bevy of the smiling damsels I dismissed them and embracing closely my beloved who had very stout thighs, passed in her company the night which appeared to be very short. From her I learnt the customary practices of the royal house.

Early in the morning, I took my bath and after usual sacred rites, I saw my ministers and addressed them thus—"Respectable ministers, with figure my nature too has undergone a change; my uncle, who is to me as my father, and whom I was thinking of putting to death by poisoned

food, should be liberated and be reinstated on the throne; I will be devoted to his service as of my father; there is no other sin more atrocious than that of murdering one's father." I then called my brother Visálavarman to me and said—" Dear brother, the people of the Pu*nd*ras are not in a prosperous condition at present. So being overpowered with distress and despair, they might attack desperately our prosperous kingdom. You should march against them when there will be time to spoil their seed-corn or ripe harvest; your invasion, at the present time, therefore, is not desirable." I also addressed the two old citizens—" I do not wish to get a precious jewel for a small price, that there should be no transgression of righteousness or justice on my part; let it be bought at a suitable price." I sent for the sheriff S'atahali and said—"Anantasira, who, as a partisan of Prahâravarman, was desired to be destroyed, should no longer be molested by you there being no necessity for it now that my uncle has been restored to his dignity." The ministers, thus finding me with all the secrets of Vikatavarman were fully convinced of my identity and were full of wonder at the miraculous change: They highly praised the Queen, proclaimed the unfailing virtue of charms, got my parents out of the prison, and restored them to their dignity. I, through my nurse, made known to them, in secret, all my doings and then repaired to the feet of them who had reached the highest point of ecstatic joy. I was at once installed the crown prince at the command of my parents. With my mind satisfied, I was enjoying pleasures, insipid on account of the constant grief in my heart of separation from the feet of Your Highness, and coming to know from the letter of Simhavarman, a friend of my father, of the attack on Champá by Cha*nd*avarman, I marched with my large army, swift of foot, thinking that it was my duty to protect the friend as well as to kill the foe, and found myself an object of the treasure of joy of the festival of seeing with my own eyes the glorious feet of Your Highness."

Having heard this, Ràjavahana observed with a smile "See how even adultery helped by fraud has secured to a

considerable extent Dharma and Artha, in as much as it served as a means of liberating parents from the calamity of imprisonment, as it was a remedy to put to death an inveterate foe and as it was essential for regaining a kingdom. What is there that does not become commendable when (employed) by the talented?" Then casting an affectionate glance at Arthapàla, he desired him to narrate his adventures when, with folded hands, he began:—

CHAPTER IV.

STORY OF ARTHAPALA.

"Lord, having, along with these friends, the same mission to perform, I wandered over this sea-girt earth and once arrived at Kâshipuri, Vârânashi. Having bathed in the waters of the Manikarnikà, pure like a piece of a gem I bowed before Avimukteswar, the destroyer of Andhaka and, in course of walking round the temple in reverential salutation, I saw a very tall man, girding up his loins with his arms massive like a long iron bar, and with his eyes reddish and swollen with incessant weeping. I reflected to myself—" This man looks quite hardy; but his eyes with dull pupils seem to pour as it were misery, and the act he is about is indicative of rashness, Indeed, it seems, he, reckless of life, means to do an act of daring (such as suicide), in consequence of a mishap to some dearly loved person. So I shall ask him, if there be any way for me to give help.' Then I approached and addressed him—"Brother, your appearance (lit. equipment) indicates some desperate purpose; if it be not a secret, I should like to know the cause of your grief.' He looked at me a while with great respect (for me) and saying " What harm is there? hear it, " sat down with me under a Karavira tree and thus related his tale—"Sir, I am the son of the head man of a town Pûrnabhadra by name, an inhabitant of the Eastern Ishukàma a country (or wandering at will among the eastern districts). Though brought up with care by my father,

In obedience to the will of destiny, I took to the profession of a thief. I was caught red-handed, while robbing the house of some leading merchant in this city and was confined in a prison. I being sentenced to death, a furious elephant, delighting in killing, Mrityuvijaya by name, was let loose upon me by the order of Kàmapâla, the chief minister, who was looking from the terrace of the principal gate of the town, and approached amidst the clamour of the multitude that doubled the sound of the bells about his neck, curling his trunk (to seize me). I fearlessly encountered the animal, and as he was bending down to strike with the tusk, I violently struck him at the space between the tusks with my arms which were passed through the holes of a log of wood, when he retreated in fear. His driver, who was enraged, drove him once more to the encounter, with a profuse use of abuse, heels and goad. Being struck and repulsed with greater violence by me, he turned tail and fled. I approached the driver and censured him violently when he, full of rage, addressed the elephant—"Woe to you, you are condemned, wretched elephant" and struck the animal frequently in the outer corner of the eye with his sharp goad and at last managed to pitch him before me. I said—"Let this pig of an elephant be driven off, and let some other stout elephant be introduced, so that I shall sport with him for a time and then meet my doom." As soon as the elephant saw me, shouting through rage, he ran off, disregarding the peremptory order of his driver. The minister then called for me and said, "this elephant, Mrityuvijaya that delights in killing is but Death himself; he too has been thus discomfitted by you. Can you therefore make up your mind to desist from this unworthy profession and to follow some honourable course of life by accepting service under me?" I replied, "With all my heart (lit; I am ready to do what your Honour commands me)" and thence he began to behave towards me as a friend.

Once being requested by me, in private, he, feeling confidence in me, narrated to me his own story as follows—"In Kusumpura, there was one, Dharmapa'la by name, the minister of King Ripunjaya; he was a man wellknown for

his talent and adept in the Veda. His son named Sumitra was equal to him in all the the abilities of mind. I am his younger brother born of his step-mother. He (Sumitra) who liked virtue tried to check me who had given myself up to the pleasures of the company of harlots; as my dissoluteness was quite incapable of being kept in check, I left home. While wandering over the world I chanced to come to this city, Vârânasi, where I fell in love with Kàntimatí, the daughter of Chandasimha, the King of Kás'í, as she was playing at ball with her companions in the pleasure—garden, where she had come to worship God S'iva, and even managed to be actually in her company. My secret enjoyment with her in her apartments resulted in her pregnancy and she was delivered of a son. Her attendants, apprehensive of the discovery of the secret, cast him on the pleasure-hill giving out to her that he was a dead child, where from a female mountaineer took him to the cemetry. As she returned along the road at night, she was seized by the city watch and being threatened with torturous punishment, disclosed nearly the whole of our secret. She pointed me out as I was sleeping at ease in the grotto in the pleasure mountain, and by the king's command, I was bound fast at midnight with ropes that were available then and there, and was led to the cemetery where I was ordered to be executed with the stroke of a sword by a Màtanga. But on account of the force of good fortune, the blow of the executioner only cut off the cords that bound me, and I snatched the sword off his hand and despatched him and others and made my escape. As I was wandering without shelter, a damsel of celestial beauty, her face suffused with tears, approached me with materials for worship in her hand, and bent down before me her head decked with her sprout-like hands, while her curly hair waved about her face, and sat with me under the cool shade of a large wild Vata tree. Being affectionately asked by me who she was, where she came from and why she was thus conferring favour upon me, a helplesss man in such a miserable plight, she replied in (lit. showered upon me) a stream of honied eloquence—"Res-

pectable Sir, I am Táràvatí, the daughter of Manibhadra, the lord of the Yakshas ; as I was once returning from the Malaya mountain, after paying my respects to the Venerable Lopàmudra' the wife of Agastya, I saw an infant weeping in the charnel ground at Benares. I felt a great affection for him and took him up and conveyed him to my parents. My father carried him into the royal court of Kubera, the lord of Alakâ. He the friend of S'iva, called me to him and asked me—"Daughter, what is the disposition of your mind towards this child?" I replied—"I feel affection for him as though he were born of me." He replied—"The poor girl speaks the truth," and related to us a long narrative with refernce to it. The sum and substance of the whole I gathered is that Saunaka, S'ûdraka and Kàmapàla were the same in different lives, as also Bandhumati, Vinayavati, and Ka'ntimati were but the same; so also were Vedimati, Aryadâsi, and Somadevi; Hansavati, S'úrasenà and Sulochanà were the same individuals. Nandini, Rangapatâkâ and Indrasena' were but one person. At present, I am Ta'ràvatí, the same Aryada'si, whom, as Gopakanyaká, you, in your birth as S'aunaka', married in the presence of the sacred fire. We in our previous births as Aryada'si and Sûdraka respectively had a son, who was most affectionately brought up by Vinayavatí, and who was again born of her in her birth as Ka'ntimati. Fortunately I found him who was dropped many a time from the jaws of death and at the command of Kubera delivered him over to Vasumatí, the queen of Râjahansa, who is practising penance in a forest, to be brought up as a companion to her son, Ra'java'hana, who is to be the emperor in future and by the permission of my elders, I have come to lay myself at the feet of you, who have by force of destiny, succeeded in escaping from the jaws of Death."

Having heard her account I again and again embraced her who had been my beloved in several births and shedding tears of joy I tried to console her and enjoyed in her company pleasures beyond the reach of mortal beings in a grand palace suddenly reared by her supernatural power. After a few days I said to her—"I wish to enjoy the pleasure of being

avenged on Chandasimha, who had put my life in jeopardy." She smilingly replied—"Come on, my dear lord, I shall take you to see Kàntimatí." Accordingly at midnight I was transported to the palace of the King of Ka's'i. I took up the sword lying at his pillow and woke him from his sleep and addressed him.—"Behold your son-in-law; I gained possession of your daughter without your consent and I am now come to wipe away my fault by means of an equally desperate act. Struck with terror, the king bowed down to me and said—"The fault was mine who, like an idiot (or one possessed by some evil planet), transgressing the bounds of propriety (or justice), pronounced capital punishment on one who conferred upon me the honour of accepting my daughter's hand. Why talk of Kántimatí, my kingdom and my life are henceforth at your pleasure." The next day he called together his ministers and had the ceremony of our marriage duly performed. Táràvalí repeated to Kántimatí the news of the birth of a son and the account of her former lives as Somadevi, Sulochana' and Indrasenà. Thus under the guise of the ministerial post I enjoy in the company of damsels the pleasures of a Yuvara'ja."

Ka'mapa'la, the one friend of all, continued to show the same favour to me, an ordinary being as I was; and when his father-in-law was taken to heaven by the destroyer of all beings, he elevated to the throne the youngest son of the late King, Simhaghos'a, a child five years of age, his elder brother, Chandaghos'a having been already reduced to premature decay by consumption brought on by his debaucheries, and the good man brought him up with due attention. The boy, now a youth, took into confidence through inconsiderateness of age, some evil counsellors who insinuated something wicked (against him) thus:—

"This gallant has violently obtained the person of your sister and had even raised his sword to strike the King, when he was asleep, who immediately awoke and through the fear of his life won him over by giving him his daughter; he put to death Chandaghos'a, the elder brother of Your Majesty by means of poison, and has as

yet spared you as being young and therefore unable do harm, to gain the confidence of his subjects. He, an ungrateful wretch, will before long plot against the life of your majesty also; so try to despatch him to the capital of Yama." The prince though thus set against Kàmapàla could do no harm to him through fear of incurring the wrath of the Yakshinî. At this time the chief queen Sulakshana', observing a change in the form of Ka'ntimatî, politely said to her—"Queen, I should not be imposed upon by you by telling a lie. Tell me the truth; on what account is there such a marked change now-a-days on this lotus-like face of yours." She replied—"Friend, do you remember me ever to have told a lie? My friend and fellow wife Tara'valî, who was offended for some reason or other, being addressed by my name by our lord, disregarded his entreaties and being far advanced in jealousy went away in spite of our supplications. Our lord is pining away on her account and hence my mental affliction." Sulakshana' very probably told this to the king who being now free from all fear had him seized by men already engaged for the purpose and thrown into prison, as he was all the while pining and expressing his bereavement by means of words dried (not much pleasing) as if being parched up by his warm sighs, by his eyes disturbed on account of the flow of tears being restrained with an effort of mind, and by his limbs that were pale owing to the separation from his beloved, and was attending to the affairs of state in the palace with difficulty. The charges against him are to be publicly promulgated and his eyes are to be put out in such a manner that death shall surely ensue." On account of this, I gave full vent to my tears in this solitary place and am now preparing to precede that good man on the road to death."

Having heard from him the peril in which my father stood, I shedding tears said to him—"Gentle Sir, why should I hide it from you? I am that son whom the Yakshinî had entrusted to the case of Vasumatî, to bring him up as an attendant upon Ra'java'hana. I can effect the release of my father even in the teeth of (lit. by putting to death) thousands of warriors with uplifted weapons. But if some one in

the crowd were to strike him with his sword, all my efforts will be as useless as an oblation thrown into ashes." I had hardly finished, when a venomous serpent thrust his head out of a hole in the wall. I secured him by the power of charms and said to Pûrnabhadra—"Good man, now indeed, our object is gained. I, unseen in the crowd, shall let fall this serpent on my father, as if it were fallen accidentally and shall cause him to bite with such restraint on the venom that it will not be mortal, although he (my father) will drop down as if dead. In the meantime, you should without the least anxiety, apprise my mother that I, her son whom the Yakshinî had handed over to Vasumatî in the forest, have arrived and having come to know from you the situation in which my father is, have hit upon this plan after much consideration. After this, she too should fearlessly send word to the King that it is the duty of a Kshatriya to unhesitatingly suppress his foe (or one maliciouslby disposed) may be his kindred or otherwise; it is a woman's duty also to share the fortunes (lit. to follow the course) of her husband, may he be good or wicked; that therefore she would accompany her lord on the funeral pyre and that she begged his (King's) permission to perform this last rite worthy of a true woman. The King thus informed will surely assent. She should then take the body to her house and laying it on a bed of *Darbhas* in a retired place inclosed with canvas screens, should stand by it putting on all the ornaments of a woman ready to follow her husband in death. In the meanwhile I shall come to the courtyard when she should give me admittance; then I shall revive my father and thereafter we will all act in a way that will be approved of by him. He agreed to act according to my instructions and very much pleased at heart immediately set off.

I repaired to the place of proclamation and climbing a tamarind tree of abundant and thick grown branches secreted myself among them. The people also took their seats high and low as they were available, and talks on diverse subjects began. Presently the executioner appeared with my father, with his hands bound behind him like a

thief and attended by a tumultous mob, and having stationed him just below me, thrice proclaimed-"Here this Ka'mapa'la, the late minister of the King, is now going to have his eyes put out on the authority of the sentence of the judge who deemed it but quite just that this Bra'hmana, greedy of regal power, should be condemned to (the punishment of) a perpetual loss of sight, in as much as he was exposed out of loyalty by Sithúna and Anga'ravarsha whom he had secretly instructed for the murder of the King after calling S'ivanága in a retired place to take him into confidence, as he meant evil to the person of the king, Simhaghos'a—now that he had attained majority (full youth)—when he had already out of a wicked passion for power procured the death of his master Chandasimha as well as of the heir apparent, Chandaghos'a, by means of poisoned food. Should any one be thus evil-disposed (towards the King), he will meet with the like reward at the hands of the King." Vociferous was the crowd on hearing this, when I let fall the serpent, of a glowing hood, on the body of my father, and pretending to be struck down with terror mingled with the crowd after ensuring the preservation of the life of my father bitten by the angry snake by immediately arresting the circulation of the poison in the blood. My father dropped down, and to all appearances was dead. Also I uttered out—"Indeed it is truth that a traitor meets with divine punishment; for fate has deprived him of his life," while he was but meant to be deprived of his eyes by the King. Some concured with me while others reproached me. The serpent bit the executioner too and ran off, the way being cleared for him by the multitude that ran about being seized with fright.

Now my mother, Kántimati, fully apprised of the fact *i. e.* the real state of things by Púrnabhadra, not much daunted even by this calamity, courageously hastened to the spot on foot in company of her attendants and taking my father's head on her lap, sat there and sent word to the king —"This is my husband; whether he has offended against you or not, heaven alone knows; I am to gain nothing by troubling myself with this thought. But if I do not take to the path (course) of him who had taken my hand (at the

sacred marriage rite), I shall be disgracing your family. You had, therefore, better kindly give me permission to ascend the funeral pile in company of my husband." The king was pleased to hear this and issued an order—'Let all the rites (proper on such an occasion) be performed (in a style) befitting the family ; and let my brother-in-law be duly honoured with the last rites of the diceased distinguished by festivities." The King in order to establish or proclaim among his subjects) the greatness of his mind further granted that the body of Ka'mapála be taken to his house, thinking that he too was dead since the executioner had lost his life, the effect of all the efforts of the snake-bite-curers being counteracted by me. My father, then being carried home, was placed on a bed of *darbhas* in a retired place. Soon after my mother, putting on the garments and decorations suited to the occasion (of mounting the funeral pyre), took leave of her friends in piteous terms bowed again and again before the family gods and having sent back with great efforts her weeping train of attendants, entered, all alone, the place where my father lay. There she saw her lord restored to animation (lit. cured of the deadly effects of poison) by me who had become for the nonce the very Garu*d*a and who had been previously admitted by Pûr*n*abhadra as agreed upon. Fully overjoyed she fell again and again at the feet of her lord with tears of joy, embraced me again and again with oozing breasts, and addressed me, her throat being choked with tears of joy and convulsive sobs,—" My darling, why are you so kind to me who had been so very cruel to you, since I, a wicked woman, had cast you away the very moment you were born ? As for this, your father, he is in no way an offend or, and hence well did he deserve to be snatched away from the jaws of death. Very wicked is Tára'valí, indeed, since after having learnt from Kubera, who you really were, instead of giving you over to me, handed you over to the Queen Vasumatí. Or rather, it was but quite proper to have done so; for, a person poor in merit such as I am, cannot be worthy of drining in the nectar of your sweet words except one possessing such a store of merit (such as Vasumatí is). Come, on,

my son and give me a warm embrace." So she said, and raising me on her lap after lovingly smelling me on my head, vehemently censured Ta'ra'valí, embraced me shedding a shower of joyful tears on me and with a trembling frame looked for a time quite changed. My father too, thus raised to prosperity (or good fortune), from an overwhelming calamity as if to heaven from hell, was fully informed of every thing by Pûrnabhadra and considered himself more fortunate than even the divine Indra. Having slightly indicated my part in the matter to my parents who were overjoyed and astonished (at it) I asked them to tell me what was the next thing to be done. My father then said—" My son, this my palace is protected by a mighty rampart and has an inexhaustible armoury; the defence, too, is impregnable. There are many princes whom I have laid under contribution and many of the subjects are ill satisfied with the treatment that has been given to me. Besides there are thousands of warriors who are devoted to me, with their friends and relatives. We shall, therefore, pass some days here and excite the people outside and inside by scattering the seeds of disaffection. We shall then called together the disaffected, encourage the King's neighbouring foes, and incite his natural enemies and then uproot this wicked tyrant." "Let this plan be followed; what harm is there ?"—With these words I concurred with my father in his opinion.

The King was vexed when he came to know that we, having taken defensive measures, were abiding (our opportunity), and employed all possible hostile stratagems against us, but all of them were counteracted by us. At last having learnt from Pûrnabhadra the place (situation) of the chamber where the King slept, I made a subterranean passage to it beginning at the angle of the wall of our house. The excavation (or the passage) reached as far as a certain spot where I found not a small number of beautiful damsels who made it a paradise on earth. At my first sight they seemed to be agitated. There a certain maiden, whose bodily complexion was as bright as an image of burnished gold, who was entirely dispelling the darkness of the

subterranean spot with her bodily lustre like the digit of the moon; who looked as if she were the earth incarnate, or the goddess Durgà (lit. wife of S'iva) descended into the nether regions for the conquest of the demons, or Rati, the wife of Cupid (lit. flower-armed god), come down to the Pátála, or the goddess of royalty that had entered the cavern in order to avoid the sight of iniquitous monarchs, trembled at the sight of me, like the sandal creeper shaken by the Malaya breeze. Finding all the damsels thus disturbed, an old woman, who was among them and who with her white hair, looked like a Kásha tree in blossom, fell at my feet and through fear humbly said to me—"Sir, these damsels have none else to protect them; therefore, I beg you to give us an assurance of our protection on your part; may it be that you are a young god who has entered this cavern with a thirst for fighting with the denizens of the infernal shades? Tell us who you are and what it is that has brought you to this place." I replied to her "Fair maids, relinquish all your fears; I am Arthapa'la, the son of Kantimatí and Ka'ma'pala, the best of Brâhmaṇas, and it is by chance that I have come across you here, on my way from my house to the palace through this subterranean passage, there being an occasion for me (to have recourse to this mode of seeing my object). Tell me who you are and why you dwell here." With folded hands raised up to her forehead she replied—"Son of our lord, fortunate, indeed, are we that we see you all safe, with our own eyes. Be pleased to listen. Chandasimha, your grandfather (on your mother's side), had, by his queen, Lilâvatí, two children, Kàntimati and the prince Chandaghos'a. Prince Chandaghos'a, the heir apparent, by his excesses brought on a consumption and departed early to heaven, leaving his wife A'cha'ravatí, pregnant. She gave birth to a daughter Manikarnikâ, whom you here behold, and died soon of the throes of labour. Thereupon King Chandasimha sent for me and said to me in private—"*R*ddhimati, this girl seems to be possessed of all auspicious signs. I wish to rear her up properly and then to give her in marriage to Darpasa'ra, the son of the King of Ma'lwá. But, since the occurrence of the events in connection with Ka'ntimatí, I am very much

afraid of exposing girls to public sight. So you should bring her up in company of a train of retinue in the spacious underground mansion, constructed as an asylum for protection against a triumphant enemy which is furnished with a number of apartments and arbours carved out in the heart of an artificial elevation. It is provided with stores which will not be consumed even in a hundred years. Having, said so, he opened a stone covering, as large as a square hand (a trapdoor), about two inches deep in the wall of his chamber and by that door introduced us into this place. It is for the last twelve years that we have been dwelling here. My ward is now a woman, but the king seems to have forgotten us. Granted that she was meant to be given in marriage to Darpasâra by her grand-father, but by her mother she was meant as a wife to you, being won as a pledge (by your mother Kántimati) in gambling (with her mother) even when she was in the womb. So in this case you should decide what is best to be done." I said to her—"I shall consider your proposal on my way back from the palace, having first accomplished my object there." By the help of a lamp I reached the trap door, through the subterranean channel at midnight. I opened it and having entered the king's chamber caught alive Sinhaghosha who was in sound sleep. Seizing him who was struggling as an eagle does a snake I dragged him off to the multitude of damsels through the underground passage. I then took him to my house, put him in irons and presented him with his gloomy face hung down wherein the eyes were red owing to an excessive flow of tears, before my parents. The adventure in connection with the subterranean passage, too, I told to my parents. My parents, who were overjoyed at this, cast a look at that mean wretch, detained him in confinement and married that beautiful damsel to me with due rites. The kingdom, now without a master, fell into our hands. Simhaghosha, though my mother wished it much, was not set at liberty for fear of a revolt. In this state of things, we hastened to the assistance of the king of Anga, Sinhavarma', the loyal friend of Your Majesty, who was attacked by the enemy. I thus became the object of favour of the pollen of

the lotuses of your feet. Let the unworthy Simhaghosha perform the penance, that will wipe away (the infamy of) all of his wicked acts, by falling at your feet." So said Arthapa'la and bowed before the prince, with folded hands. Prince Ra'java'hana said that he (Arthapa'la) had performed great exploits, that he had used his intellect to the utmost and desired that his father-in-law (Simhaghosha) should present himself before him (the Prince Rájavahana) being set free from confinement. He then looked up to Pramati and with a loving smile on his lips desired him to narrate his adventures.

CHAPTER V.

Bowing low before the Prince, he began—"Lord, after having wandered some time in search of Your Highness, I lay down (one day) for rest, being unable to proceed, reclining my head upon my left arm used as a pillow, under a tree that grew on the slope of the Vindhya mountain and that seemed to touch the sky (or pierce the clouds) having washed my face in the water of a pond and performed the Sundhya adoration, at the time when the face of the West was decked with the crimson blossoms of the last rays of the sun, and the irregularities (lit. the up and downs) of the road were levelled by the gloom. I made my bed with a number of tender leaves spread on the ground, and before I fell asleep I raised my folded hands to my forehead and prayed—"May the deity that is the presiding soul of this tree protect me, who am sleeping all alone in this great forest which is terrible on account of the number of ferocious animals stalking about and wherein the caverns are filled with the flood of nocturnal darkness which is pitchy dark like the throat of S'iva." After a short interval my limbs were inexpressibly gratified by a peculiar touch which is rare on this earth, all my senses experienced exquisite delight, my soul felt quite cheered up and more particularly my hair bristled with joy, and my right arm throbbed.

Wondering how this could be, I slowly opened my eyes and beheld a canopy of white cloth looking like a portion of moonlight cut off. As I cast my look to the left, I saw, near the wall of a mansion, a number of damsels lying asleep in great confidence on beds with variegated bedsheets. I then directed my gaze to the right where I beheld a lovely maiden, as graceful as a jewelled branch of (or a creeper clinging to) a Kalpavriksha (the wish-granting tree) in Indra's garden rent from it by Airavata in the pride of youthful vigour, with her lovely face bowed in sleep wherein the lilies of eyes were closed and which therefore looked like a lotus when it shuts its petals on the bee. As she lay on a couch which was white like the mass of nectar-foam with her breast garment loosely hanging, she looked like the Earth reclining, in faint, on the bright tusks of the Primeval Boar (A'divaràha), whilst the fine upper garment in the form of the milky ocean receded from her shoulders. By her breath wafting the fragrance of her lotus face and causing to dance the tender sprouts in the form of the beaming off-shoots of her red lips, she seemed to kindle to life Cupid, remaining as a spark after being burnt by the fire from the eye of S'iva. I then wondered what had become of the vast forest and what building was that, with the image of Kàrtikeya situated on the ground floor and a trident forming its spire which touched (lit. rubbed against) the (inner surface of the) sky, where was the leafy bed spread on the forest ground and whence came this silken bed stuffed with downy feathers instead, bright on account of its being overspread with a multitude of glittering moonbeams, who the maidens could be who were lying fast asleep at ease like a bevy of nymphs in faint, being tossed down from the swing formed of the ropes of moonbeams and who was the damsel lying on the bed, covered with silk sheets pure white like the orb of the autumnal moon and who looked like the Goddess Lakshmí, that has a lotus in her hand might be. I meditated within myself—"A mortal she certainly is (lit. she cannot be a heavenly demsel) for she has closed her eyes in sleep like the lotus when acted upon by the rays of the moon; her cheeks bearing lines of the

drops of perspiration, appear like ripe yellowish-white mangoes decked with drops of juice dropping from the broken stalk; the unguent on her breasts assumes a palish hue being dried up by the heat of the fire of budding youth; and her raiments disclose a dustiness according as they have been used. Fortunately she is unmarried (lit her youth is unenjoyed by any one else) since her lovely limbs are well-turned and firm; her complexion, though highly charming, is tinged with palor; her face being yet unused to the pleasing pain of teeth-bites, does not betray a glowing red; her ruby-like lower lip possesses the lustre of coral; her blooming cheeks are like the petal of a Champka bud, little reddish at the root and not yet fully developed; since also she lying asleep in sweetened ease free from the fear of being assailed by the arrows of Cupid, and her twin breasts have not their nipples flattened by being hard pressed. My mind which has never as yet entertained a thought unworthy of an honourable man (or contrary to propriety) seems to be full of love for her. If I embrace her, acting according to the inspiration of love, surely she will wake up with a loud cry of alarm; and yet I cannot sleep without embracing her. Never mind; let things have their due course. I shall put to test my fate.,' So saying, I slightly touched her and lay there as if asleep, completely overpowered and agitated by passion. She, too, with her left side experiencing a peculiar pleasing and thrilling sensation causing the hair to stand on end, in her pleasing dulness began gently to yawn; and slightly opened her eyes with trembling eyelids and languid pupils and their beautiful corners reddened on account of broken sleep. Made to pass by Cupid, of wonderful power, through strange condition acted on by the manifestion of alarm, wonder, joy, passion, fear and graceful and sportive gestures, and chastened by modesty, she with difficulty restrained her speech, about to break out into a call to her attendants; her heart, which was swayed by vehement love; and her limbs, too, full of perspiration due to alarm; and surveying carefully my limbs with eager eyes charmingly contracted at the corners (or, in three parts) and gently directed, she, although far removing the

upper part of the body, lay startled, in the same bed. I, too, though my mind was upset by passion, was somehow overpowered by sleep; and again awoke disturbed by some disagreeable touch, and found myself again in the same forest under the same tree and on the same leafy bed. Night, too, drew to a close; and I could not understand whether it was a dream, or some illusion, or some conjuration, divine or demonical. I made up my mind not to leave my earthy bed under any circumstances until I came to know what it really was. I lay there before the goddess of the spot, fully determined to remain without food, till death (to gain my object).

I had scarcely formed this determination when a woman appeared (before me). Her frame was languid like a garland of lotuses scorched by the rays of the sun. Her lower and upper germents were worn out. Her lip that was dry and pale-red owing to the want of red lac and the lustre of which had faded away on account of hot sighs, seemed to emit the fire of separation with dusty fumes. Both her eyes were extremely red as if blood only was left in them on account of the ceaseless flow of tears; with her tresses reduced to a single braid of hair, looked like a noose that held her fast to the traditions of her virtuous family and wearing a bodice made of pieces of blue cloth, she looked like the moving banner of chastity. Though she was greatly emaciated her complexion had not quite faded owing to her superhuman power. She raised me up with her creeper-like arms trembling in the height of joy, as I bowed before her, embraced me like a son, smelled me on my head, and with her affection for me appearing to ooze out in the form of milk from her breasts and her throat choked with cold tears, she said—"My dear child behold in me the person who entrusted the infant Arthapala, if you were informed of that by Queen Vasumati, to her case and disappeared after having communicated to her tale as disclosed by Kubera regarding her lord, sons and friends. I am the daughter of Manibhadra, the wife of Ka'mapâla, the son of Dharmasâla and the younger brother of Sumitra and your mother. My mind being clouded by anger, which was entirely baseless, against your father I

quitted him and then when afflicted by remorse I was cursed in a dream by some one in the form of a Ràkshasa, who said—"I take up my abode in you, O violent woman, for a year, that you may experience the pangs of sepearation. I awoke and found myself completely possessed by the evil spirit just as he spoke this. The year, as long as a thousand years, expired last night. I purposed, to attend in the city of Shâvasti the assembly, gathered at the festival of Lord Tryambaka, and after seeing my kinsmen thronged there from different places to reseek my lord, now that I was free from the curse. Just as I started, you came here and saying, 'I solicit the protection of the Dryad of the place' slept here. As my mind was overpowered by the effects of the curse I did not properly recognize you, but I could not abandon you who had sought my protecton in the great forest beset with so many terrors and, therefore, I transported you, who were in sleep, with me. As we neared the temple I thought it improper to attended the meeting with you; and, as I found by chance the princess Navamâlika, the daughter of Dharmavardhana, the King of Shrâvasti, bearing a name true to its syllables lying fast asleep on a splendid couch on the lofty terrace of her mansion, so pleasant in summer, I said to myself—Thank God! The princess is asleep; her servants also are buried in sleep. Let this young Bráhman sleep here for a time, till I return after gratifying myself with the sight of the festival; having thus reflected I placed you there and directed my steps to the place of the festival. Having witnessed the glorious festival and enjoyed the pleasure of the sight of my kinsmen, I bowed to the lord of the three worlds and was bent in reverence, with my mind rapt in devotion, dreading all the while, lest she should divine my crime, before Ambikâ, the daughter of Himâlaya, when the goddess with a pleasing smile asked me to give up my fears and bade me go to my husband as the curse was then over. Thus favoured I at once regained my superhuman power, and when I saw you I knew you to be my son, and the dear friend of Arthapâla and was sorry that I acted indifferently towards you through ignorance. I knew that you and the princess were

in a wakeful sleep and enamoured of each other ; but withheld mutual communication owing to fear and modesty and that the damsel was deterred from alarming her attendants by a feeling of love, lest she should be betrayed. But I had to go ; so I made up my mind to take you away persuading myself that you would accomplish your purpose by suitable means when you would know of it, and brought you again to this leafy bed in a sleepy condition induced by my supernatural powers. This is what has happened. Now I hasten to the feet of your father." She again and again embraced me who was standing with folded hands smelled me on my head, kissed me on my cheeks, and departed her heart swelling with affection for me.

I, my mind affected by love, directed my steps to S'râvasti ; on the road I came to a great market place where the merchants were in uproar over a cock-fight. I stayed there for a time, and could not suppress a smile. An old wily Brahmin who sat near me noticed it and in a low tone asked the reason. I said to him—"This is absurd. How could the people have thought of matching that large strong cock of cocoanut breed against one of the Balàka' tribe." He, a connoisseur, said—"You are right ; but it is no use enlightening these ignorant folks on this subject ; so mum." Thus saying he offered me betel with camphor from his housewife and entered into discourse with me for a time. The two birds fought furiously under the encouraging shouts of their partisans. The Bálaka cock was beaten, and the Brahman at highly delighted of the victory of the cock belonging to his province made friends with me, though there was a great difference between our respective ages and made me take my bath and meals at his place that day. Then as I set out the next day for S'râvasti he followed me begging me not to foreget him when there was need for his help, dismissed me in a friendly manner and then returned home.

I reached Srávasti and being fatigued by the journey lay asleep in a bower of creepers in an outer garden. Roused by the cacklings of geese and rising I beheld a damsel coming

to me with feet resounding with the jinglings of anklets. She came and alternately looking intently at me and at a likeness on a picture-board in her hand, stood there for a moment full of thought and surprise. I seeing my own likeness on the picture-board regarded the motions, of her eyes as based some motive said to her oh surely this charming site of the holy grove is common to all ; why do you take the trouble of standing? Please sit down. Thus addressed she smiled and saying that it was a favour sat down. We then entered into conversation regarding the account of the country. In the course of the conversation she remarked—" Ah ! you are a traveller from the country ! ; and your limbs look as if wearied by the journey. If there be no objection, you should oblige me by resting at my house." I replied—" Charming lady, this is no cause for dissatisfaction, but a favour ; and followed her home where I was regaled in a princely manner. While sitting at ease, she inquired of me what I considered as the most marvellous circumstance that had befallen me in my travels in the different climes. I thought to myself; Ah, this opens a wide scope to my hope. Indeed, she must be the friend of the princess, whom I had seen in the midst of a crowd of attendants. On this board can also be seen the terrace overhung with a white canopy; the spacious couch, yellowish white like the multitude of autumnal clouds, too, is there; and the likeness of a man lying on it with eyes sealed in sleep is of none else but mine. Surely then, the princess must have been brought by Cupid to a stage, when in her state of love torment, she must have given an apt reply, by skilfully drawing a picture, to the importunities of her friends regarding the change in her appearance. It is my resemblance to this picture that has made her ask me this question and I shall, therefore, dispel her doubts stating my experience. With this resolve I asked for the picture-board and she handed it over to me. I took it and having painted the beloved of my heart, overpowered by the passion of love rising in her and lying in a feigned sleep just in the same place, and said—"As I slept once in a large forest I saw a certain damsel of this form lying by the side of a youth looking like this picture; may it

be a dream ?" She was extremely delighted and begged me to explain the whole and I did so. She then related to me the sufferings of her friend on my account. On hearing that I persuaded her to let some days pass, if her friend was really thinking of favouring me, until I could arrange some plan to remain freely in the palace of the princess and approach her. I then took my leave of her and went to the same village and saw the old Bra'hmana.

He received me at once and having asked me to take rest gave me food and drink as before, and then asked me in private what had brought me back so soon. I said to him—"It is but proper that I have been thus questioned by you. Listen. There is a town named S'ra'vasti. It is ruled by a King, named Dharmavardhana, who is like another son of Dharma (Dharmara'ja). He has a daughter, who is as if a repeller of even the goddess of Beauty and the very life of Cupid. Her name is Navama'likà; in all her tenderness she resembles the Navama'lika' creeper. I accidentally saw her, and she directed her glances like so many arrows of love at the vital parts of my body. I have come to you as there is no other physician, like Dhanwantari, than you who could take out the darts thus stuck in my body. Kindly, therefore, find out some remedy. I shall put on a female apparel and shall profess to be your daughter. I shall follow you and you should go to Dharmavardhana, when sitting in the judgment hall, and say to him,—'This is my only daughter. Her mother died as soon she was born. I myself, acting as father and mother to her, brought her up. A certain Bràhmana youth, born in a family fit for marriage connection with us has gone to Ujjayini, the capital of Avanti, to acquire wealth in the form of learning for securing her hand. She, bethrothed to him, cannot be given to any one else. She has now attained youth and he is delaying. I shall, therefore, bring him and marry her to him and after thus placing the burden on him, I will turn a recluse. For, the care of full-grown daughters is at all times arduous; much more so it is, when there is no mother. I have come to you here, the parent of your subjects and the protector of the distressed. If Your Majesty, whose career is as noble and exalted as that of Manu, be pleased to

favour me, a helpless Bra'mana, permit me to repose, in the shadow of your protection, this daughter of mine, who would then have no cause to fear any violation, until I should return with the bridegroom.' The King, thus addressed, will surely approve of it and will make me over to his daughrer as a companion. You, on your return, should then, in the ensuing month of Pha'lguna at the time of the festival of holy pilgrimage, on the day of the Uttara'phalguni, of the inmates of the female apartment, await me with a pair of white garments ready in your hand in the temple of Ka'rtikeya, which stands in the midst of a clump of cane-plants at a distance covered by the belowing of a bull to the east of the bathing-place. I shall so long divert myself freely with the princess and while sporting in the waters of the Ganges during the festival, I shall dive, unnoticed by the female, engaged deeply in sport and will swim over up to you; and wearning the garments brought by you, I shall come with you as your intended son-in-law. The princess will search for me here and there, and not finding me will remain in the palace weeping and vowing not to take food without me. In the midst of a scene of uproar consequent on this, the attendants crying out, her female friends lamenting my loss, and the citizens expressing their sorrow, and the King and his ministers at a loss to know what to do, you should take me to the royal assembly and placing me before the king should say—"Lord, here is my son-in-law and he is in every way fit for your service. He has studied the four Vedas, has mastered the six Angas, has a thorough knowledge of logic and is an expert in the manupulation of the sixty-four arts; he is a specialist in the art of controlling elephants, chariots and horses; he is a matchless expert in archery and mace-fight: he knows the Pura'nas and Itiha'sas and has composed many poems, dramas and tales. He knows both the Mima'msâs, is an impartial appreciator of merits, a reliable friend, has a sweet address, is munificent and learned. I see not even a mite of fault in him; nor do I see any virtue which he does not possess. Such a relative is in fact inaccessible to me merely a Bra'hmana in name. Having given over my daughter to him, I shall take to the last

stage of life fit for old age, if it so pleases Your Majesty.' Having heard this, the king will turn pale and be thoroughly perplexed, and will try, in company of the ministers to console you by dwelling upon the transitoriness of worldly things. You should turn a deaf-ear to all that they will say, and after lamenting long and loud till your throat will be parched, kindle a fire before the palace gate and prepare for ascending the funeral pile. The king will just then fall at your feet, and having gratified you with an unstinted gift of wealth, will give his daughter to me and being fully satisfied with my abilities will place the whole administration into my hands. This plan is to be adopted, if you approve of it." Pa'ncha'lasharma', the prince of cunning rogues, having had previously often practised such deceit, skilfully achieved everything according to my instructions and yet more; and all my desires were fulfilled in no time. I enjoyed the company of Navama'lika', as a bee does a juicy flower. At this time, thinking that I should be serving the double purpose of giving assistance to Simhavarma and of reaching the place of meeting of my friends, I advanced with the whole army to Champa' and have been so much fortunate as to find my Prince.

Having heard this accout of Pramati, Ra'java'hana, with the lotus of his face beaming with a smile, said—"You have shown noble-heartedness in love, and a gentle temperament in your actions; this, indeed, will appeal to the taste of the learned," and looked at Mitragupta that he should begin his own tale.

CHAPTER VI.

Mitragupta, on his part said—"Lord, whilst wandering with the same object as my companions, I came to a city in Sumha, called Dâmalipta, where in the suburban grove I observed a crowd collected in observance of some festival.

I happened to see also, in a bower of Atimukta creepers, a young man sitting by himself playing on his lute in order to divert his own mind that seemed to labour under some anxiety. I asked him what celebration was going forward, what was the occasion of it and why he was sitting there all alone with nothing but his lute with him, in total indifference to the festival. He replied,—"Gentle sir, Tungadhanwâ, the king of Sumha, had no progeny; he therefore addressed his prayers in this very temple to Vindyavâsinî (the goddess Durgâ), who had forgotton, in her residence at this place, her passion for her abode on Vindhya, that he might have two children as a favour from the goddess. The goddess appeared to him in a dream as he slept before her without food and said,—"You will get one son and also one daughter; the former will be dependent on the husband of the latter. Let the girl, from the age of seven until her marriage, worship me every month on the Krittiká day by playing at ball in public that, she might obtain a suitable husband; also let her be given over to whomsoever she chooses and let the festival be called the Kandukotsava". Soon after Medinî, the beloved queen of the king, gave birth to a son; and after him a daughter too was born. That princess, named Kandukâvatî, will come out to-day to propitiate the goddess Somâpîdá with her play at ball. Her foster sister and friend, Chandrasená, was greatly beloved of me. But she has been wooed against her will for the last few days by the prince, Bhîmadhanwâ. Being therefore extremely uneasy and afflicted in mind owing to the pain caused by the points of Cupid's arrows I resort to this solitude comforting myself to some extent by means of the sweet tunes of this Viná."

He had scarcely ended, when the tinkling of anklets was suddenly heard and there entered a female. As soon as the youth beheld her, he rose up with his eyes expanded in joy, tenderly embraced her and was clasped with equal affection by her in return, and then he sat down. He then addressed me thus—"Here is she whom I look upon as my very life, whose separation burns me like fire itself. In carrying

away this very life of me the prince has, like death, deprived me of the warmth of life; nor can I do him any harm, as he is the king's son; so having made her take a full view of me I shall give up this wretched life of mine since it is totally incapable of offering any resistance (to the violence of the prince)". Here she interrupted him with tears in her eyes, saying, 'Lord, do not take this rash step for my sake; for, if I were to live after you are dead,—you who, born of Arthadása, the best of merchants, having been agreeably named Koshadása by your elders, are now accosted by your enemies as Veshada'sa,—the slave of a harlot, on my account (*lit.* owing to your strong attachment to me),—I may be simply confirming the scandal that the courtesan class as a whole is very wicked. So please carry me off this very day to wherever you like." He then inquired of me, which of the various countries that I had seen was prosperous, rich in corn and mostly peopled by good men. With a smile I replied, "Gentle sir, this earth (*lit.* that has the ocean for its waist-garment) is very extensive and there is no 'dearth (*lit.* end) of pleasant towns in various regions of this world. However if I can devise no remedy that might enable you to live here in happiness I shall myself show you the way. Just then, the tinklings of jewelled anklets were distinctly heard and the damsel sprang up in a hurry and said to us—" Here has approached the princess Kandukávati in order to propitiate the goddess Vindhyavâsinî (Durgá) with her ball-sport. It is only during this Kanduka-festival that she can be freely seen by all. Come along to behold her and bless your sight; for my part I must attend upon her", and departed.

We two followed her, and for the first time in my life I beheld her (the red-lipped damsel) seated on a jewelled seat. The moment I saw her she captivated (lit. stood in) my heart and neither any one else nor I could see her in the interval (of her leaving her seat and entering my heart). Overcome with wonder, I thought— "May be, she is Lakshmi hereself! but no; for she has in her hand a lotus while the very hand of this damsel is but lotus itself; besides Lakshmi was enjoyed by the Primeval Purusah

as well as by former kings while she is in fresh and untainted youth." While I was thinking thus, that princess of perfect limbs, touched the earth with the tips of her tender hand, turned downwards, gracefully bowed before the goddesss while her dark and curly hair waved, and then took the ball spotted deep red all about like Love with eyes glowing with intense passion. She let it fall to the ground in gentle grace, and as it slowly rose up beat it down with her tender hand having the thumb drawn in a little and the delicate fingers, stretched out and after having tossed it up with the back part of her hand, held it up in its descent marked by her unsteady eyes, like a bunch of flowers, full of swarms of bees, and again let it fall down. Striking it with greater or less force as it slackened in its speed or otherwise, she showed her aptitude for the motion of the ball; and when it slackened she reiterated the blows without mercy and made it rebound as well as come to a standstill now and then; occasionally she kept it fluttering in space like a bird, hitting it alternately with her right or left hand as it approached her obliquely or in a straight line; when it rose to a great height she struck it in its rapid descent and took the musical leap (*i. e.* sprang forward ten steps to catch it); having thus hit the ball in all directions, she brought it back to its original point. Thus sporting gracefully displaying various feats of dexterity she won every now and then the loud and manifold applause of persons about the pavillion, full of admiration for her. As I stood facing her, with my cheeks thrilling, and eyes expanded through joy, leaning on the shoulder of Koshadâsa, whose admiration for her was growing every moment, she cast a side-glance at me under the influence of love that affected her for the first time then, with her eyebrows gracefully contracted in consequence of her eyes following the motion of the ball, and repelled the bees that were hovering about to inhale (enjoy) the sweet fragance of the lotus of her face with multitudes of rays offshooting from her lips and waved about by the force of her breathings as if with tender and lovely shoots. As she drove the ball in quick succession while she moved about in a circle, she seemed to enter, as if abashed at the sight of me, a flowery cage; while giving

five strokes to the ball rapidly so as to make it appear like five specks, she was as it were repelling, through fear, all the five arrows of Cupid falling upon her all at one and the same time, and in course of her forked movement, thoroughly imbued with love and grace, she seemed to imitate the flash of a forked lightning that shows itself in all its redness amidst the clouds. Thus the princess pursued the sport in various ways, now sitting, now rising, now contracting her form, now out-streching it, now standing still, now darting forward, while the jewels in her ornaments jingled in consonance with the movements of her feet; her *bimba* like lower lip was invested with the lustre of a smile under some pretext or another; while she readjusted her luxuriant tresses that hung loosely about her shoulders, her jewelled waistband jingled during her frisky movements, her silken garment beautifully fluttered about on her broad posteriors that rose up in a beautiful elevation; when the ball was struck by her tender arms now drawn in, now gracefully stretched out, her long arms were converged, her waving ringlets spread about her shoulder blade as it was turned round; while the displaced ear-ornaments were put back with such quickness that her ball sport was hardly interrupted; the ball was whirled in circles round and within the space of the hands and feet lifted up; while the slender middle part of her body appeared to view and disappeared at intervals in course of her bending down and rising up and her pearl necklace was tossed about while frisking up, and down; while the gentle breeze from off her leafy ear-ornament came surcharged with the fragrance of the ornamental decorations on her cheeks wetted in consequence of the rising drops of perspiration and one of her tender hands was busy in holding up the garment that fell now and then off from her protuberant breasts. Having struck the ball through the space between heaven and earth, she, though playing with one ball, displayed various attractive pastimes as it were with balls more than one. Then having sported with her companions Chandrasenâ and others, she closed her exercises by repeating her homage to the Goddess, and withdrew to her residence, followed by her attendants as by my own soul full of affection for her,

darting at me as she passed a sidelong look as fatal as the lotus-shaft of the flower-arrowed god, and appearing to see, as she often reverted, under some pretext or other, the full orb of the moon of her face, if her heart that she had deposited in me, was reclaimed or not.

I who was quite beside myself with love, was taken to his house by Kos'adása and was splendidly entertained with special care with bath, food &c. In the evening Chandrasenà approached us in private, and having saluted me sat down, touching closely her lover's shoulder with her own in a manner charming on account of love. Kos'adâsa said in joy, "May I thus be, O beautiful-eyed one, the object of your favour for the whole of my life?" I smiled and said, "Friend, do you suppose that this is merely to be hoped and not realised? There is a kind of unguent which when applied to her eyes by her will make her look like a monkey in the eyes of the prince who will in consequence renounce her love and will leave her." She replied with a smile—"Your humble servant is much obliged to you, if in this life you can convert her human form into that of an ape, but let alone this remedy for the present; for we can gain our object even in another way. To-day the princess, having seen you in the festival, is being greatly troubled by the foe of S'ambara (Cupid) as if in a rage, yearning as she is for you who laugh at the beautiful form of Cupid. This was at once percieved by me; I shall tell my mother of it; she will inform the Queen who will certainly communicate it to the king. The king then will give his daughter in marriage to you and the prince will then become your dependent; for such is the course of events ordained by the Goddess. When the kingdom is yours, Bhímadhanwa' will no longer be able to disturb me for fear of insulting you. He should therefore wait for three or four days." Having said so she embraced her lover and went away. Night somehow passed away while we two held discussion with many misgivings on what she had told. In the morning after performing my morning devotions I went again to the grove charming to me, as it was there that I saw the princess, the beloved of

my heart. I was met there by the prince who passed some time with me ministering to my pleasure by talking with me meekly and in a winning manner; and then taking me to his tent treated me exactly like himself with such comforts as a bath, food, a bed to sleep on, &c. As I fell into slumber wherein I enjoyed the pleasure of the embrace of my beloved, the prince got me chained in iron fetters with my stout and long arms pinioned by very sturdy men. When I awoke the prince at once addressed me—"O wicked man, this hunch-back appointed by me to watch the movements of that hussy, Chandrasenà, overheard through the lattice your fine discourse with her. So, indeed, you are the object of that wretched Kanduka'vati's affections, and I am to be your servant and obeying your order am to give over Chandrasenà to Koshadasa." Having uttered these words he turned to an attendant and said, "Toss him into the sea". Overjoyed with the favour of his master as with the acquisition of a kingdom, he did as he was bid. Being quite helpless I swam about with my arms, and as it chanced, luckily came across a piece of timber sent by destiny to my aid. Putting it under my bosom I floated about till the whole day and night passed away when I saw a ship at a little distance. It belonged to the Yavanas. They picked me up and said to their commander, named Ràmeshu, 'we have here picked up a man in water chained in iron fetters; he is likely to be able to water a thousand vines in an instant. At that moment a warship (galley) surrounded by a number of vessels bore down upon us. The Yavanas were alarmed; in the meantime the ships advanced to assail us like hounds rushing upon a boar; the Yavanas had to give way in the encounter that ensued. I cheered them up who had become dejected in their helpless condition and said 'Take off my chains and I shall destroy all your enemies.' They did so; I took a bow and with it twanging fearfully poured a shower of darts on them wounding every inch of their bodies. Jumping into (on the deck of) the ship that had engaged our ship and wherein all the warriors were almost killed or routed, I sprang at the commander who had not come forth to fight and captured him alive. He

was none other than Bhimadhanwa himself. I made myself known to him and addressed him who had hung his head down in shame, 'Well, good sir, did you mark the strange actions of destiny?' The crew of my ship then tied him fast with the very chains which I had borne and uttering sounds of great joy adored me.

Our ship, which had now become very difficult to be steered aright as a contrary wind had set in, was blown off to an island where we landed, after letting down the stone-anchor so as to fall heavily on the ground, with a desire to store up the sweet water, fuel, fruits and roots to be found there. There was a lofty mountain on the island. I who saw it, said to myself,—Here is a beautiful skirt of the mountain; love lier still is this its adjoining ground full of benzoin; cool is this water of the mountain stream marked by circles spreading owing to the drops of the honey of blue lotuses; charming is this grove of trees rendered more attractive by the clusters of flowers of colours—and thus attracted I went feasting my hungry eyes on many a scene, and without observing the distance, arrived at the top of the mountain. There I discovered a tank which was tinged red by the upward spreading lustre of the rubies forming the steps leading to it and which was overspread with the dust of lotus filaments. There I performed my ablution, ate bits of lotus-stalks as sweet as nectar, and threw some white waterlilies on my shoulders, when I was menacingly addressed by a Brahmarâkshasa of hideous aspect living on its bank, who demanded of me who I was and where I came from. In reply I fearlessly told him that I was a Bra'hmana who had fallen from the hands of enemies into the ocean, from the ocean into a galley belonging to the Yavanas from which I had found myself on that lofty mountain full of variegated stones, and had been unknowingly led for rest to that lake, and then bade him farewell. He then said: answer the questions I shall put to you or I shall devour you. I bade him propose them and then the following conversation embodied in an A'rya ensued between us:—

Ques.—What is the most cruel of all things?

Ans.—The heart of a woman.
Que.—What constitutes domestic happiness ?
Ans.—Virtues of a housewife.
Que.—What is काम (one of the four objects of life) ?
Ans.—Resolutenes of purpose.
Que.—What is the means of attaining a difficult object?
Ans.—Ingenuity.

I then added that I could cite in proof of my statements the accounts of Dhûminî, Gominî, Nimbavatî, and Nitambavatî. He desired me to narrate them whereupon I thus began (the story of Dhuminî): —"In the city of Trigarta lived three brothers who owned a large property. Their names were Dhanaka, Dhânyaka, and Dhanyaka. Once during their lifetime there was no rain (lit. Indra poured down no rain) for twelve years. The grains were withered; medicinal herbs were rendered futile; trees bore no fruit; clouds were empty (unimpregnated with water); rivers had their currents dried up (or reduced); pools were beds of mud; streams entirely ceased to flow; roots and fruits became very rare ; conversations ceased ; religious rites, and festivals fell into disuse; thieves and rogues multiplied; the people ate one another; here and there were to be seen wallowing the skulls of men, pale white like cranes; swarms of crows suffering from starvation flew about; and towns, villages and hamlets were almost depopulated. Now these brothers having consumed all their store of grain, flocks of sheep and goats, wild buffaloes, all the cattle, all their servants, children and even the wives of the eldest and the elder brothers in turn, decided to eat up Dhûminî, the wife of the youngest brother, the following day. Now Dhanyaka unable to bear the idea of having to eat his own wife made off with her that very night, and when she was fatigued by the journey, he bore her on his shoulders and entered a forest. Allaying her hunger and thirst by means of his own flesh and blood, he bore her on when he saw a man rolling on the ground having his nose, feet, hands and ears cut off. Dhanyaka in pity, of his sad plight took him on his back, and carried him on, and having with great efforts made

a hut in the midst of a forest where roots and animals were in abundance, lived there for a long time. This cripple he fed with meat and vegetables, having dressed his wounds and getting them healed with Ingudi oil and such other things, and took as much care of him as he did of his own self. Once while Dhanyaka had been out in quest of game for their support, she waited upon the cripple who had now grown quite fat and had an abundant quantity of vital fluid, with a desire to enjoy herself in his company, and though repulsed by him she compelled him to comply with her desires. When her husband returned and asked for water, she threw before him a bucket with a rope and desired him to get water from the well himself, alleging that she had been suffering from head-ache; and as he was drawing up water from the well she came from behind in an instant and pushed him in. She then carried the cripple on her shoulders and wandered from place to place and having been admired for her conjugal devotedness was worshipped wherever she went, and finally lived in great affluence by the favour of the king of Avanti. Dhumini, having discovered her husband who had been taken out of the well by some merchants repairing to the well for water and had come to Avanti in company of them and was walking through the streets in search of food, charged him as the man who had mutilated her husband and had him sentenced to a torturous death by the king who was quite in the dark about the facts of the case. Poor Dhanyaka, who was bound from behind and was being led to the place of execution, as his life-strings were not to be snapped so soon as that, boldly said to the officer in charge, that he would well deserve the punishment if the cripple whom he had been alleged to have injured would accuse him of the crime. As soon as the cripple was produced before him by the permission of the officer, with tears in his eyes he fell at his feet and being a noble-minded man acknowledged all the obligations he owed him, and revealed all the wickedness of his wife. When the king heard this he was highly incensed and ordered that wicked woman to be disfigured and made a cook for the dogs (disgracefully banished), while he made Dhanyaka an

Being then asked by him to go on, he proceeded to narrate the story of Nimbavati. In the kingdom of Saurâshtra, in a city called Valabhi, there dwelt Grihagupta, a ship-owner, who possessed immense wealth like Kubera or Indra. He had a daughter named Ratnavati who was married to Balabhadra, a merchant's son, from Madhumati. Finding his new bride indifferent to his endearments (lit. being disappointed in his eagerness to enjoy the pleasure of union) he conceived a violent hatred for (dislike to) her, so much so that he could not bear the sight of her; turning a deaf ear to all the importunities of his friends, he even forbade her to come to his house. His relatives as well as others insulted that unfortunate woman by the nickname of Nimbavati (possessed of the bitterness of the nimba tree). After some time had elapsed and when she was meditating sorrowfully on the course she should follow under the circumstances, she happened to see an old female devotee, who was like a mother to her, coming to her with flowers taken from an idol. Before her she pitiously shed profuse tears. The old woman too was moved to tears at her sight and having consoled her in every possible way enquired into the cause of her distress when Ratnavati, though blushing to tell it, somehow addressed her thus, considering the weightiness of the object on hand:—'Mother, it is, indeed, very hard to speak out these things; for neglectful aversion by one's husband is no less than a living death in the case of women in general, and much more so with women of high birth. My own lot at present is a fitting instance of this maxim; my own mother with all my kith and kin regards me with a look of contempt. Kindly therefore find out a remedy that I may be once more taken into his favour by my husband; and if it is not possible, here am I going to relinquish this hateful existence (life). I hope you will not disclose my secret until I die." With these words she fell at her feet.

The old woman raised her up and with tears in her eyes said, "Girl, do not go in for a rash act; here am I ready to do your bidding. I shall be entirely at your service as long as I can in any way serve you. If at all you are disgusted

with this worldly life, practise penance in company of me, to ensure bliss in the next world. This is nothing but the sheer result of ill-luck, that, though endowed with such grace of form, such purity of character and such nobility of birth, you have unaccountably become the object of aversion to your husband. Your intellect is more acute than mine; if, therefore, you can see a remedy to set right the prejudice of your husband, point it out to me. Ratnavati then mused for a moment with her face hung down and replied.—Revered lady, the husband alone is the idol of women, more especially of those of high birth (respectable station). Hence I must do something which will enable me to render him some humble service. There is a neighbour, a merchant, who by means of his high birth and wealth, as well as the favour of the king, stands preeminently above all citizens. His daughter Kanakavati, is very like me in person and form; and she is also my particular friend. I shall take an opportunity of playing at ball with her on the terrace of her house, splendidly attired. Do you somehow contrive to bring my husband to her place, telling him in moving terms that her mother desired him to do so. As you approach, I will let down the ball in your direction, as if in the heat of sport; pick it up and give it him and tell him, "This damsel is Kanakavati, the daughter of the eminent merchant, Nidhipatidatta, and a great friend of your wife. She is very vehement in her abuse of you as being pitilessly indifferent to her (Ratnavali); this ball is hers, and therefore you should relinquish the property of an enemy." Thus addressed he would certainly look up, and think me to be that my friend (Kanakavati); and when I would beg for it with folded hands, he would, at your request again, return it to me with all the marks of a love-smitten person. Taking advantage of this circumstance (lit, loop-hole) you should approach him and having kindled the fire of his passion you should so contrive it, that he would give me an appointment and take me off to another country. Thrilled with joy (at my ingenuous suggestion), she did exactly as was told; for Balabhadra entirely beguiled by that old devotee that she was none other than Kanakavati, took her off with

all her jewels and ornaments on a pitchy dark night, and started off. At the same time that old devotee spread a report that Balabhadra had said to her the previous day that he, silly that he was, had shown uncalled for-indifference towards Ratnâvali, insulted his parents-in-law and disregarded the advice of his friends and that he was therefore ashamed to live with her in the same place and that it would be soon clear that he must have left with Ratnavatí. On hearing this Balabhadra's relatives desisted from vigorously carrying on a search after him. Now to turn to Ratnavatí, she, on her way, bought a female slave who carried all their baggage, and soon they arrived at a small town. Here Balabhadra, who was an expert in business, made a large fortune out of a small capital and in time became the chief citizen in the city and had a large number of servants on account of his wealth. He once beat his first female servant, having first reproached her for her indolence, thieving habits and awkward tongue. In her rage she disclosed a part of his history as she had managed to learn his secret while she was in favour. This report coming to the ears of the mayor, he wished to profit himself out of this news, and reviled Balabhadra before the seniors of the town saying—"This wicked Balabhadra is living amongst us having carried away by stealth Kanakavatí, the daughter of Nidhipatidatta. You should not, therefore, come in the way of the confiscation of his whole property." Balabhadra was greatly frightened but Ratnavatí cheered him up and asked him to represent to the seniors that she was not Kanakavati but Ratnavati, the daughter of Grihagupta of Valabhí, whom, given by her parents, he had married with all the usual rites, and that they should find out the truth of his statement by sending over a messenger to her relatives. Balabhadra said as he was desired and continued to pull on there under the security of the association of traders until Grihagupta, who, having learnt everything from the letter sent from the town, came over to the town and being overjoyed to see his son-in-law with his wife returned with them (to his place). Balabhadra, who had so long taken Ratnavatí for Kanakavati, began to love her exceedingly, finding

he so very ingenious in regaining his love. Hence it is that I remarked, 'it is love that makes one resolute of purpose.'

Being then asked by the genius to relate the story of Nitambavati, I continued,—"In Sûrasena is a city called Mathura, where dwelt a youth born in a high family who was addicted to loose pleasures and to courtesans; and he was so often engaged in brolls by the force of his arms for the sake of his friends that he was given the significant name of Kalahakantaka by the harsher section of the populace. Once he happened to see, in the hand of a painter, who was a chance visitor, a painting wherein was drawn the picture of a youthful damsel of whose charms he became violently enamoured at the mere sight of it. He then said to the painter, 'Dear friend, this picture presents all sorts of inconsistency ; for her form is artistically slender and unlike that of a respectable woman, but her modesty speaks for her high birth; while her face is pale and white, her body shows all the grace of beauty, not enjoyed very much and her eyes betray her full growth. She cannot be the wife of one who is absent from her on a journey, for here is not seen the loosened braid of hair that is the characteristic mark of such a woman. Hence I cannot but conclude she is the wife, who is in distress for want of enjoyment commensurate with her youth, of some old merchant not having much virility. You have, indeed, drawn a very faithful picture of her as you have seen her. The painter commended him for his discernment and said, 'It is all true; she is the wife of Anantakírti, a merchant of Ujjain in Avanti, who goes by the significant name of Nitambavati. I was struck with her beauty and drew her as you see her in this picture. Extremely agitated on her account, this youth set off for Ujjain to obtain a sight of her. Assuming the guise of a fortune-teller he got access to her house under pretence of soliciting alms and saw her. Her sight deepened his love and (with a view to effect his projects) he solicited of the chieftain of the city and obtained the care of the cemetery and with the clothes of the dead he attached to his interests a female Buddha devotee. Through the medium (help) of this

woman, he sent a secret message to Nitambavati. But she got angry with the woman and drove her away. Finding that it was very difficult to induce Nitambavati to give up her character, as she was a respectable woman, he instructed his messenger to go once more to the merchant's wife and say to her in private—'O beautiful woman, how could you ever imagine that persons like me who seek final beatitude in total disgust of the evils of this worldly life ever to endeavour to induce respectable women like you to abandon their virtue of chastity! I simply tried you in order to find out whether you too, possessed as you are of beauty, wealth and youth, are affected with that fickleness (infirmity) of character so very common among women of your position. I am very pleased with the purity (lit. the unaffected state) of your character. Now I only wish to see you with a child; your husband, possessed as he is by a malicious star and enfeebled by jaundice, is but incapable in this respect unless his incapacity for the creation of a child is removed. Be pleased, therefore, to come all alone to the grove where you will secretly place your foot in the hand of a magician whom I shall bring over to the spot, and who will charm your foot with a spell, which then you should strike at the chest of your husband under the pretence of being lovingly angry. He will surely then be endowed with the best virility that will enable him to obtain a noble son and will be entirely devoted to you as to a goddess. You need not at all be afraid of anything." When thus addressed, she will readily accede to your proposal. You should at night take me to the grove and bring her there also. I shall be very much obliged to you for doing me this much service.

She contrived to do all that according to his instructions. He too, being greatly pleased, went to the grove that same night, and pretending to touch gently the foot of Nitambavati, who was with great difficulty brought there by the Sramaniká, snatched off her gold anklet, scratched a little at the root of her thigh with a knife and ran off. Being greatly frightened, she reproached herself for her impudence and seemed as if ready to kill the Budha devotee. Going to the

well attached to her residence she washed off the wound, put a bandage on it and pretending to be ill, took off the other anklet and passed three or four days all alone confined to bed. That cunning fellow approached Anantakirti with the anklet in order to sell it off. Anantakirti at once knew it to be his wife's and entreated him to relate to him how he came by it. He said (lit. was firm in saying) that he would tell it in the presence of the merchants' association. Anantakirti then sent a message to his wife to send over her pair of anklets. Ashamed and terrified, she sent him the other anklet adding at the same time that she happened to drop down one of her anklets as it had got loosened, while she had entered the grove for rest the last night, and that it was not found till then though searched for. With this information Anantakirti took him to the merchants' association. There the rogue, when questioned, averred, with (all the artful) modesty (of a hypocrite) that it was a fact known to them that he had been maintaining himself by keeping guard over the cemetery and that he slept in the cemetery even at night lest some selfish people might burn their dead at night, afraid to see him (*i. e.* unwilling to pay his charges). The other day at night, he continued, he happened to see a woman dark in appearance (or apparently young) forcibly drawing off from the pyre a half-burnt corpse and wishing to make gain out of it, he dismissing all fear caught hold of her and managed to scratch her thigh with a knife and also took off one of her anklets; she then ran away with quick steps and the anklet thus came to be in his possession. He then requested them to decide the case as they liked. After deliberation the citizens came to the conclusion that she was a witch. She was now abandoned by her husband and consequently she went to the very cemetery at night, and lamenting long her woeful fate wished to hang herself to death with a cord, when the cunning youth came there and interrupted her. He conciliated her saying, 'Beautiful damsel, being maddened by the beauty of your form, I tried every possible means to win you over through the instrumentality of the female Buddha devotee, but finding all my efforts fruitless, I took to this unfailing remedy with a view

to enjoy your company for the whole of my life. Favour me, therefore, who am solely devoted to you" With these words he fell at her feet more than once, used every means in his power to appease her anger and eventually succeeded in winning her over to him as she had now become quite conscious of her helpless condition. Therefore I say that ingenuity accomplishes what is difficult to attain.

Hearing my narratives, the Bráhma Rákshasa expressed (came to hold) a very high opinion of me; at this very moment several pearls, as large as half-opened Bakula buds mixed with drops of water, fell from the sky. I looked up wishing to know what it could be and saw a Râkshasa in the air carrying along with him a female who was struggling to free herself from his grasp. I felt restless, saying to myself "how does the wicked Rákshasa carry away the woman against her will," as I had no weapon with me and was also powerless to go up into the air. My Rákshasa friend, however, reproaching him saying 'stop, stop, you miscreant, where can you bear her to,' rose into the sky and engaged him. The ravisher in his rage threw down the damsel regardless of her safety. I eagerly looked up with arms stretcted out and caught her in my arms falling from the sky like the blossom of a heavenly tree. Having caught her I stood holding her up just as she was, trembling, with her eyes all closed, and her body thrilled with joy at the pleasure of the touch of my body. In the meantime the contending demons hurled trees, which they rooted up, and mountain peaks which they tore off, at each other and dealing out blows with their fists and feet despatched each other. I then placed her on the extremely soft sandy bank of the reservoir marked with flowers and eagerly looking at her found her to be none other than my darling Kandukàvatì. As I cheered her up she looked askance at me and recognising me piteously moaned and gently said—Lord, having cherished a strong love for you since I saw you at the Kanduka festival, I was some how sustained by my friend Chandrasenà by means of various talks about you. When I heard that you were drowned in the ocean by my wicked brother Bhìmadhanvà, I contrived to deceive my

friends and attendants and got out to the grove alone, with intent to put an end to my accursed life. Whilst thus engaged, I was observed by this demon capable of assuming any form at will, who made advances of love to me. Out of fright I forthwith repulsed him but he caught hold of me while I was trembling, and flew off; and now he has thus met his end here, out of sheer luck, while I happened to fall into the arms of you, lord of my life. I wish you every happiness! Having heard this, I got on board the ship with her and we set sail. Contrary winds, however, drove us from our destined course and carried us again to the very Dàmalipta. We landed easily. I heard the subjects lamenting woefully that Tungadhanwà, the Lord of the Sumhas, was deeply affected by the disappearance of his son and the loss of his daughter, and had sorrowfully retired with his queen to the banks of the holy Ganges to die there abstaining from all food, having had no more child to console him and that the chief citizens too, being warmly attached to their king and now quite helpless in the absence of their king, contemplated dying in his company. I conducted the prince and the princess to the king and related to him every thing as it had happend, and delivered them over to him once more. The king, in raptures, bestowed on me the hand of his daughter; his son then became my vassal and he, at my word, resigned Chandrasenà, as much loved by him as his life, who, thereupon, repaired to Koshadása (became his wife). Thereafter coming here to the succour of Simhavarman I became the enjoyer of the happiness of again beholding my (honoured) Lord".

Ràjavàhana expressed his admiration of the marvellous workings of destiny and his timely acts of great valour, and cast a joyful look, with a smile playing on his lips, at Mantragupta. He, with his face obscured a little by his lotuslike hand, commenced to narrate his story without the use of any labial letters, his round lower lip being distressed (pained) by the injury caused by the teeth-wounds inflicted by his graceful beloved in passionate sport.

CHAPTER VII.

Mighty Prince, being desirous of knowing the whereabouts of you who had disappeared in the chasm of the mountain I, wandering (about), arrived at the country of the Kalingas. I sat on a bed of tender and moist leaves formed at the root of a forest-tree that was close to the public obsequial ground, which was at some distance from the capital of the Kalingas, and lay down with the seal of sleep on my eyes. At the intensely cold dead of night when darkness was being poured down from the thick tresses of the dark night, when the imps of mischief were astir (stalking abroad), when the chilly dew was falling heavily and when all people were deep in slumber in their respective abodes, I chanced to hear, as I was trying to keep off sleep that was kissing my eyes, the extremely piteous utterance of a goblin and his mate that fell upon my ears resounding through the intervals of the thick branches of the Sàla trees, *viz.*—'How wicked is it of this wretched magician who, giving a command at the time of enjoyment, has put an obstacle in our way when we are overpowered by uncontrollable passion! O for a hero of matchless valour who would put a stop to the wicked acts (lit. superhuman power) of this vile wretch of a magician!'. My curiosity being roused to see who the magician was and what he would require this servant of his to do, I followed the goblin to a certain distance and saw a man, whose body was covered with ornaments made of the bright fragments of human bones, who was besmeared over with the ashes of completely burnt wood, and who wore lines of matted hair bright and tawny like the flashes of lightning, busily feeding with his left hand a fire, which seemed to devour the darkness over the expanse of the forest and the flames of which glared about as it consumed fuel of various kinds thrown into it every moment, with sesamum and mustard-seed that made a crackling sound (in the fire). The goblin stood before him with folded hands and humbly asked what he had to do and sought his order. The vile wretch (lit.

extremely wicked-minded) ordered him to go and bring there from her apartments Kanakalatikà, the daughter of Kardana, the king of Kalinga. The goblin did as he was bid. The magician then seized her by her lovely tresses escaped from the burst fillet, and having the faded ornamental garlands scattered about, while she called out to her parents with an anxious heart, half dead with terror and sobbing in tones, broken with tears, and raised his hand to strike off her head with a sword sharpened on a whetting stone. I hastily snatched off the weapon from his hand and with the same struck off his head and deposited it with its mass of matted hair in the hollow of a large branch of a S'àla tree which was not far off.

The goblin was greatly pleased to see it and now rid of all his anxiety said, ' Sir, being tormented by this wretch I had never had sleep coming to my eyes; he used to worry me and order me to do things which I ill liked. Indeed, therefore, your noble self has done an excellect thing in dispatching this vile crow of a human being to taste of the agonies of hell to the city of Yama (lit. the son of the sun, the hot-rayed god). I should, therefore, like to perform whatever order your honour, of uncommon lustre and an ocean of mercy, be pleased to give; favour me with some mission without delay. With these words he stood before me bent in a reverential bow. I observed to him that this was the course of the life of the good, that they show unusual respect and gratitude in return for an insignificant act of obligation, and added—if you would not mind it, then have the beautiful princess, who is not used to such trouble and who has been distressed for nothing by this wicked magician, conveyed back to her place. Hearing this the princess began to speak in the sweetest tone, casting slantingly her contracted and tremulous eyes, which partook of the beauty of the blue lotus settled as an ornament on her ear, moving gracefully her creeperlike eyebrows which danced on the stage of her broad forehead and were arched like the bow of the fish-bannered god (*i. e.* Cupid), with her reddish cheeks bristling with hair, influenced simutlaneously by

passion and abashment, drawing idle figures on the ground with her fore-foot with the moonlight of the nails spreading slantingly, while her lotus-like face was turned aside, and addressed me these words, sweet like the notes of a cuckoo, in which the mellow light of her teeth was caused to undulate by her gentle breathings which removed the moisture of the sandal-paste over her ample bosom wetted by a continuous flow of tears of joy that trickled down her sprout-like lips and which issued with the swiftness of the shaft of Ka'ma (lit. Rati's mate) calculated to hit unerringly the target of heart—'Gentle Sir, why do you hurl me into the depths of the ocean of love surging with the waves of yearnings agitated by the blast of passion, after having snatched me off from the grip of death? (I entreat you to) regard me like the particle of dust of the lotus of your feet. If at all you have some pity for me, I wish to be favoured with the exclusive privilege of serving your feet. Besides you need not hesitate for fear of the secret being divulged if you take your residence in the secret apartment; for my friends and attendants are all exceedingly attached to me and will take every precaution to keep this off from the notice of others." Being struck at heart by Cupid who stretched his bow as far as his ears, and fastened hard with the iron-fetters of her side-long looks, I fixed my eyes on the goblin and said,—'If I do not act up to what this beautiful damsel (lit. of hips as round as a wheel) desires, Cupid will instantly kill her; so carry me to her apartment in company with this fawn-eyed girl. The goblin took me to her residence which was beautiful like the mass of autumnal clouds. There I stayed for a short space of time in one part of the attic storey at the desire of the moon-faced lady, the peace of my mind (moral courage) being shaken off. She then gently touched with the palm of her hand some of her friends to awaken them who were in sound sleep and then acquainted them with the fact. Thereupon they came and placed their heads on my feet with their eyes roughened with the flowing tears, and said to me in tones which were confused with the hummings of the bees clinging to the tips of the filaments of the blossoms worn

as crest-ornaments-"Sir, our friend was not captured by death as she came to be the mark of the eyes of you, who surpass the sun in lustre. She has now been given over to you by the god-father, Cupid, in the presence of the fire of love. Let the heart, as firm as a slab of stone on the mountain Meru, of you with eyes like blown lotuses, be set off with this wonderful jewel (in the form of our friend) bright with its twinkling light (whose mind is now agitated with passion of love); then will her bosom be blessed with the close embraces of a worthier mate. From that time I enjoyed myself in the company of that beauteous princess, my chains of love being made fast by her exceedingly clever (or courteous) friends.

Now when the Vernal season,—which torments the minds of travellers (*lit.* persons separated from their wives) when the Kesara (Bakula) or Punna'ga flowers fade under the descent of bees greedy (of flower-juice), when Tilak, the sportive mark on the broad fore-head of forest groves, is all in bloom, when the full-blown Karinkára flower forms the golden umbrella of the lovely Love-king, when the Malaya breeze produces blossoms on the mango trees which attract swarms of bees, when beautiful women get ready for the field of amorous sport, being inspired with passion by the coolngs of the Koil, when all sense of feminine shame is over-ridden by the passion of love in the minds of modest girls, and when all creepers begin to dance under the instruction of the cool breeze impregnated with the sweet smell of the sandal on the skirts of the Dardura—had set in, the king of Kalinga passed, accompanied by all the ladies of his harem, his daughter and attendants, some 13 days, engaged in deep sport in the grove by the sea-shore, where the sun's rays hardly penetrated, where the sandy bank was touched by the ends of creepers bent down under the weight of the swarms of humming bees, and which was very cool on account of its contact with the thick sprays of water from the rolling waves. While he was thus pursuing the pleasures of love in full devotedness, delighted with the unrestrained love sports full of amorous gestures, in which beautiful

damsels engaged in continuous songs and music, vied with one another, Jayasimha, the king of A'ndhra, taking advantage of the weak point, suddenly came upon him with a numerous host conveyed there in boats, and captured him with all his household. My beloved Kanakalekhà too, her eyes unsteadily rolling through fear, was carried away with all her friends. I became quite dejected (*lit.* with my complexion faded), with all thought of taking food gone, owing to the burning sensation of the heat of passion, and said to myself—'The princess of Kalinga has now fallen into the hands of the foe, with her father and mother. The king (Jayasimha) being overpowered with the charms of the princess, will certainly retain her in his possession; and she resenting that will at once put an end to her life by using poison or some such thing. And when such will be her state, Cupid will not allow me to sustain my life. What is to be my future state now ! "

Just at this time I saw a certain Bràhmana who was coming from the capital of the king of A'ndhra. He told this tale—the King Jayasimha, who had first intended to put Kardana to death, was diverted from his purpose to spare him by the charms of Kanakalekhà; that princess, however, being possessed by a certain Yaksha, does not so much as stand before any man and even before the king. The King has been trying to cure her with the help of thousands of magicians ; but with little success. This account inspired me with hope. I repaired to the cemetery where I pulled off the tufted locks of matted hair from the cavity of an old S'a'la tree and wore these ; then having obscured all my limbs by means of rags and a yellow long vestment, I procured a company of disciples whom I kept in good humour with the gifts (of garments, food &c.) we obtained from the villagers duped by the various wonderful tricks we practised. In a few days we approached the Andhra capital. I took up my abode in a grove on the edge of a lake, vast like an ocean, not very far off from it, and marked with the flocks of wild geese and variegated with fibres dropped from thousands of lotus-petals torn by hosts of royal

swans. Clever in taking advantage of the credulity of all the citizens drawn to me by my miraculous acts, reported to them by my pupils, I was thus talked of in all quarters— "The ascetic lying on an altar on the bank of the lake in the old forest grove is said to have (or verily has) all the Vedas with their secrets and the six accessory works at his fingers' ends. And (the exact meaning of) whatever other S'a'stras one may not know, one can get that (meaning) settled by him. He has never sullied his tongue with untruth; he is the treasure of mercy incarnate; asceticism has gained its end by his espousal of it; the various diseases of many a man pronounced incurable by physicians have vanished, when a few particles of dust of his feet were scattered on their heads; the influence of terrific stars and planets, that had baffled the power of all magicians and magical diagrams (or with the reading यत्न the efforts of all magicians), dies out in an instant, when the heads of men are purified by being sprinkled over with the water used for washing his feet. It is impossible to guage the extent of his power; he has not even a speck of vanity in him."

This report, circulating among the people, came to attract the king who was all the while engaged in various remedies for getting rid of the Yaksha that had possessed Kanakalekhá. He saw me every day, worshipped me with all respect, pleased my disciples with gifts, and once took an opportunity of gently entreating me to achieve his desired object. I stood in firm meditation, and displaying my knowledge of occult things at the proper time, I surveyed him carefully and having come to a conclusion said, 'Dear Sir, it is but proper that you should thus endeavour to win over the beautiful princess who is the sole store of all auspicious marks as being the very means for the acquisition of the Earth-bride, decorated by the girdle of the milky ocean and ornamented with the neck-lace formed of the strings of thousands of rivers, the Ganges and others. The Yaksha who possesses her ill bears it that any magician should get the sight of her whose eyes, beautiful like blue lotuses, are gracefully contracted. However, you should wait for three

days by which time I shall try to achieve this object. Thus advised, the king returned in joy. Thereafter at night, when there was no moon-light and all the quarters were completely swallowed by dense darkness, and when the eyes of all were sealed with (closed fast in) sleep I issued forth and formed with great difficulty an excavation in the side of the compact (lit. holeless) bank of the lake near the flight of steps, which was to be reached by one diving into the water; the outer mouth of this I covered closely with rubbish and stone, and having ascertained that it was not observable by the people I bathed early in the morning, worshipped with handfuls of red lotuses the sun (the thousand-rayed god), whose spreading rays were reddened with the red paint applied to her body by the Eastern-quarter-lady, who is the witness of all acts, good or bad, the extraordinary crocodile capable of crossing the lines of rolling waves in the form of the clouds of the ocean of the expanse of the sky, the playful actor dancing on the stage of the peak of the mountain of gold (Meru), the one lion that destroys the elephant of the darkness of the night, and who is the central gem attached to the extremity of the necklace of the strings of stars, and returned to my abode.

When three days had elapsed and when the blaze of the sun appeared like the red-mineralled peak of the Western Mountain as comely to look at as the one stout breast, smeared over with red sandal, of the beautiful damsel of twilight united with the form of S'ankara known as A'kàsha (the sky) for the sake of tormenting Pa'rvatí, the king came to me and stood with folded hands, hiding his tiara in the rays of the nails of my feet. I said, "Fortunately I have seen how to achieve your purpose; in this world fortune does not take up her abode with the inactive (lit. unambitious); prosperity is always in the hands of the active; for this reservoir has been so thoroughly cleaned by this person (me), his mind being drawn by your exceedingly noble conduct which is free from any (lit. bears no) stain on it, which is highly esteemed and fraught with great respect, that you will accomplish your object this very day. You should

plunge into it at night after it has half worn away (at midnight); after entering it you should lie down at the bottom of the water as long as you can with suppressed breath; on this there will be a splashing sound of the water of the reservoir to be heard in a moment by the people lending their ears to the confused cackle of the royal swans frightened by their bodies being pierced by the ends of the thorns of the lotus-stalks shaken by the bed of lotuses being coverd with the water tossed from the bank; that sound having subsided, you will come forth with a wet body and reddish eyes; and on seeing the form delightful to the eyes of all people in which you will appear then, the Yaksha will not be able to stand before you. And the princess will not brook any delay in obtaining your sight, her heart being made fast with chains of affection firmly fixed on you. With regard to your bride, the earth, you should look upon the wide world (lit. the circle of the earth) as secure, your enemies being easily annihilated. If you wish you may take counsel with your officers whose intellect (judgment) is matured by the deep study of the various S'āstras, and other well-wishers, and having summoned a hundred fishermen (lit. men with nets) and caused the inner space of the lake to be carefully examined by them and hundreds of other men in whom you have confidence, have it carefully guarded by your troops stationed at a distance of thirty fathoms. For, who can know what device an enemy may employ on getting an opportunity?" My speech appealed to him. And his officers, who could not see any mischief in it and who knew how firm in his determination the king was owing to his excessive passion for the princess, raised no objection to it.

I then addressed the king who was ready to carry out my instructions and firmly resolved to secure the maiden, "O, King, we have tarried in your country very long; it is not proper for us to remain long in one place. When your purposes are attained, you will not see us any more. Had we departed without doing something to serve you, in whose kingdom we had gained livelihood, that would have been condemned by the Aryas; this is why we stayed here for a long time; now the motive of our stay is achieved. Go

home, bathe in suitable water having an agreeable smell, apply perfumes to your body and put on a white garland and propitiate the Bra'hmanas, who are no less than gods on this earth, with presents in keeping with your state, and at night, dissipating the gloom with thousands of lamps having wicks fed with sesamum oil, advance to the attainment of your desires." The king expressing his gratitude said—this attainment of my object is no attainment if your reverence does not wish to stay here. Woe to this disattachment to worldly objects which makes you leave your humble servant without any fault of his; at the same time the words of the worthy cannot be gainsaid. With these words he went home to bathe. I went forth to the lake in the solitude of midnight and entered the hole, where I listened attentively to what was going forward. When it was midnight the king, having set guards at different places, approached and having had the pool examined by men who cast nets into it and saw that it was free from obstacles, plunged into the water without any misgiving at all with a sportive motion. As he dived into the water an elephant's height deep, with his hair scattered about and the cavities of his nose and ears filled with water, and lay down there, I approached him in the manner of a crocodile passing very carefully through the water, cast my scarf round his neck, and mercilessly pummelled him with blows of hands and feet as tremendous as the strokes of the rod of Yama, so that he ceased struggling (died) in an instant. I then thrust his body into the hole and emerged from the water.

The troops that at once approached me were astonished at the surprising change of the king's person. I mounted the royal elephant and adorned with all the signs of royalty, such as the white umbrella, proceeded along the royal road, wherein a passage was opened in the midst of the crowd of citizens by the threatening use of staves by fierce staff-bearers, to the palace, where I passed the night with my eyes stripped of the pleasure of sleep owing to the joy I felt. The next day when the orb of the sun, the jewelled mirror for the beautiful damsel of the East, looking

like the frontal globe of the temple of a quarter-elephant smeared with red lac, became visible to the eyes of the people, I, having performed the customary morning duties, seated myself on a throne glittering with gems variegated with the multitude of rays and addressed my companions who waited upon me with proper formalities, with their features reserved through fear-"Observe the power of the Saint who was never subdued by objects of sense, and by whose will devoid of the quality of Rajas, I came to have this transformation of my person lovelier than before and having the pleasing brightness of the petals of a lotus, in (having plunged into) this pool full of lotuses alive with gladdened bees. Let the heads of heretics be now bowed down in shame. Let all honour be paid by means of sessions of music and dance to the shrines of the gods, such as S'iva, Vishnu, Brahmadeva and others, and let largesses of money be taken away from here by the poor in order to dissipate all their cares. The ministers with delighted looks on account of the extreme wonder exclaimed, "Glory to the lord of the earth ! May you, by your conquest, eclipse the fame of all the previous kings, filling the ten quarters with your glory!" With these benedictory words they executed the duties entrusted to them. I then saw one of my wife's most attached servants, S'as'a'nkasena,' as she came to me on some mission, when I said to her in private—"did you ever chance to see this person before ?" She looked at me for a few minutes with her heart in transport of joy, gracefully moving the creeper of the rays of her teeth, and hiding her tender sprout-like lips with the fingers of her hand gracefully contracted, folded her hands while tears of joy flooded her eyes that had no collyrium applied to them and said with the freedom of affection.—"If this is not the work of magic; then I know too well whom I behold. How could this come to pass?" I told her the whole story and having it imparted through her to Kanakalekha' filled thereby her heart with ecstatic joy. I was then united with my beloved who was formally given in marriage to me by the king (Kardana) who was set at liberty and treated with great respect by me. Then coming to be ruler over

both A'ndhra and Kalinga, I came with a large army to help the king of the Angas, the ally of my father-in-law, and became overpowered with joy at this accidental meeting with your Highness in company of all friends. Rájava'hana with his friends complimented him on the skill he had shown, with a smile that lit up his lip and said, "Wonderful is the part played by the great saint, wherein his austere penance was richly rewarded. Now to speak in earnest (lit. joke apart) herein we have seen the nature of the union of ingenuity and courage resulting in the highest pitch of joy." Having said this he turned his eye, beautiful like a full-blown lotus, to Vis'ruta, who was rich in information, and requested him to proceed with his story.

CHAPTER VIII.

He said, "Lord, while travelling in search of you, I came to the Vindhya forest; and there encountered by the side of a well a boy about eight years of age, who ill deserved to be in distress, in great distress on account of hunger and thirst. He said to me, with his voice choked on account of distress, "Noble sir, kindly help me as I am in distress, since I am unable to rescue an old man who was my only stay and who has fallen into this well as he was drawing water to gratify my unbearable thirst." I immediately approached and using a certain creeper (as a rope) succeeded in extricating from the chasm a venerable old man, after which, knocking down with stones five or six fruit of some Lakucha tree as tall as the ascent of an arrow and drawing up some water, by means of a bamboo pipe, I helped them to refresh their spirits, and then sitting under a tree I addressed the old man, requesting him to relate to me who he was, and also who the boy was, and how they came to be in distress of that kind. With tears choking his throat he said, "Magnanimous one, be pleased to listen. Punyavarma' was the king of Vidarbha; he was the ornament of the race of Bhoja, a partial incarnation, as it were, of the God of Justice,

mighty, truthful, liberal, and affable, the educator of his people, the generous lord of his servants, renowned, eminent for his intellect and of mighty form, ambitions of greatness, defender of the faith, and undertaker of things possible to achieve and beneficial in the end; he respected the wise and promoted his dependants; he raised his kinsmen to dignity but buried his foes into misery; he never lent his ear to nonsensical talk; always eager for merits, he was thoroughly proficient in all arts; fully conversant with sacred lore and political science, he would doubly repay a slight good turn; he himself looked after his treasury and the conveyances, took great pains to appreciate the work of the heads of various departments, and encouraged with honour and fitting rewards those who well acquitted themselves of the duties entrusted to them; he removed without delay calamities human as well as divine; he was an expert in the employment of the six expedients in foreign politics; he himself led (maintained in order) the four classes according to the path laid down by Manu, and his name it was auspicious to repeat. Having lived the full period of life by the force of meritorious deeds, he came to be numbered among the immortals owing to the want of religious merit on the part of his subjects. His son Anantavarma succeeded him; he was graced with every excellence but unluckily held the science of politics in little esteem. Once an old minister of his, Vasurakshita by name, who was highly respected by his father and was eloquent in speech said to him in private—" Prince, all the excellences of the soul, beginning with the nobility of birth, seem to exist fully (lit. do not seem to be wanting) in you. And your intellect, naturally sharp, and developed by its knowledge of the arts of music, dancing, painting, and poetics in all its branches, surpasses that of others. But the same intellect, not being exercised in its proper subject, the study of the science of government, does not shine prominently like gold that has not been refined in the fire; and the prince whose understanding has not been thus cultured is unable to see, however exalted he may be, how he is overridden by others, or to judge of the objects to be effected and the means by

which they are to be attained. Being unfit to judge of affairs, and thwarted in his undertakings, he is disregarded by his own servants and by strangers; and when a king is despised, his order fails to give safety to or ensure the welfare of his subjects; and when the subjects once learn to transgress orders of the king, they go on talking anything and doing whatever they like and will upset all order; and demoralised subjects ruin themselves as well as their master in this world and the next. When the path of action is seen by the lamp of the political science the course of worldly affairs proceeds smoothly on. The science of politics is but the divine eye, the operation of which is never obstructed in giving insight into things, past, present and future, as well as hidden or far removed from sight. Devoid of that (eye) a man, although having long-stretched and large eyes, is no better than a blind creature owing to his inability to penetrate into political ends. Abandon, therefore, the attachment to mere external accomplishments, and study the science of government, your family inheritance. Putting into practice its precepts and with the three royal powers successfully enjoyed, rule long over the sea-girt earth, your authority being undisputed.

When the king had heard this address, he said—"You counsel wisely; it shall be attended to," and then withdrew to inner apartments. When in the course of talk the king spoke about it before his queen, it was heard by Vihárabhadra, who was sitting not very far, who was the associate of the king from his very childhood, whose special favour he enjoyed and whose whims he could very clevely follow; he was well skilled in singing, dancing, and playing; libidinous, clever, of licentious tongue, skilled in paronomastic and enegmatical speeches and witty; he had a peculiar tact in finding out a person's weak side, could excite laughter, and recommend scandal; he was an expert in craft and in the art of receiving bribes even from the ministers; a professor of all wicked acts and pilot of libertinism. He smiled and said—" Sir, whenever by the favour of fortune a person is blessed with prosperity, clever rogues, worrying him by

various temptations, accomplish their own designs:—Thus some, inspiring hopes in him about supreme felicity to be enjoyed after death, get his head shaved, gird him with a string of the holy grass, clothe him in skins, smear his body with butter, send him to sleep without his supper, and manage to take all his property: nay, there are heretics still more heinous than these, who persuade him to relinquish children, wives and even life. If there be a person naturally shrewd enough not to let his property slip out of his hands in exchange for such mirage, then there are others who surround him and say—"We can convert even a single cowrie into a lac of coins, destroy one's foes without weapons, or make even a single bodied mortal an Emperor if only one is ready to follow the path we will show"; and when he asks them what the path is they reply, "there are four branches of royal knowledge, *viz.*, the three Vedas, the practical arts (such as agriculture, commerce &c), logic and metaphysics, and the science of government. Of these the first three are vast and bear fruit slowly; let them alone, therefore; study the fourth alone; it has been recently composed by the learned Vishnugupta in six thousand stanzas for the use of the king, Maurya (Chandragupta), which, when well studied and put into practice, yields the desired fruit." Agreeing to do so the king reads and listens till he grows old. That S'a'stra is connected with others; unless all are read, nothing is thoroughly known. Let its principles be grasped after a short or long time (Let the question stand apart). When this S'a'stra is learnt, the first lesson taught is not to trust one's wife or child. As regards the filling of one's belly the precept is—so much rice is needed to make up so much boiled rice, and so much fuel is sufficient for cooking it; hence let them be measured before they are served out. Now (as regards a king's daily course of life) a king, on rising when he has scarcely washed his mouth fully, must devote the first watch of the day to the examination of the day's receipts and expenditure; he must not let a handful nor half a handful escape him, and yet even whilst he hears, the clever superintendents will cheat him twice

as much as ever. Cha'nakya has detailed forty modes of defrauding, but the cunning servants by the force of their own ingenuity multiply these a thousandfold. In the second watch the prince, with his ears painfully assailed by the squabbles of contending subjects, lives a most wretched life. Even then the judges and others dispose of the suits favourably or unfavourably to the litigants, as they please, consulting their own advantage (in money) and leaving all sin and shame to their sovereign. In the third watch he finds leisure to bathe and eat; but until his food is digested, he lives in dread of poison. In the fourth he rises to stretch forth his hands to receive gold. In the fifth he has to suffer great mental strain on account of the consideration of political schemes. In presenting these too the counsellors, like persons indifferent, enter into mutual agreement and pervert at will merits and defects, misstate the reports of the spies, misrepresent possibilities and impossibilities, confound all distinctions of place and time and live upon (*i. e.* seek their own ends through) the friends of their own partisans or enemies and secretly stirring up internal and external factions and then appearing to allay these openly, bring their helpless master in their power. In the sixth the king is to divert himself as he likes or converse with his ministers of amusements; and the time thus allotted for self-amusement is an hour and a half ! In the seventh watch he has the troublesome task of reviewing his troops. In the eighth he has to worry himself with the ambitious projects in company of his generals (war ministers). In the evening in the first watch of night after the performance of the evening twilight duties, he must receive his secret emissaries and through their medium instruct their extremely cruel-hearted agents entrusted with the work of using the sword or fire or administering poison (where necessary). In the second after eating, he must begin, like a Bra'hmana, to con his book. In the third he is sent to sleep with the sounds of the trumpets which he may enjoy in the fourth and fifth; but how possibly can he get any repose, his poor brain labouring under anxious thought. In the sixth he must begin to prepare for the duties prescribed by the S'a'stras and the

business to be attended to. In the seventh he must consult with the ministers regarding the despatch of agents and emissaries and these fellows who get rich by presents from both sides obtained by saying sweet things and by traffic, being free from the fear of having to pay taxes, make work where there is none and wander about at all times. In the eighth the Purohita and others assembling relate to the king—"Last night we saw a bad dream; the planets are not favourably situated; besides the omens are evil; (to avert the threatened misfortunes) propitiatory rites should be performed. (So let all the sacrificial implements be made of gold; when this is done, the rites are prolific in their effect) Here are these Bra'hmanas each like Bramhá himself; the benedictory rites performed by these lead to a blissful result; they are in great poverty, have large families, are constantly engaged in devotional rites, are endowed with Bra'mhanical lustre and yet have not received any donations; whatever is given to them will be rewarded by long life accompanied by heavenly happiness and good fortune (lit. destruction of calamities); and thus having persuaded the king to confer rich donations upon them secretly enrich themselves through these.

Thus on account of a life of unremitting labour and care and constant worry and without a moment's enjoyment, let alone thinking of supreme sovereignty on the part of a politic prince, when his own principality it is difficult to preserve. There is a general mistrust as regards whatever a politic prince (lit. guided by a politician) gives, esteems or lovingly talks of. Mistrust is the birth-place of disaster. To what extent the course of worldly existence can proceed without policy is seen from our usual experience of ordinary life. We need have no recourse to S'astra in this matter; infants need no instructions from the S'a'stra to suck their mother's breasts; for this they manage of themselves. Abandon then all restraint and enjoy the pleasures of senses as far as you can. These sage persons too who say that senses are to be subdued, the six natural foes to be shunned, expedients of pacification and others to be

often resorted to with reference to the allies as well as enemies, that all time must be spent in the discussion of questions of war and peace, and that no relaxation in pleasures is to be admitted, spend whatever gold they manage to pilfer from the king in the houses of harlots. What of these beggarly fellows!

Take the case of such stern dictators of policy as S'ukra, A'ngirasa, Vishâla, Aksha-Bahu, Dantiputra, Parâs'ara and others who are writers on S'astras and practical government. What foes did they subdue? and what Sâs'tra did they abide by? They too were confronted by success or failure in undertakings set on foot. Generally those who are well-read are taken in by those who have never read the S'ástra. Your Majesty has fortunately got an exalted predigree which commands universal homage, unfaded youth, unimpaired beauty and immeasurable prosperity. Don't you therefore render all these advantages vain by attention to state-craft which is the source of all mistrust, an impediment in the way of enjoyment of pleasures, and which is never without uncertainty on account of its having to have recourse to various ways or tricks. You have ten thousand elephants, three lacs of horses, and an innumerable host of foot-soldiers. Besides, your treasury is filled with gold and jewels; and even if all your subjects enjoy them for thousands of years, they cannot exhaust your granaries. Is this all insufficient, that there should be an occassion to labour for more? The life of mortals lasts but for a short time (lit. four or five days); we should, therefore, make the most of it as we have a very small portion of it fit for enjoyment. Those are fools, who, while they go on acquiring money; perish and do not wish to enjoy even the least of what they have earned. But enough of this. Leave the load of the kingdom to those who have your confidence and are able to bear the responsibility, and do you enjoy your corporeal existence amongst the damsels of the palace that vie with the nymphs of heaven in beauty, attending to the song, dance, and drinking parties whilst the season serves." So saying he prostrated himself on the ground raising his fold-

ed hands to his forehead, and thus remained for some time whilst the denizens of the harem smiled heartily with eyes expanded through joy; the king, too, said with a smile, "Surely you are my Guru, since you have given me proper advice; why do you then act thus which ill becomes a Guru? Rise up." So saying he raised him and resumed his amusements with greater zest than ever.

Now the king, being daily urged to his duties, as they arose, by his old and wise counsellor, professed to accept his instructions but paid every disregard to these as though he were one who had not correctly read his thoughts. Then this wise old man thought—"Ah, my childish ignorance through blind love for this prince! I have become an eyesore to him and an object of derision by urging him to attend to matters not after his heart. It is quite clear an unusual alteration has come over him (in his behaviour towards me); for he has now no affectionate look for me; he never addresses me with a courting smile, and does not entrust me with any confidential matters; he has no affectionate shakehand for me to give, has no sympathy for my misfortunes, has no favour to bestow upon me during festivities; he no longer sends me any handsome (lit. tempting) gifts; takes no notice of (or appreciates no longer) my good deeds; he never asks after my family, nor has a regardful look for my partisans; never admits me to his inmost secrets, nor ever gives me an access to the harem. But, on the contrary, he appoints me to the most disagreeable duties, and connives at others taking my place; he evinces confidence in my opponents, never condescends to reply to my questions, holds to ridicule those whose offence is similar to mine (*i. e.* who give him wholesome advice), laughs at me so as to prick my vital parts, rejects even his own opinions when set forth by *me*; receives with contempt all presents sent by me, howsoever valuable they may be; makes fools proclaim in my presence the errors of politicians. Truly has Chánakya observed wicked counsellors (lit. undesirable persons), if they follow the bent of the king's mind, ingratiate themselves into his favour, while

on the other hand, such as are wise and just come to incur his hatred, if they fail to minister to his whims (or if they are ignorant of the fitful tendencies of the king's mind.). "Still what is to be done ? This prince, impudent as he is, is not to be abandoned. For I have served his father and grandfather; but then what good can I do to him, even though I do not leave him, as he never listens to my counsel? Surely now this kingdom will fall into the hands of Vasantabhánu, the ruler of Asmaka, a prince of policy. I hope calamities that are in store for him will restore him to his natural disposition (bring him to proper senses); but (I feel) although dislike to certain things be produced in him when under calamities wherein mishaps easily befall, it will not make him love a life of rectitude. Be it as it may; calamity is sure to occur; I shall anyhow manage to remain at my post putting a check on my tongue (so) ready to give advise."

The minister being in this shaky state of mind and the king absorbed in the pursuit of passion, it happened that Chandrapa'lita, the son of Indrapálita, minister of the King of As'maka, under pretext of being expelled by his father for his profligate conduct, came to Vidarbha with a numerous train of musicians and dancing girls skilled in various arts, and of numerous spies and retainers in various disguises, and soon won over the affections of Vihàrabhadra by means of diverse sports. By such course of conduct he soon acquired a hold upon the king, and on getting the opportunity he eulogised whatever amusement the king diverted himself with as the proper one; thus—when hunting was the theme he would say, 'Lord, no other sport can do so much good to the body as hunting. For, being the best kind of exercise, it generates swiftness of foot, which enables a man to traverse a long distance and thus is of great service in times of difficulty; as it removes phlegm, it improves the appetite (lit. stirs up the gastric fire) which is at the root of health; as it destroys the fat the limbs become firm, hardy and active; by it one gets the power to endure cold and heat, as well as hunger and thirst; and by it one becomes acquainted with the thoughts and actions of various animals in different conditions.

By killing the deer and wild Yaks one can prevent the mischief they do to crops; roads and by-paths are made all safe by the destruction of tigers and wolves; and one comes to have a look into (lit. knowledge of) the woods and hilly regions which serve in more than one way; it gains (for the king) the confidence of those that tenant the wilds and serves to stir their warlike enthusiasm, impressing at the same time intimidation on hostile armies: such, and other virtues this hunting is calculated to ensure. Even gambling reveals the incomparable largness of one's mind (unbounded munificience) on account of the abandonment of heaps of wealth as of so much straw; it gives power to control oneself in good luck or ill-luck owing to the instability of victory or failure; besides it kindles to a far greater extent anger (high spiritedness) the only main-spring of manliness; it endows one with infinite acuteness of intellect on account of the marking of subtle tricks difficult to be observed used in the handling of dice and moving the pieces in squares. One acquires wonderful power of concentrating the mind as it has to be fixed on one object and an extreme love for adventures which depend upon determinate perseverance; one becomes unassailable as one has often to face very rough persons; besides one can know what self-respect is as well as maintain the body with a noble disdain of individual danger. The enjoyment of beautiful damsels is but making the two objects of wealth and virtue yield their fruit; it reveals a great pride in manhood, skill in knowing the inward sentiments, freedom of action not hampered by greed and cleverness in all arts; it offers a full scope for eloquence and ingenuity as measures have to be constantly devised for gaining the damsel loved, preserving her when acquired, enjoying her when preserved, pleasing her when enjoyed and pacifying her when offended; owing to the body being excellently decorated (for its sake), it gives one an imposing look on account of the winsome form; it creates affection for friends, a high regard for attendants, a smiling face, an enhanced spirit, and a behaviour marked by courtesy; but above all in the generation of progeny it is the source of supreme felicity both here

and in the next world. As regards drinking, it long preserves youth owing to the use of liquor of various sorts so effective in removing diseases of various kinds and dissipates anxiety of every kind as it engenders an overwhelming sense of self-sufficiency; it stimulates one's capacity to enjoy beautiful damsels as it inflames the passion of love; it removes the darts from (*i. e.* anything rankling in) the mind as it blots out from memory the crimes committed; it increases a sense of confidence that is inspired by the free talk that would never try to hide any secrets; it creates unmixed joy as it cuts short all feeling of envy; by it one can have the uninterrupted enjoyment of all the objects of sense such as sound and others; as it induces distribution, it enlarges the circle of one's friends, imparts incomparable beauty to the limbs, leads to unsurpassed blandishments and makes a man fit for the battlefield, as it takes away all sense of fear.) Harshness of speech, severe punishment, imposition of money-penalty, are of service as occasion arises to a king; for a king devoted to a life of peace like a saint can neither keep in check his foes nor carry on the administration of his kingdom properly.

The king followed his advice like the instructions of a Guru, and the people imitating the king threw off all restraint and became universally licentious. All being equally plunged into the water of vice, nobody tried to poke at the vices of others; the administrators of different departments acting in imitation of the king and the subjects devoured the fruits of their offices; then gradually all channels of revenue were closed, and those of expenditure multiplied, day by day owing to the subserviency of the king to rogues; the feudatory princes as well as the chief officers of the state being fully trusted by the king owing to parity of pursuits and admitted to drinking parties in company with their wives, abandoned their usual observances. The king under various disguises held intercourse with their wives; and these being free from fear enjoyed pleasures in company with the royal harem who had abandoned their character. All women of the city, diverted by sweet flimsy talk, (or diverted by the

coaxing words of the lewd,) despising all reserve (lit., hold on their character), listened to the intrigues of their lovers, considering their husbands not worth even a straw; then angry affrays proceeding from such practices became frequent; the weak were assaulted by the strong; the rich were plundered by thieves; all, now freed from fear of reproof, followed hard the path of sin (*i.e.* all led sinful lives); the people, with their kinsmen killed, deprived of their riches and distressed by murder or unlawful confinement, piteously cried aloud. Inordinate and unjust punishment gave rise to fear and disaffection. Those who were reduced to poverty grew assiduously avaricious; and the spirited, who were disrespected, burned with indignation (*i.e.* smarted under the infliction of insult). Intrigues of the enemy succeeded in bringing to pass foul deeds of every kind. The enemy's men contrived to destroy the king's people by inducing them to enter mountain-valleys full of dry grass and clumps of the bamboo trees and affording no passage out, by giving lively descriptions of hunting dresses and the abundance of game therein and then setting fire to them at the very entrance; by urging some on to kill tigers and such other beasts and then letting them fall into the jaws of the same; by making them go in search of a desirable well to gratify their thirst so far off that they eventually sank under hunger and thirst; by diverting some to run along perilous paths that would cause a fall into pits or from precipices covered over with straw and leaves; by extracting thorns from the feet of some with poisoned lancets; and by killing with ease some when left all alone, their followers being cut off from them, having to run in different directions; some were purposely slain with arrows, which were apparently levelled at the deer (lit. under the pretext of missing their aim at the deer); Some were driven by setting a spirit of competition to mount the inaccessible peaks of mountains, and then thrust down without being noticed by any one else; some who had a spare following were way-laid by them under the guise of mountaineers; some were made forcibly to make their way in places crowded on occasions of festivities, fairs, cock-fights

and gambling, and were killed by causing injury to others; they secretly caused damage to be done to people and openly receiving complaints from them, and having communicated the same to witnesses they made some bolt away as the means of hiding their disgrace; they induced some who were sensualists to approach others' wives as their friends, representing that thus they would have no fear from their husbands, and then exposed their desparate deeds (and thus got them destroyed); they ignominiously murdered many who were lured to appointed places by means of attractive women, by first lying there concealed and suddenly attacking them; some they enticed to caverns and then worked their destruction, accomplished under the pretext of accidents met with while digging for a treasure, or acquiring some superhuman power by means of incantations; they urged some to ride furious elephants and then refrained from taking counter-measures (allowed them to be destroyed by the elephants); they roused to anger a mad elephant and then directed him to bodies of the chief persons as marks of his vengeance; they killed secretly those who quarrelled over ancestral property and then brought home the disgrace to their rivals; they privily killed many profligates in the towns of the feudatory princes and then announced the names of their foes (as the perpetrators of the crime); they caused many to catch consumption by inducing them to indulge day and night in the company of women whose bodies were saturated with poison; under the pretence of treating the diseases of some they augmented the effects of them: thus the agents of the king of A'smaka employed to administer poison, and others entrusted with similar duties, reduced Anantavarman's army to sore straits, its principal warriors being killed.

Vasantabhànu now incited Bha'nuvarman, the king of Vanaváśa, to make war with Anantavarman, who, therefore, having the border of his kingdom invaded, raised up his army to march against him. Vasantabhánu came first of all the feudatory princes and was admitted to special friendship by the king; other princes, too, soon joined him; having marched out they encamped at a

short distance on the bank of the Narmada. Now one of the chief feudatory princes, Avantideva, the ruler of Kuntala, had a female dancer in his train named Kshamàtalorvashî (lit. Urvashi on this earth), whose mastery of the art of dancing was highly admired by Chandrapàlita and others. Anantavarman called her before him and enjoyed the sight of her dance; and being passionately attached to her enjoyed the pleasure of her company, while she was under the influence of liquor. Vasantabhânu, the ruler of As'maka, saw Kuntalapati in private and said, "This haughty tyrant violates our females; how can we bear such insults? You have five hundred elephants and I have one hundred; let us, therefore, join together and plot with Vîrasena, the chief of Muralá, Ekavîra, the ruler of Ruchika, Kumáragupta, the ruler of Konkan and Nâgapâla, the prince of Nâsikya. They, too, being impatient of insult, will surely follow our counsel. Besides this Vanawâsi king is my beloved friend. Engaged by him in front, we shall strike this wicked tyrant in the rear. We shall then distribute his treasure and vehicles among ourselves." When he, being delighted approved of his plan he won over to his side through confidential agents—sending as presents twenty rich garments and twentyfive saffron coloured shawls with gold borders—all the other feudatory princes also. The following day Anantavarman fell a prey to those princes and to the Wânava'sya, as he was totally averse to the science of politics. Vasantabhânu dispersed the transport of treasures and baggage and brought them into his power and proposed that it should be divided among all according to their respective power, expressing at the same time his desire of being content with whatever portion they may be pleased to give him; pleasing all with this stratagem and holding forth that as a bait (bone of contention) he stirred up a quarrel among the princes, brought about the destruction of all and seized for himself all their wealth. He gave a small portion of it to Vánavâsya and marching back established himself in the kingdom of Anantavarman.

In the meantime, the old minister, Vasurakshita, contrived with the help of some hereditary servants of the king

to rescue the youth, Bhâskaravarman, and his elder sister Manjuvadini, about thirteen years old, along with the queen Vasundharâ, their mother; but while effecting retreat, as it was so fated to happen, he died of a burning fever. Friends like me took the queen to Mâhismati and consigned her with her children to Mitravarman, her husband's brother by another mother, for protection. He, however, entertained sinister motives regarding the noble queen, and when he was repulsed, he cruelly wished to put her son to death apprehending that she meant to raise him to the throne. When the queen knew it, she said to me, "Dear Nâlijangha, convey the prince to where he will live in safety; if I live, I shall soon follow him; you should in the meanwhile let me know where you would be." I somehow led him out of the crowded palace and plunged into the Vindhya forests; having given him some rest as he had to walk on foot by passing a few days in a hamlet, I penetrated still further into the forest for fear of being captured by the emissaries of the king. Fatigue and thirst having oppressed my young charge, I was endeavouring to procure some water from this well, when, overreaching myself I fell into it and was thus favoured by you. You should now give every succour to this helpless prince." He said so and stood before me with folded hands; and when I asked what the name of his mother was he replied that she was the daughter of Kusumadhanwan, king of Kosala, by Sâgaradattà, daughter of Vais'ravana, a merchant of Pa'taliputra. I said that if it was so, his mother and my father were descended from a common maternal grandfather; and then embraced him very affectionately. The old man asked me which of the sons of Sindhudatta was my father, and he was very pleased when he knew that it was Sus'ruta. I vowed that I would raise my little kinsman to the throne of his father by removing by policy the king of As'maka, who was very proud of his strategy, and began to think of how I should appease his hunger. At this moment appeared two deer, chased by a huntsman, who had expended three shafts on them in vain. I snatched his bow and the remaining two arrows from the huntsman and

shot them. One of the deer fell with the arrow piercing him to its feathery part, the other with the arrow piercing him through so as to leave its feathers behind. One I gave to the hunter; the other I skinned and cleaned, removing the entrails, and cutting off the feet and spitting it with a stake I roasted it at a fire and we made a meal of the flesh. The forester was highly pleased with my skill, and I asked him if he had heard any news from Ma'hishmati. He replied that he did, since he had just come from the place, having been there to sell tiger-skins and leather bags; and that the city was astir with a festival as Prachandavarman, the brother of Chandavarman, was to come there for espousing Manjuva'dini, the daughter of Mitravarman. On hearing this, I spoke in the ears of the old man—'By treating the daughter as his own child Mitravarman wishes to gain the confidence of the mother and the person of the prince, so that he may then put the prince to death. Go back to the queen and tell her privately of your safety and my own account; then in concert with her give out that the prince has been killed by a tiger; the villain Mitravarman will be pleased at heart but will apparently show himself to be in distress and will endeavour to pacify the queen. Then the queen should speak to him through you that the prince for whose sake she had repulsed him so severely being dead, she was now ready to do his wish. He will be pleased to know it and will make advances to her. Then let her dip a necklace in water mixed with this poison named Vatsanâbha, and strike him on the breast with it, saying, 'If I am faithful to my lord, may this necklace be as a sword unto thee'. Let her then again wash the necklace in water mixed with this drug and present it to the princess. Finding him (Chandavarman) dead and her unaffected by it, the subjects will simply believe the queen to be a Pati-vrata' and will abide by her will. The queen should then send word to Prachandavarman to accept of the princess along with the kingdom now without a ruler. In the meantime we will arrive in the disguise of Kâpalika mendicants, receive alms from the queen, and take our station in the cemetery. Let the queen call the chief citizens, mostly

noble-minded, and old ministers who are interested in her and tell them in private,—the goddess Vindhyava'sini has done a great favour to me in a dream saying, 'Prachandavarman will die on the fourth day from to-day; on the fifth day, from out of my temple on the bank of the Reva', when people will retire home and there will be no one, a Bra'hma'*n*a youth will issue out in company with your son. He will save this kingdom and will establish your son in sovereignty; I in the form of a tigress had carried off your son, in order to conceal him from his foes: You should marry your daughter to the Bra'hma*n*a youth." You should keep all this a secret until it comes off to be true. The old courtier was highly pleased with my plans, and started off: and our purpose was effected to our full expectations; and the people too began to talk everywhere of the great power of conjugal fidelity since it could procure the effect of a sword in a necklace, without there being possibility of fraud in it, for the same necklace was worn without losing her life by her daughter, and therefore, whosoever would trangress her words would be reduced to ashes.

Having seen us enter her palace for alms in the disguise of mendicants, the Queen's breasts seemed to ooze out milk and rising up in joy she said, 'Revered Sir, here I fold my hands before you; be pleased to take this helpless person in your favour and tell me if what I have seen in a dream would come true. I replied that she would see the fruit of it that very day. To this she replied—"If it is so, great is the good fortune of this your humble servant; for that dream foretells a protector for this (my daughter) here." She then caused Mañjuvádiní, who was confused by the rise of love at my sight, to bow before me and once more said in suppressed joy, "If the dream proves false this young ascetic, your follower, will be arrested by me to-morrow." I, too, whose stability of mind was shaken by Manjuvádiní's glance (lit. eye) full of love, said smilingly—"So let it be." Having got alms I departed making a sign to Nálijangha to follow us. When alone, I asked him, where Prachan*d*avarman, who was said to be of a short life, was. He replied

that he was in the receiving hall of the royal palace, amusing himself in the company of the dancers (or singers) now quite sure (or free from fear) that the sovereignty was his. "If it be so, wait in the garden." So saying to the old courtier, I deposited all our chattel in an empty temple on one side of the wall, and having left the prince to guard them, I put on the gay attire of a dancer and came to Prachandavarman and succeeded in diverting his attention to me. When it was sunset, I performed in various styles dancing and singing and imitated different voices, calculated to add to the knowledge of the multitude, and performed different athletic feats, such as jumping on hands, moving with the legs raised up, as well as moving like a scorpion or leaping like a crocodile or darting like a fish; also raising my leg up and whirling my head while my palms rested on the ground, and also raising up one leg and contracting the other or pressing together the feet and dancing sideways. I then borrowed the daggers of the standers-by and fixing them all round my body, displayed various feats not easy to perform, such as the swoop of a hawk or the flight of an osprey. Whilst thus engaged I struck Prachandavarman, although he was at a distance of twenty yards, on the breast with a poniard exclaiming, 'May Vasantabhánu live a thousand years !' One of the bard-warriors tried to strike me, but I at once jumped upon the tops of the fat shoulders of him, making him senseless by that much and the frightened multitude look up. I then leapt over the wall of the height of two men. I plunged into a neighbouring grove, whilst Nálijangha at my bidding levelled the marks of my footsteps, lest my pursuers should find out my path. I continued my flight along a Tamâla bower to the east of the wall and then turning to the south in order to beguile pursuit, and at last leaping over the ditch, got safe out of the palace, and came to the temple and resumed my mendicant garb and in company of the Prince, having passed the crowds collected at the palace-gate owing to my daring adventure, with difficulty reached the cemetery. In the temple of Durga', which stood there, I had formerly dug up a cavity leading from the outside to below the pedestal of the image, and concealed

the outer entrance with a large slab of stone, which I had taken out of a part of the wall that was quite shattered.

At midnight, having put on suitable dresses, gorgeous with costly gems, brought us by a (confidential messenger) eunuch (from the queen), we entered the chasm and remained there all still. The queen, having caused the funeral ceremonies for Prachandavarman to be performed, and sending word to Chandavarman that his death had been contrived by the ruler of As'maka, came, the next day, as had been previously arranged, to the temple with her ministers, worshipped the goddess, and got it ascertained in the presence of all the people that the surrounding rooms of the shrine were unoccupied, remained waiting in company of the people with her gaze fixed (on the closed door) and ordered the drums to be beaten loudly; Receiving the signal at the sound that reached me through a very minute chink, I lifted up with my head the iron pedestal along with the image, and placed it aside holding one part of it with my two arms although it was too heavy even for a muscular man to be removed with efforts, and issued out and also took out the prince. After replacing Durgâ as before I opened the door of the sacred closet and appearing before all, addressed the subjects who stood dismayed bowing to me, with their eyes directed to me owing to the realisation of the vision, with their horripilation clearly visible and folded hands raised up (to their brow). "The goddess Vindhyavâsinî thus orders you through me—'this prince was in distress; out of pity I, in the form of a tiger, kept him obscure; here I return him to you; know that he is looked upon by me as my son who has thus a protecting mother in me, and therefore you should acknowledge him as such.' Besides, you have to consider me as his protector, whose spirit is able to smash the pot in the form of As'maka, cruel by his intrigue now brought to light by the desperate and deep laid plot that he had cleverly hatched ; and as a compensation for what I have done in extending my protection to him, the goddess has allowed me to accept the hand of his sister, this beautiful princess before you." Having heard it, the subjects exclaimed with delight,

"Very fortunate indeed is the race of Bhoja, that has a guardian like you sanctioned by the goddess." As for my mother-in-law, she found herself in a transport of joy impossible to be described in words. The very day I took the sprout-like hand of Manjuvádini. When the night fell, I closed the chasm entirely. The people too, as they could not detect my trick, dared not transgress my commands, regarding me to be endowed with divine knowledge as I could tell what one had lost (or what one had in one's clenched hand) or what one was thinking of and such other things; and the prince too came to be believed as the son of the goddess, a belief that was to contribute to his prosperity. On an auspicious day, having got him shaved, I had his thread ceremony performed by the family priest who also was asked to instruct him in politics, while I carried the work of administration, I thought 'a kingdom is maintained by the force of three kinds of power which are policy, personal valour, and energy (activity); those mutually assisting each other despatch all affairs; policy determines objects; authority commences and energy effects their attainment. "This tree of Policy, serves a great deal an administrator: it is a tree of which counsel consisting of five elements is the root, the twofold authority the stem; the fourfold Utsâha (personal energy) forms its main branches; the seventy-two Prakrities (subjects) are the leaves, the six qualities of royalty the blossoms, power and success the flowers and the fruit, and this self-same tree subserves the purpose of the man at the helm; and it being of a divers nature, it is very hard to make it yield fruit (lit. to turn it to account), by one who has no one to back him up. I thought that it would be very good (to our advantage) if we could win over to our side (secure the services of) A'ryaketu, the minister of Mitravarman, who was possessed of all the qualifications of a skiful counsellor, and who was well disposed towards the queen, being a native of (the same country) Kosala, since Mitravarman had come to ruin in consequence of his having disregarded his counsel. I, therefore, privately instructed Nâlíjaugha thus—Friend, say to the revered Aryakitra in

private—"Who is this impostor (or a man of marvellous powers) that has appropriated the sovereignty of this state? Moreover, this our prince has been caught into his grip by this serpent. Will he swallow up the prince or regorge him ? " and tell me what he says in his reply. He one day brought me this report. He said—I waited upon him several times with presents, introduced various topics, shampooed his feet, and in an hour of great confidence asked him the question according to your instructions. A'ryaketu thus replied, "Good man, speak not in this manner. He is evidently descended from a noble (lit. pure) family ; he has extraordinary acuteness of intellect; he possesses superhuman strength, a boundless nobility of mind, wonderful skill in missiles, not a little knowledge of arts ; and a mind always disposed to favour, while his prowess (lustre) is unbearable and valiant enough to cope with (quell) all his enemies. He thus combines in himself qualities which it is very difficult to find in others even singly. He is a poisonous tree to the enemies (of the state), but a sandal tree (that would give its grateful shade) to those who approach him submissively; so regard As'maka who vainly prides himself upon his being an adept in state-craft as uprooted, and this prince as firmly and securely placed on the throne of his forefathers. You need not doubt as to his sincerity towards the prince and his state." Having heard it and having tested his sincerity by various trials, I admitted him as a colleague in state-craft. With his assistance I secured the services of devoted and upright ministers and of spies under various disguises. With their help I knew which of the subjects were covetous and rich misers, which very proud, and which were mostly refractory; and thinking that I might amass great wealth if I gave proofs of my own want of greed, inspired a sense of duty (among the people), tormented the heretics, cleared out all who stood like thorns in the way of the prosperity of the state, thwarted the secret plans of the foes and firmly established the four castes in their respective religious spheres and duties, since all undertakings that are based on policy emanate from wealth, and that no sin would be worse than

showing weakness in adhering to the principles of policy, I zealously took all proper measures.

THE SUPPLEMENT.

I then said to myself—all the brave servants of the state are so much attached to me that they would forsooth, at my word, count their life as no more than a blade of grass; besides I am in no way inferior to Vasantabhá nu, the king of Asmaka, having at my command the well equipped armies of both the kingdoms, and I am also well adept in policy. I am therefore powerful enough to reinstate Bhá skaravarman, the son of Anantavarman, the king of Vidarbha, in the seat of his ancestors, after having defeated Vasantabhá nu. Besides, the report that I am appointed as a guardian to this prince, and that he has been adopted as her son by the goddess Durgà, has gained ground everywhere. Besides nobody as yet knows anything of my deception. The people here have a confirmed hope in this prince Bhàskarvaman that he would, through the favour of Durgà, surely regain the kingdom of his father, Anantavarman. The army of Asmaka too, knowing full well the help that the goddess Durgá accords to the prince, seems to be uncertain in its resolution to fight with us, since it thinks that human power can hardly prevail against divine power. Here also, the hereditary ministers naturally inclined to the rise of the prince are now particularly zealous in their desire to have the prince as king, received into confidence as they are by me by means of gifts and honours. My most trusted servants, too, have inspired love into the minds of the confidential servants of the prince of Aśmaka, and through them overtures have been made to these thus—" You are our friends, and hence we are bound to convey our advice to you calculated to lead to a blissful end. It is this—The goddess Durgâ has appointed the well-known Visruta, the guardian of the prince, that through his instrumentality Vasantabhá nu, who

has been acting in a hostile manner towards him, and those who, taking his side, would fight with him, would have to see the abode of Yama. So, before he will have engaged in actual warfare with the prince of As'maka, you should enroll yourselves as the followers of Bhâskaravarman, the son of Anantavarman. Therefore, he, who will come over to his side, will be out of the reach of danger, and being rewarded with honour will live in happiness with his servants or else he will surely meet death from the trident of Bhawani. (He told us also) that Bhava'ni had commanded him to inform all once of this; and knowing, therefore, of our friendship with you, has communicated this message to you through us." Hearing this the confidential servants of the king of As'maka, who were already shaken in their loyalty in consequence of their knowledge of the boon of Bhava'ni to the prince, came all in a body over to my side, when they received this message particularly from me. The king of As'maka, when he learnt all this, thought,–'All the hereditary subjects desire to have this prince for their master; my servants, private as well as public, seem to be shaken in their attachment to me; so if I remain apathetic to all this, sitting in my palace, surely I shall not be able to save my own kingdom wherein seeds of dissension have been sown. Therefore, before my soldiers who would give out my intention (get an opportunity to) to confer with those who are disaffected, I should arrange to fight with him. If this much can be done he will stand in front of me but for a moment.'' With this resolution, he, driven as it were into the jaws of death by the sin of unjustly invading another's kingdom, marched with his army against our force. As soon as the prince knew that he was advancing, he went to meet him; all alone I rode on horseback to the king of As'maka as he was advancing. Then his whole army, deciding that there could be no other extraordinary reason than the boon of Durgâ for my going to meet him all alone in the teeth of a numberless host of them, stood stupified, as if drawn in a picture. I advanced and challenged Vasantabha'nu to fight, who closing with me dealt me a hard blow with his sword. On account of my superior swordsmanship

I parried the blow, and having cut off the head of the A'smaka king with one counter stroke threw it on the ground, and addressed his soldiers,—"Whoever of you now wish to fight with me, should forthwith come to do so in a body; or you should bow to the feet of the prince and coming over to his side should enjoy the emoluments of your former offices, and discharging all the duties thereof live here in happiness." Upon this, all the servants of the king of As'maka, immediately got down from their horses, bent themselves low before the prince and acknowledged his sovereignty. Having then given the kingdom of A'smaka entirely in the possession of the prince, and having appointed faithful officers to protect it, I marched in company of the army of the king of As'maka, which had now become mine, towards Vidarbha, crowned Bha'skaravarman king in the capital and seated him on the throne of his ancestors.

On one occasion, I requested the king as he was sitting in company of Vasumatí, his mother, "I wish to achieve a purpose which I have undertaken, and so long as it is not done, it is not possible for me to stay in one place. So let my wife, Manjuva'diní, your sister, stay with you for some days again. I will wander over the earth until I find the person I am in search of, and having found him will join you again here. Upon this the king, with the approval of his mother, addressed me, " That we find overselves in this festivity of the recovery of our kingdom is but due to your extraordinary help. We can hardly bear the yoke of this kingdom even for a moment in your absence. We wonder why you should thus propose to us." On hearing this I replied, you should entertain not even a particle of anxiety on that account. A'ryaketu, whom you patronise, and who is a minister of rare abilities, is capable of bearing the yoke of kingdoms, more than one, like this. So I shall appoint him to carry on the administration and depart. Although I tried to persuade the king with such and other words, the king, as well as his mother, prevailed upon me after many entreaties to postpone my departure for some days to come. He, moreover, gave to me the kingdom of Prachandavarman,

the king of Utkala. Just as I was making preparations to depart in search of Your Highness after having taken charge of the kingdom and taken leave of the king, I was called by Simhavarman, the lord of the Angas to lend him succour, whom I joined here, and through the fruit of my previous religious merit, I came to be united with Your Highness."

Then the princes, Apaha'ravarman, Upaha'ravarman, Arthapa'la, Pramati, Mitragupta, Mantragupta and Vishruta, who had now met together, had prince Somadatta brought over with his wife to them by servants from Pa'talipura where he was enjoying the heir-apparentship, and who had previously promised to meet them in one place. And while they were enjoying joyful conversation with Ra'java'hana, the king's officers came over from Pushpapura, bearing the letter of command from king Ra'jahamsa, and bowing respectfully before Ra'java'hana said,—"Lord, here is the letter containing the order of Rajahamsa, your father; please take it." Hearing it he got up, again and again respectfully bowed before the assembly and took up the letter. Touching it with his forehead and then taking it down, Ra'java'hana read it aloud while all there listened, "King Ra'jahamsa from the capital of Pushpapuri is pleased, after sending his hearty blessings to them, to write this letter to the princes, Ra'java'hana and others, now residing in the city of Champa'. Having learnt from some of the soldiers that had returned,—that all of you first encamped in a forest region near the temple of S'iva after your departure from here with our permission, and that the rest of the princes, having been unable to find prince Ra'java'hana, in the morning, who had remained in the temple of S'iva for adoration the previous night, swore that they would either bow before Ra'jahamsa (me) in company of Ra'java'hana or else would give up their lives, withdrew their respective forces and started off separately in quest of him,—I myself and your mother were both plunged in the ocean of unbearable sorrow. Having then decided to give up our lives after communicating the news to Va'madeva, we went to his hermitage. As we stood up, after having bowed to him,

the omniscient sage, knew both our object and our dreadful resolve and said,—"King, I knew all that you had purposed to do by my power of prenotion. Now these princes having experienced some distress for some time on Ra'java'hana's account, and then by force of good fortune having secured for themselves various kingdoms after conquering the quarters by means of their uncommon valour, will, at the end of the sixteenth year, return with victorious Ra'java'hana and having bowed before your and Vasumati's feet, will act as you will direct. It is therefore, quite inadvisable to stake any thing on this account." Hearing this, we took courage and supported our lives till this day fully trusting his words. Then as the expiry of the period drew near, we went to Va'madeva's hermitage and preferred our request to him that the period he had previously mentioned had almost been over, and inquired of him whether he knew of the whereabouts of you. Consequently the sage replied, "King, all the princes, Ra'java'hana and others, having conquered the quarters after having overcome many powerful foes and having subdued the earth, are living together now in Champa'; despatch immediately couriers with a written order to convey them here." Accordingly we have sent our order to bring you over here; and if you now delay even for a moment, you will surely hear us to be mentioned in talks only (*i. e.* you will not find us in corporal frames); bearing this in mind, you should, forthwith, start even postponing your drink for the road." Having unhesitatingly and reverentially obeyed this order (lit. holding it on their heads) they resolved to go, and having appointed trusty and capable men with sufficient troops to keep the conquered kingdoms in order, and having guarded their way with a portion of the army, they started in company of their wives with a limited number of soldiers for the Ma'lava' king, resolved to conquer Ma'nasa'ra, their original foe and to subjugate his kingdom also, and then to bow to the feet of Ra'jahamsa and queen Vasumati. Having reached Ujjain, Ra'java'hana attended by the princes, easily defeated Ma'nasara although he was very powerful and slew him too. Then the princes took over his daughter,

Avantisundari and having released prince Pushpodbhava, who had been put into a prison with his family by Chandavarman, his minister, took him with him, appointed some ministers with some soldiers to keep the newly conquered kindom of Ma'lava' in check, arrived at Pushpapura with a limited part of the army that was left, and with Ra'java'hana at their head bowed to the feet of Ràjahamsa and Vasumati, the mother of Ra'java'hana. These latter too found themselves in greatest joy at the recovery of their son.

Then in the presence of the king and the queen, Va'madeva, knowing the desire of all of the ten princes, addressed them, "All of you should now go to your respective kingdoms and protect these with righteousness. You should come to salute the feet of your parents, whenever you would like to see them." Then the princes bowed to the sage and their parents, and separately narrated their account in the presence of the sage in detail. The parents too, having heard their miraculous deeds indicative of their valour were greatly thrilled with joy. Then the king humbly said to the sage, "Revered sir, by your favour we have enjoyed the greatest happiness, that is over and above man's desire and that defeats (stands beyond) all thought and expression; now it is proper for us to enter the stage of forest-life in the proximity of the feet of Your Worship, and work for final emancipation. So Your Worship having installed Ra'java'hana on the throne of Pushpapura and of Ma'nasa'ra, and given the remaining kingdoms to the other nine princes, should so arrange it that all of them would be obedient and faithful to Ra'java'hana, and acting in perfect accord with him would enjoy the earth engirdled by the four oceans after having uprooted their foes." When Va'madeva saw how persistently the princes were opposed to the plan of their parents for entering the life of foresters, he said to them, "Princes, you should not come in the way of your father, who is now by age fit for renunciation; he will remain with me in my hermitage without having to subject himself to any bodily mortification. Stationed here he will be attached to the service of God; and you too will not enjoy happiness in the presence of your parents." Knowing the command

of the great sage, they gave up their persistence in their opposition to their father's plan of entering forest life. Having established Ra'java'hana in Pushpapura, all his vassals also well protected their respective kingdoms according to his direction, and saw their parents at intervals whenever they liked. Thus the princes, Ra'java'hana and others, entirely acting in one accord while they protected the earth with justice under the suzerainty of Ra'javaha'na, enjoyed the pleasures of kingdoms which were even unattainable to Indra and others.

End of the work styled 'DAS'AKUMARACHARITA.'

NOTES.

P. 1. Following the common practice of ancient writers the author who was a Vaishṇava pays his tribute of veneration to his favourite deity, at the same time invoking a blessing on his readers. He also pays homage to the name of Daṇḍin, the original writer of the *Charita*, as shown by the conscious use of the word दण्ड in the various epithets occurring in the benedictory stanza.

°च्छत्रदण्डः—The meaning is that Vishṇu is the main stay of the universe. शतधृति is here a name of Brahmá. It is also and was originally an epithet of Indra, being the god of 'infinite wisdom;' see our note on शतक्रतु at Rag. III. 38. कूपदण्ड—the main mast. अक्षदण्ड—the polestaff, axle. °स्तम्भदण्ड—Vishṇu's foot is the giver of victory to its worshippers. त्रैविक्रमः—त्रयो विक्रमा अस्य त्रिविक्रमस्तस्यायं of Trivikrama or Vámana. See our note on the word at Rag. VII. 35. Perhaps in the word त्रैविक्रम 'the result of the exploits of three men' we have a reference to the present work, the out-come of the literary labours of three workmen. कालदण्डः—the death-dealing, destructive, rod. The stanza indicates the conquest of the world by Rájaváhana, the hero of the work, and his final triumph over all his enemies.

Trans:—May the foot of Trivikrama grant you eternal bliss–the foot which is the very destructive rod to the enemies of gods, which is the main stay of the Mundane egg, which is the stalk of the lotus, the throne (or home) of Brahman, which is as it were the main–mast of the ship of the earth, which serves as the flag-staff of the banner–like heavenly river gliding along (the sky), which is the very axle of the firmament of stars, and which is, as if, the pillar that marks (or proclaims) his victory over the three worlds.

निकषायमाणा—Lit. serving as a touchstone *i. e.* standard to; hence the perfect model of a prosperous city. शश्वत्—At all times—shows that the fortunes of its merchants were not subject to variation but constant. व्याख्यात—which served as a commentary on *i. e.* adequately explained, proclaimed. रत्नाकर—Lit. the mine of jewels—the ocean, so called being supposed to be the source of all kinds of jewels. It may also mean, 'its jewel-mines.' मगध—The ancient name of Behar, extending as far as Káshmir or Panjab. पुष्पपुरी—the modern Pátná; also called Kusumapura see p. 125 *infra*; but more generally known as Pátaliputra, the ancient capital of Magadha, situated near the confluence of the Ganges and the S'oṇa. It is said to have been destroyed by a river inundation about the middle of the eigth century A. D. See our note on पाटलिपुत्र at Mud. p. 70.

वीर &c.—The enemy's army is compared to the sea—the heroic warriors moving in lines are its heaving waves, the horses and elephants its sharks and alligators—and the king's arm to the mountain Mandára. The meaning is that the king was able, single-handed, to defeat the whole army of his enemies. The idea is the same as that expressed in Rag. I. 19.

P. 2. गीर्वाणगणिका—the heavenly courtesans, the *apsarases*. अतिमानया—explains रचितदिगन्तरालपूरणां and also why it reached heaven, *Cf.* Rag. VI. 77. शरदिन्दु &c.—Sanskṛt poets compare spotless, untarnished fame to white objects. *Cf.* हंसश्रेणीषु ताराषु कुमुद्वत्सु च वारिषु । विभूतयस्तदीयानां पर्यस्ता यशसामिव ॥ Rag. IV. 19. घनसार—घनो दृढः सारो यस्य ; घनस्य सार इव वा । शीतत्वात्, शीताभ्राकारत्वाच्च । Bhân. Dik. ॰अट्टहास—the loud laugh of S'iva (at the time of his vehement dance). Laughs and smiles are described by poets as 'white' probably on account of the whiteness of the teeth displayed therein. हासादीनां धावल्यं कविसमयसिद्धम् Malli. on Meg.—राशीभूतः प्रतिदिनमिव त्र्यंबकस्याट्टहासः । नीकाश—used only as the latter part of a comp ; this according to Amara is a Nityasamasa (*i. e.* अस्वपदविग्रहः). *Cf.* स्युरुत्तरपदे त्वमी । निभसंकाशनीकाशप्रतीकाशोपमादयः । Amara. अमी उत्तरपदस्था एव सदृशवचना वाच्यलिङ्गाः स्युः । Com.

कीर्त्या सुरभितः—For the idea *cf.* 'सुरभिर्यशोभिः Rag. II. 3. where Malli. says सुरभिर्मनोज्ञः amiable. स्वर्लोक॰—रुचिर—large and beautiful like those on the peaks of mount Meru (स्वर्लोक).

Cf. सद्रत्नमुक्ताफलवज्रभांजि...मेरोः शिरांसीव गृहाणि यस्याम्। Bhaṭṭi. I. 7. धरणीरमणी—The earth is poetically spoken of as the wife of a king. *Cf.* Rag. VI. 63, VIII. 83 &c.; Mál. I. 15. शिष्ट &c.—The best way of taking the comp. will be शिष्टाः (adept in Vedic studies; see Manu S. XII. 109; A'pastambha I. 7. 20. 8) च ते विशिष्टविद्यासंभारेण (by the load of the knowledge of the special branches of knowledge) भासुराश्च. Or विशिष्ट may mean 'eminent or excellent,' and qualify भासुर. सततुलित &c.—The king *always* shone like the *midday*-sun. Mark the force of सतत. The brilliancy of the king's *pratápa* was constant, not so that of the sun. Thus he was superior to the sun. *Cf.* यस्य च प्रतापानलो दिवानिशं जज्वाल Kád. p. 12. धनदर्प—has no propriety here. It is added simply for the sake of alliteration. निरवद्य—flawless, without a blemish. अवद्य (Pot. p. of वद्) means 'what is not fit to be spoken, what is censurable. Distinguish this from अनुद्य, another Pot. part. derived from वद् which simply means 'what ought not to be spoken.' अवद्यं पापं । गर्ह्यं किम् । अनुद्यं गुरुनाम । तद्धि न गर्ह्यं वचनानर्हं च। Sid. Kau. on अवद्यपण्यवर्या गर्ह्यपणितव्यानिरोधेषु। Pán. III. 1. 101. *Cf.* Kum. III. 56. सुमती—also used for the purpose of alliteration (though defensible). It should rather be सुमतिः. वसुमती (व)—*v. l.* Like the earth. But this will be tautological, as the same idea has already occurred in l. 6. above. ० धीरसरमणी—Mark the Sandhi.

भस्मीकृत—Again the poet's fondness for alliteration leads him to use a word which can only be taken in its metaphorical sense (that of 'destroyed') with चेतना. We shall meet with several instances of the kind hereafter, which the critical student should notice for himself. For the destruction of Káma see Kum. III. 72. भयेन—construe this with समभूवन्. अनवद्या—प्रशस्ता hence अधृष्या. The idea very beautifully expressed here is that Káma's शैलम्बावली and other accompaniments clung to her, the best of ladies, believing that woman-kind enjoyed an exemption from a hostile attack. तस्याः—goes with केशजाले &c. शैलम्बावली—see com. Káma's bowstring is poetically described as sometimes decked with (as here) but more often as formed of black bees. *Cf.* मौर्वीमधुकरपंक्ति &c.—*infra* p. 44; अलिपंक्तिरनेकशस्त्वया गुणकृत्ये धनुषो नियोजिता। Kum. IV. 15. Also Ṛt. VI. 1. The sense is—her hair was as deep-dark as bees.

प्रेमाकर—brought in simply for *anuprása*. बिजिसार॰—Her face combined in itself the beauty of the moon and the lotus. The idea is the same as in 'चन्द्रं गता पद्मगुणान्न भुङ्क्ते पद्माश्रिता चान्द्रमसीमभिख्याम् । उमामुखं तु प्रतिपद्य लोला द्विसंश्रयां प्रीतिमवाप लक्ष्मीः॥ Kum. I. 43.

जायायुतः—This is necessary to account for the duality. अङ्गवीर—The principal or chief warrior. Mark the meaning of अङ्ग here. It usually means 'subordinate (opp. प्रधान), but here it means 'subordinate to the master alone.' मलयसमीरः—suggests fragrance, gentleness &c. ॰करवाल—a saw. The sight of the *pravála* (especially that of the mango tree) causes anguish in the hearts of people absent on a journey. अधरबिम्बम्—her red lower lip. *Cf.* चूतप्रवालोष्ठमलञ्चकार. Kum. III. 30. जयशङ्खः &c.—A conch-shaped neck *i. e.* one a little tapering above and marked with three lines like a shell is considered a mark of great beauty and regarded as the sign of good fortune. *Cf.* words like कम्बुकण्ठी, ॰ग्रीवा &c. पूर्णकुम्भौ—see note on पूर्णसुवर्णकलश ॰ p. 44 *infra*. बाहु—the arms were tender and long. ॰सनाभि—Lit. connected by the same navel, uterine (समानो नाभिर्यस्य); hence closely related to, similar or like. See note on नीकाश *supra*. A round and deep navel is a mark of beauty. *Cf.* नृपं तमावर्तमनोज्ञनाभिः &c. Rag. VI. 52. दर्शितावर्तनाभेः Meg. नाभिमण्डलीमावर्तिनीमुदहन्तीं Kád. p. 281. जैत्ररथ—*i. e.* its wheel. दूरीकृत॰—Because the *Jaghana* which forms the car of Káma kindles maddening passion (irresistible to ordinary ascetics). जयस्तम्भ—a pillar erected in order to commemorate a victory. 'The pillars of victory which are found in this Presidency, *e. g.* at Kapadvanj and Siddhapura and which belong to the times of the Chálukya dynasty of Anhilpur Páthan, consist of two carved columns united by a Toraṇa.' Bühler. रम्भे च—Thighs tapering and plump like the trunk of the plantain tree are regarded as a mark of beauty. *Cf.* रम्भोरू (Rag. VI. 35; S'is. VIII. 19. &c.). अस्त्रभूतानि प्रसूनानि—For these see com. These are sometimes differently mentioned as:—अरविन्दमशोकं च शिरीषं चूतमुत्पलम् । पञ्चैतानि प्रकीर्यन्ते पञ्च॰ ॥ This shows that she was in budding youth. *Cf.* कुसुममिव लोभनीयं यौवनमङ्गेषु सन्नद्धम् । S'ák. I. 19. *Cf.* with the highly poetical description here the passage at p. p. 43–45, describing the beauty of Avanti-sundarí where almost all the ideas and expressions occuring herein recur.

अमरपुर—is Amarávati, the residence of Indra. अनन्तभोगलालिता—(1) fondled with endless enjoyments; (2) borne on his hoods by Ananta (S'esha).

परमविधेया—Very obedient i. e. always acting in conformity with the wishes of their lord—such as contributed to the wealth and prosperity of the kingdom. *Cf.* सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसंपदः। Kir. I. 5. धीरधीषणा०—Who on account of their deep political insight (lit. firm or well perfected understanding) disposed of with little difficulty matters likely to require the serious attention even of Bṛhaspati.

P. 4. सुमतिसत्यवर्माणो &c.—The seven sons of the three ministers mentioned here have each a son as will be discovered as the narrative develops and thus furnish seven of the *Kumáras* who form the subject of the story. See introduction. वारनारी—wife of the multitude; a harlot. पारावार—the sea. पारमावृणोतीति fr. पार+वृ+अण् (अ) कर्मणि; or पारावारावस्य स्तः इति। ०अग्रजन्मनोः—the elder brother meant here is Sumitra. See p. 125. पुरन्दरपुरातिथिषु—is a euphemism for 'when they were dead.'

नानाविध०—See com., better take रचितानि अगण्यानि जन्यानि (battles) यैः as a Bah. qualifying राजन्य. Such a description of the *rájanyas* contributes to the exaltation (उत्कर्ष) of the glory of the king. महदायुध—is a faulty comp.; it should be महायुध. This particular comp. may be defended, as Bühler suggests, by explaining it as महदानि (महं ददति तानि) आयुधानि 'weapons giving greatness or glory.' But this will be doubtless farfetched. The author of the Púrvapíṭhiká though having an excellent command over the language, seems to be at times indifferent to the rules of grammar, as will be seen from his using such compounds as महदभिख्याः p. 12. महदाशा p. 30. &c. and the promiscuous use of the two *padas* in a few places; (unless these are clerical mistakes). See our note on परीक्षन् p. 40.

घस्मर—घसतीति. The aff. मर is added in the sense of ताच्छील्य; lit. a voracious eater, here metaphorically "who habitually committed havoc in battles," a great warrior. ०मानसारं—whose pride and (power) were excessive. According to the first way of taking the comp. the meaning will be 'whose power simply lay in his excessive pride i. e. who was a vain boaster, or who derived his strength from his power. न्यक्कृत—(fr. न्यक् derived

from न्यक्ञ्च् and कृ) humbled, put down. *Cf.* न्यग्भावयिता शत्रून् further on. हठिकाकर्णन—(हठिक sudden and violent+आकर्णन) The sudden hearing of a loud noise. Who were smitten with great terror &c. दिग्दन्तावल—The guardian elephants of the quarters. विघूर्णयन्—making them reel, throwing into agitation. आयस्त—greatly taxing. बलेन—is redundant; added simply for alliteration.

P. 5. चतुरङ्ग—Consisting of the four elements *viz*, elephants, horses (cavalry), charriot-warriors, and foot-men (infantry). रोष—seems to be used here in the sense of a great passion for, ambition. *Cf.* the English 'rage' as in 'a rage for writing' &c. and Latin '*furor*. अनेकप—an elephant, used for द्विप for the sake of alliteration. सविग्रह—embodied, incarnate. साग्रहः—with a determined purpose. भूयः—is without force, being simply added for alliteration ०मदधाराधौतमूले—This idea is common enough. *Cf.* Mud. V. 23, Rag. VII. 43.

नडयवल्लभ०—Whenever a fight goes on, the nymphs of heaven are supposed to gather in heaven and watch the course of events on the battle-field in order to choose a lover from among the fallen warriors who also are supposed to assume a divine form. *Cf.* Rag. VII. 53, and the notes ad loc. The cloud of dust over-hanging the battle-field is compared to a nuptial *manḍapa* screening the *apsarases*. ०व्याकुल—thickly spread. दिविषद्वर्त्मनि—in the air or the sky. Amara gives सुरवर्त्म as a synonym of the sky. This must be construted with चिकत &c.; which deafened all space with the roll of its drums that surpassed (drowned) all other sounds in the aerial region. शस्त्राशस्त्रि, हस्ताहस्ति—see com. and Gr. § 259. जीवग्राहं—Namul. जीवतीति जीवः जीवन्तं गृह्णातीत्यर्थः । The ṇamul of ग्रह् is used when it has for its object जीव used as an *upapada*; Pân. III. 4. 36. See p. 136 *infra*, com.

अनन्यशासनां—not subject to another's rule; *i. e.* who was the supreme monarch. *Cf.* अनन्यशासनामुर्वी शशासैकपुरीमिव । Rag. I. 30.

P. 6. देवेन—करणे तृतीया by means of, through, or together with (देवेनसह). पुष्पसृतं—is appropriate in connection with the फल. संपत्त्यवधूताखण्डलः—Who despised (*i. e.* far surpassed) Indra by reason of his wealth. सीमन्तोत्सव—Also called सीमन्तो-

सयन or the parting of the hair (which is its essential part) is one of the twelve ceremonies mentioned by Manu and performed in the fourth or sixth month of a woman's pregnancy.

कलाटसट—broad forehead. विरच्य—having got ready *i. e.* with special preparation. सम्यग्ज्ञात &c.—having recognised him to be one of his spies in that disguise. For the employment of spies seem Kám. Nit. XII. 26. सापदेसं—under disguise उदन्तजात—information of every kind.

P. 7. अन्तराय—An obstacle. संपराय—a battle. वैलक्ष्यलक्ष्यहृदयः—his heart being the target or mark of despair; full of despair; or feeling ashamed. वीतदयः—has no propriety here. It may mean "full of cruel thoughts *i. e.* desirous of taking vengeance. महाकाल—The celebrated temple of S'iva at Ujjain (one of the twelve *Jyotirlingas*). It is immortalised by Kálidása in his Meghadúta. एकवीर०—एक indicates pre-eminence. That would kill an adversary who is a preeminent warrior; or that would kill one warrior opposing him. अप्रतिभटः—प्रतिभट an antagonistic warrior or warrior on the opposite side (Prádi Samása); न विद्यते प्रति सम्मुखं भटो यस्य। अभियुज्—to attack. तत्कार्यैः—तत् may refer to the occasion or better to the king, who determined the steps to be taken at the time or by the king. असांप्रतं—improper, unadvisable. For the alliteration *cf.* संप्रत्यसांप्रतं वक्तुं &c. S'is. II. 70. सहसा—in the sense of 'all at once' may also be taken with the preceding sentence. अस्माकं सहसायुद्धं &c. In support of the ministers' argument *cf.* Kám. Nit. IX. 40. बलिना सह योद्धव्यमिति नास्ति निदर्शनम्। See also Manu S. VII. 198–99. अखर्वेण &c.—Conspicuous (elated) with great pride. शक्तिसारः—Whose strength lay in or who mainly depended upon the S'akti given by S'iva. योद्धुमनसा—Bent or resolved on fighting; *cf.* महतुमनसः Mud. II. 13. For the dropping of the nasal, see com. p. 130 असाद्य—inaccessible to. मूलबल—hereditary force (whose loyalty was unquestionable).

P. 8. प्रशस्त—Chosen. वीतवैन्य—energetic, spirited, or well-equipped. विविधायुधस्थैर्य०—who equalled the lord of immortals in battle marked by (or, graceful on account of) his steady (unflinching) use of various weapons. तथ्य—Well known, renowned. पुरराति—The enemy of *Tripura*, S'iva; so called because he destroyed at the request of the gods the three 'cities

of gold, silver and iron built for the demons in the sky, mid-space and on earth by Maya. वीतप्रग्रह—with reins loosened. दैवगत्या—led or inspired by fate. °शरण्यं—the resort of the royal ladies. प्राज्य—great, prosperous. समाक्रम्य—having taken possession of; or occupied. हेति—weapons. दैवगत्या—fortunately. आश्वस्य—having taken courage.

P. 9. रमणानुगमने—रमण is very appropriately used here. मथितोद्धृतारातिः—मथित is used in a future sense here; *cf.* भस्मीकृतारयः p. 23. Or भविता may be taken with the epithets as मथितो° भविता, सार्वभौमो भ° &c. क्षणहीनया—Joyless, uneasy. अर्धरात्रे—mark the comp. which is *mas.* निःशब्दैर्वा—may also be taken as an *adv.*; without the least noise. संसक्तया—being entangled. मृतिरेखायां—which was as it were the line of death. 'The simile is taken from palmistry. The 'line of death' stands nearly vertically on the line of life which crosses the hand horizontally.' Bühler.

P. 10. वाङ्माधुरी°—Who by the sweet music of her voice surpassed (lit. made disagreeable the voice of) the cuckoo. नीहारकर—नीहार snow, frost; hence cool;—कर the cool-rayed one, the moon. अमन्द—not slow to appear, *i. e.* great, excessive. The word is appropriate as the joy takes its rise all at once. संफुल्ल°—the lotus of whose face was full-blown on account of the great (ecstatic) joy swelling in her heart. उपोषिताभ्यां &c.—लोचनाभ्यां or नेत्राभ्यां पा means to look at intently, and with उपोषिताभ्यां it means to look at very eagerly or intently. The idea is common enough; *cf.* पपौ निमेषालसपक्ष्मपंक्तिरुपोषिताभ्यामिव लोचनाभ्याम् । Rag. II. 19; also 73. विकस्वर—properly means expanding or blowing as a flower; hence swelling; loud, audible; *cf.* उदकीर्यत वैकसारकरग्रहजादस्य विकस्वरस्वरैः । Nai. II. 5. °माहात्म्यैः—Because the King was saved, and thereby the queen also. सैनिकग्राम—ग्राम in the sense of ' a multitude ' generally occurs as the second member of a compound.

P. 11. विरचित°—who did honour to him; or who exhibited great joy (मह meaning a festival). शल्य—points or heads of arrows &c. stuck in the body. सहसा quickly. विरोपितव्रणः—who had his wounds dressed and healed. मृदुभाषिता—p. p. participles are often used abstractively. अधिकाधिः—Whose mental agony grew more intense. अधिकाधिक—*v.l.* The repetition shows

excess. मत्या कलिता—who was possessed of wisdom. तेजो०—*i. e.* क्षात्रतेजः। *Cf.* Mud. मौर्यस्तेजसि &c. II. 23. विराजमाना—shinning like *i. e.* resembling. तडिल्लता—a flash of lightning. हरिश्चन्द्र—A king of the solar race, son of Tris'aṇku and a remote ancestor of Ráma. दुःखयन्त्रं—crucial or excessive pain. ०दैवसमाधि—Taking consolation from the fact that the present misery is due to the will of providence and not to any personal fault.

P. 12. इति नियमवन्तं &c.—With this thought (or intention) I have come to your reverence devoted to contemplative exercise or asceticism. ०कुलमर्दनः—goes with संभविष्यति he will be the extirpator of &c. ब्रह्मवर्चसेन—Notice the comp. ending; see com. जातसंस्कार—The rites attendant on a child's birth. The जातकर्म is a ceremony performed at the birth of a child when the umbilical-cord is separated. It consists in touching the infant's tongue three times with ghee with the proper *Mantras*. महाभिख्या—highly lustrous or very handsome. The original reading is महदभिख्या but we have rejected it as incorrect; see note on महदायुध p. 4.

P. 13. नवोदयेन्दु०—Possessing beauty like that of the rising moon; the comparison shows that they were bound to grow in lustre and body. *Cf.* प्रतिपच्चन्द्रनिभोऽयमात्मजः। Rag. VIII. 65. रसेन—goes with समर्प्य. रस means here a feeling of affection or love. कररुहैः—With the fingers. ०व्यापृतसुधर्माणि—सुधर्मा the assembly of the gods. व्यापृत engaged in talk about himself. व्यास *v. l.* suggested by the late Prof. Taránáth. असंख्य—bloody; tumultuous (lit. in which countless men fell अविद्यमाना संख्या यस्मिन्). सति विशेषे—असति विधेये *v. l.* having fled not obeying *i.e.* in defiance of, his order' does not appear to be original, as is shown by the next line. पुण्येन—by virtue of his merit.

P. 14. शबरबल—An army of mountaineers. 'The descendants of the *S'abaras* are probably the *Suras* of modern India. Sanskṛt poets are not very particular about the names of the aborginal tribes. Below (p. 15. l. 4.) the same people are called *Kirátas* and (p. 16. l. 11.) *Savaras,* while (p. 104.) the robbers who captured Upahâravarman are named *Bhillas*'. Bühler.

रभसादभिहन्यमानः—Being forcibly attacked or hard pressed. गूढावरोध०—The ladies of whose harém were protected (safely

escorted) by. महानिरोध:—Who encountered a serious calamity. आघ्रातुं—To devour. मदीयपाणि &c.—*Cf. infra,* Upahâravarman's Charita, p. 102. कपिलाशव—The carcass of a brown cow. क्रोड—Cavity under the belly. अमर्षिण:—furious, raging. बाणासनयन्त्र—A kind of bow with a mechanical contrivance at one of its ends for tightening the string and letting off the arrow. वृष्णिपाल—a shepherd. कुटीर—a hut or cottage (कुटी + र). अनभिज्ञाततय(—ignorant of her whereabouts or of her fate.

P. 15. तदन्वयाङ्कुर—A scion of his race. चण्डिका—The goddess Durgá in her fierce form (especially the one she assumed at the time of killing the demon Mahisha). She was generally worshipped by the fierce forest tribes engaged in committing robberies &c. Animals (including human beings) were offered as *Balis* to her. Bâṇa has given a lengthy description of the goddess in his Kádambarî. एवंविध—such as they obtained over the king of Videha. करिष्यन्त:—wishing to offer. किराता:—Mountaineers who lived by hunting and inhabited the borders of forests. For derivation of the word, comp. पर्यन्ताश्रयिभिर्निजस्य सदृशं नाम्नः किरातैः कृतम् । Rat. II. 3. Here they are spoken of as identical with the S'abaras who also form a class of mountaineers. *Cf.* भेदाः किरातशबरपुलिंदा म्लेच्छ जातयः । Amara. असिलता—a poniard. लता in such cases indicates delicacy or slenderness. अनेकचरणैः—running on all fours; may go with पलायमाने or as the com. takes it. दंशयित्वा—दंदंशयित्वा—*v. l.* is from the freq. base. घोरप्रचारे—Where a journey is perilous or dangerous; प्रचार may also mean ' behaviour' doings. स्खलितपथ:—Who have missed or lost my way. उपचार—appliances, remedies.

P. 16. अधरीकृत्य—Lessening or softening. पक्कण—The residence of S'abaras or the mountain tribes. भामिनी—used as a complimentary term. See com. उपलालितं—fondled, fondly borne in her arms. सराजगुणसंपूर्ति:—Endowed with all princely qualities. पल्ली—The hut of a shepherd. सामदानाभ्यां—by gentle means and gifts. For force would have been useless and against his कार्यज्ञत्व. साम and दान are two of the four political means mentioned by writers on policy, the other two being दण्ड and भेद.

P. 17. कालयवन—' By this term probably Zanzibar or the coast of Arabia is meant'. Bühler. व्यवहारी—a merchant.

सुवस्तुसंपदा—With a rich dowery and presents. नताङ्गी—The beautiful-limbed lady; lit. with symmetrical limbs. प्रवहण—a ship. कल्लोल—billows. क्लृप्ता—appointed. रत्नोद्भवः—see his recovery mentioned at p. 35. प्रसववेदना—The travails of child-birth. प्रच्छायशीतले—प्रकृष्टा छाया यत्र तत्प्रच्छायं, प्रच्छायं च तच्छीतलं च or प्रकृष्टा छाया प्रच्छायं thick or dense shade, by विभाषा सेनासुराच्छायाशालानिशानाम् । Pán. II. 4. 25, तेन शीतले.

P. 18. जनपदगामिन्—Leading to the country. विवशा—विगतो वशो यस्याः who has no control over her limbs; hence lying in an unconscious state. प्राद्रवत्—took to her heels, ran away. परीक्षमाणः—watching the course of events, waiting the result. कण्ठीरव—a lion. महारंहेण—With a terrible or prodigious spring. पक्वफललुब्धया—mistaking it for a ripe fruit. फलेतरतया—that being found to be something else than a fruit. सत्त्वसम्पन्नतया—on account of its innate vitality or power of endurance. निवेद्य—having informed. नामधेय—धेय is added स्वार्थे (in the original sense) to रूप, नाम and भाग.

P. 19. व्याख्याय—having explained in detail. निद्रामुद्रिता—with my eyes sealed by sleep, under the deep influence of sleep. यक्षकान्ता—v. l. a woman of the Yaksha class. यक्षेश्वर—Kubera. परिचर्याकरणाय—That he should attend upon. विस्मयविकासित—expanded or dilated through astonishment. स्वक्षी—with fascinating eyes. रञ्जितमित्रं—used for alliteration. समाराधितदेवकीर्तिम्—who had obtained the glory of the gods; goes with नरपति or कीर्ति may mean 'splendour or lustre' and then the समा॰ may qualify कुमारं. *Cf.* for the idea अमरतेजांसि पार्थिवे । Rag: IX. 4.

P. 20. निर्भर्त्सित—put to shame, far surpassed. अवगमय्य—having announced. कावेरी—A river in the south of India, see Rag IV. 45. निजशोक॰—Able to take out or extricate the dart of sorrow from her (heart). अग्रहार—The royal grant of land to Bráhmaṇas for their maintenance. अग्रं ब्राह्मणभोजनं तदर्थं ह्रियन्ते राजधनात् पृथक् क्रियन्ते ते क्षेत्रादयः । Nilakaṇṭha. Also a village so granted. तस्यामेकं तनयं—mark the Sanskṛt construction; he had a son by her. नदीवेगागत—borne by the current of the river. उद्दीपनता—Virulence, malignity. ॰ज्वालावलीढावयवा—her whole body inflamed by the burning poison.

P. 21. विषव्यवस्था—The working or effect of the poison. पावकसंस्कार—Consigning the body to fire. अगति—forlorn, helpless. ०स्थितेः—residence. सोमदत्तं नाम—*i. e.* having named him Somadatta. अधिरूढ—who practised riding. चौल०—चौल the ceremony of tonsure or cutting off all the hair on the head of a child except one lock on the crown which is generally performed in the third year. See Manus. II. 35. उपनयन—investiture with the sacred thread, performed in the eleventh year in the case of Kshatriyas. See As'v. Gr. Sû. I. 17. and 19 seqq. सकलालिपि &c.— A general acquaintance with the different arts and almost every branch of knowledge, as well as a thorough knowledge of the fine arts formed in ancient days the necessary qualification for the *Yuvara'ja* who was being trained to take part in the responsible task of government along with his father. *Cf.* the similar training which Chandrápída is described to have received at Kád. p. 125.; also Rag. III. 29, 30.

षडङ्ग—The six subsidiary works (for their names see com.) the study of which is indispensably necessary for the proper interpretation and understanding of the Veda. काव्य is here used in the particular sense of metrical compositions. आख्यानक—A short narrative or episode. आख्यायिका—a continuous narrative or story. कथा—a romance. See Kád. p. 14 and our notes ad loc. पुराणगण—The whole body of the Purânas. (*i. e.* the 18 Purânas with as many Upapurânas). नैपुण्यं—proficiency in. धर्म—The codes of law, religious and secular. शब्द—grammar. ज्योतिष—astronomy and astrology. तर्क—logic. मीमांसा—comprises the two systems—पूर्वमी० and उत्तरमी० The former chiefly concerns itself with the correct interpretation of the Vedic ritual and the settlement of all dubious points in regard to Vedic texts. The latter discusses the nature of Brahman or the Supreme Spirit and aims at pointing out the means to salvation. कौटिल्य०—the treatise on politics by Chânakya (called the Dandaniti). कामन्दकीय—The celebrated Nitisára of Kâmandaki in 19 chapters. नीतिपटल—treatises on political science. दाक्ष्य—skill.

P. 22. साहित्य—Poetics. हारित्व—ability to attract *i. e.* perfect knowledge of. मायाप्र०—magic with its branches. चञ्चुत्व—skill or proficiency. चञ्चु (also written) चुञ्चु and चण are affixes added in the sense of 'known for or skilled in'; see Pân.

V. 2. 26. पाटवं—skill to manage. चणत्व—see चञ्चुत्व above. चौर्य &c.—The knowledge of the art of thieving and gambling proves useful to the Kumáras in their future adventures. The work on the art of housebreaking is ascribed to Karṇisuta; see *infra*. p. 76 and notes. कपटकला—The arts based on deceit or fraud. कृत्ये०—prompt in the discharge of their duties.

संशयित—Caused to be called in question or confounded with itself. कल्पित०—who had formed the tie of fraternity. साहसो० Who put to shame *Kumára* (Kârtikeya) by their exploit or adventurous spirit. सुकुमार—beautifully young, youthful. जयध्वज०—The linear marks of 'a flag, an umbrella, and a sword' on the palm of the hand indicate future royalty. ०काकपक्ष—side-locks of hair. Their locks were like the bees alighting on the two lotuses of his feet. Following the example of the king the Kumáras bowed to the ascetic touching his feet with their heads so that their long flowing locks covered them.

P. 23. कुमाराः &c.—Mark the alliterations forming what is called वृत्त्यनुप्रास. भस्मीकृता०—See note on मथितोद्धता० p. 9 *supra*. रय—impetuosity, velocity. रणाभियानेन यानेन—by marching out for battle, or by a march indicative of their ardour or zeal for battle. अभ्युदयाशंसं—hopeful or expectant of glory. सहायीकृत्य—having appointed others his helpers. शुभशकुन—Some auspicious omen, such as a favourable sound uttered by a bird &c. हेतिहति०—bearing the marks of the scars of wounds inflicted by weapons. कालायस०—With a frame of body as hard as iron. व्यक्तकिरात०—who clearly possess the strength of a Kiráta. लोचनपरुष—hideous in appearance, frightful to look at

P. 24. मृगहिते—Fit for wild beasts *i. e.* where they can roam without molestation. This is explained by जनसंगरहिते. घोरप्रचारे—See p. 15. किरातरीति—the life or profession of the Kirâtas. शौच—Purity of the mind and body. धर्मक्रम—the various religious observances. पुलिन्दपुरोगमाः—led by the Pulindas. The writer, as already remarked, uses the words पुलिन्द, किरात, &c. as synonymous, ignoring the minor differences between them. ब्राह्मणब्रुवाः—Bráhmaṇa-renegades; lit. Bráhmaṇas in name but neglecting the duties of their caste. ब्रुव is used as a depreciatory affix. उद्धुरम्—Bearing myself haughtily. उद्धुरम्

e. i. makes no sense. मदीयसहचरगण—The band of my comrades or associates. जिघांस्यमानं—Prep. p. of the pass. of the Desid. of हन्. निर्भर्त्सयन्—भर्त्स् is usually. Atm.; oftentimes used in the Pars. in the Purânas.

P. 25. प्रेतपुरी—The city of Yama (lit. of the dead). रत्नखचित—set or studded with gems. दण्डप्रणाम—falling prostrate on the ground like a staff (i. e. every part of the body touching the ground) as a mark of great humility. चित्रगुप्त—Yama's assistant who records the good or bad deeds of beings. मृत्युसमय—The proper time of death. विगलितकल्मष—whose sins have been absolved. यातनाविशेषं—particular agonies; torments causing excruciating pain. जर्जरीकृत—loosened, belaboured. टङ्क—a chisel. परितक्ष्यमाण—being chopped off. पुण्यबुद्धिमुपदिश्य—Advising me so as to create in me a love for meritorious or virtuous acts. वंशबन्धु—agnatic relations. अक्षराणि शिक्षयित्वा—having taught me the alphabet i. e. reading and writing. आगमतन्त्र—आगम S'âstra; तन्त्र a work dealing with the knowledge of a particular art or mystical formulæ.

P. 26. दूरीकृतकलङ्कः—With sin far removed i. e. leading a life of virtue and piety. अतीते निशान्ते—In the last quarter or watch of the last night. दण्डकारण्य—Name of the well-known forest, the scene of many of Ra'ma's exploits, and popularly supposed to be between the Narmadá and the Godávarí. It was so named after Daṇḍaka, a son of Ikshváku, who dishonoured Arajá, a daughter of S'ukráchárya, and was cursed by the sage to the effect that his kingdom, which was a hundred Yojanas in extent, would be converted into a tenantless forest.

सिद्धसाध्य—Classes of demigods. विधेः—of propitious fate. This and शासनं विधातुः are without special propriety but used simply for the sake of alliteration. आनन—an opening, a door. ताम्रशासनं—properly a royal grant or edict committed to a copper plate; here a writing impressed on a copper-plate. विधि—The mode of performing rites and ceremonies for the attainment of an object. तदुपदिष्ट—prescribed thereon. दिष्ट—fate. तदनुगुणं—In conformity with. तोषिण—gratified (now that you have come).

P. 27. कल्ये—In the morning. साकल्येन—every one of them. Mark the meaning of कला (part of a whole) here.

मनीषा—मनसः ईषा a word of the शकन्ध्वादि group. चरिष्णवः—wishing to go on a journey. The aff. इष्णु is added to कृ with अलं and others roots by Pán. III. 2. 136. अतिसहिष्णु—very hardy. सङ्गमसङ्केतस्थान—A rendezvous; having appointed their place of meeting. विततसारस—with rows of swans spread about. It may also mean with beds of full blown lotuses. ईशाशासन°—Collected in accordance with the directions of Is'a. प्रत्यूहपरिहारिणे—who warded off the obstacles (to the sacrifice). पुण्यगेहं—The seat of meritorious actions. गेह—brought in for alliteration. मणिमय—richly set with gems. मण्डल a collection. सकललोक°—सकललोकेषु &c. The ornament of womankind in all the three worlds.

P. 28. विनीत—well trained, of modest deportment. उदञ्जलिः—With joined palms raised up (to the head). निजपराक्रमा°—i. e. unable to hear the demon's prowess. दूरीकृतामरे—in which the gods were routed. सिद्धतापस—An ascetic having Siddhi or miraculous power. मदनकृतसारथ्येन &c.—With a mind led on or impelled (to this act) by the God of love. The idea is common enough; cf. मदनः खलु मां नियोजयति &c. Vik. p. 43. मां सपत्नीं—make me her rival wife i. e. marry me. For the idea comp. note on धरणीरमणी p. 2 and Rag. VI. 29. हृष्टतर—exceedingly pleased. तर shows excess.

वञ्चयित्वा—Avoiding i. e. 'without the knowledge of.' सुहृदवलोकन°—Anxious to see his friends. क्षुत्पिपासादि—It is a general belief that certain gems possess such virtue. कंचनाध्वानं—for some distance.

P. 29. विशाला—Ujjain. See Meg. I. 30. उपशल्य—शल्यं (border) उपगतं, borderland, suburb. आक्रीड—a public garden. आन्दोलिका—a swing. पल्लवित—The metaphor is taken from a tree putting forth sprouts under the genial influence of the spring. Hence with a mind swelling or dilated with अकाण्डे—unexpectedly, suddenly. सरभस &c.—According to the Com. the meaning is who enjoyed the sport of stepping hastily and whose action was full of great joy. The comp. should rather be taken as सरभसपदविन्यासेषु विलासी appearing forth यः हर्षोत्कर्षरसेन चरितः चलितः advancing with hasty steps indicative of ecstatic joy. गलत्कुसुमस्रक्—i. e. in the act of bowing. The wreath of Mallika flowers on which dropped down and was then tossed up पुल-

कित—with the hair standing on end. व्यतिकर—has often the meaning of 'by reason of.' मुकुलित०—having folded his lotus-like hands. प्रकार—an account of (lit. the manner in which he travelled).

P. 30. कुशलं—A technical expression for 'asked him questions about his well-being or good condition.' &c.; *cf.* the precept ब्राह्मणं कुशलं पृच्छेत् &c. महाराया—See *supra.* note on महदायुध p. 4. अग्रजन्मा—a Bráhmaṇa so called, he being created first of all the four orders (वर्णेषु मध्येऽग्रजातत्वात्) or being born from the mouth of God (अग्रात्प्रधानाङ्गात् मुखाज्जातत्वात्). महाभाग—Lit. O, fortunate one; used as a formal title of address. कटक—An army encamped. Here we are to suppose that he saw an army lying encamped there. लाट—Name of a country said to lie to the west of the Narmadá; it probably included Broach, Barodá and Ahmadábad. श्रावं श्रावं—The Namulanta is repeated to show frequency. कन्यासारणे—Appointed to escort the princess. ०सारेण—*V. l.* Appointed to take charge of the treasure. *scil.* the princess.

P. 31. चतुरङ्ग—See *supra.* p. 5, notes. अन्तर्विभेद—turned treacherous, 'secretly plotted treason'. Bühler. निरवेशि—Pass. Aor. of विश् with निर् to enjoy. निगडित—fettered; with his arms pinioned. नैस्त्रिंशिक—निस्त्रिंशः (a sword measuring more than 30 fingers in length) प्रहरणमस्य (aff. ठक्-इक) a swordsman.

दस्यु—a thief. The word is as old as the Veda wherein it is applied to the aboriginal and Turanian tribes with whom the A'ryans on their occupation of India had often to wage war and whom they conquered. There it is derived from दस् to injure, to kill. It acquired the present meaning doubtless from the lawless habits of the mountaineers. भयरहितं—I who was undaunted. Mark the laconic style of the writer. निराशं—irremediable, from which there was no hope of escape. निर्विशय—'experience', is inappropriate with दुःख. सुरङ्गा—a subterranean passage.

P. 32. माणिक्या०—To recover the gem. निकटं—*i. e.* near (into the presence of) the king, Mattakála. रत्नरत्न—The most excellent jewel. Or as the com. takes it; who knew about the jewel and the place where it was looked for. द्वाःस्थगण—The sentinels at the door. पटुपराक्रमलीलया—With the display

of sharp prowess. आर्चयत्—received me with honour. बराक—base, vile. विप्रलाप—insulting words, insolent speech. सन्नद्धयोध:—with a force fully equipped.

P. 33. बहुल—means here large. तुमुल—Properly means the confused noise of warriors engaged in hard fight; hence fierce fighting. समुल्लसत्॰—with the quick and dexterous movements of the arms. आटोप—pride; hence skill, the cause of the pride. अरातीन्—The context shows that this should be अरातिं which refers to Mattakála, the hostile king. अतिरय—अतिशयेन रयो वेगो येषां very fleet, swift of foot. शीघ्रलंघन—a quick jump. सन्नत—lit. bowed with, hence filled with. उदन्तजात—The full account. समरोत्सवं—goes with अव्रात्. आराधित॰—gaining the king's favour, ministering to his desires. भवद्वेदना &c.—With a heart tormented with affliction naturally (lit. easily) caused by the dart of the poignant pain of your separation. सिद्धादेशेन—According to the direction of a Siddha. महाकाल—See p. 7. *supra*. आनन्दसंदोह—संदोह lit. a flood or mass of ecstatic or great joy. निरपराधदण्डे—The punishment or sufferings inflicted on him without any fault of his.

P. 34. पुरत: पुष्पोद्भवं &c.—This sudden introduction of Pushpodbhava indicates a deficiency of creative power on the part of the author. निटिलतट—his broad forehead. संकुल—overflooded with. करिष्णु—see note on चरिष्णु p. 27. विदितार्था:—If they knew my object. किमिति निश्चित्य—what did they think was the reason of my disappearance? अशक्नुवान:—This is not the Pres p. of शक् as it is Pars. but adverbial derivative formed by affixing आन (चानश् and not शानच्) which is added in the sense of the agent (कर्तरि) to express habit &c. by ताच्छील्यवयोवचनशक्तिषु चानश्। Pān. III. 2. 129. प्रच्छाय—Mark the comp.

P. 35. अन्तराल—in mid-way, before he reached the ground. दयोपनतं—दयया उपनतं (subdued or bent) हृदयं यस्य. निक्षिप्य—Because he could not have entirely arrested his downward descent; he only lessened its rapidity. भृगु—a precipice. Bühler says 'Etymologically it means a broken place. It is apparently derived from the Aryan root, *bhrag*, which in Latin appears as *fra* (*n*) *g-o*, in Gothic as *brik-an*, in English as *break*, and which in Sanskṛt appears in the mutilated form *bhṛ* (*n*) *j*. The Bṛgupatana or *Bhairavastava* is a favourite mode of religi-

one suicide.' वाणिज्यरूपेण—is equivalent to वाणिज्येन for trading; here रूप has no particular force. कालयवनद्वीप—See *supra*, p. 17. प्रवहण—a boat. ०आदरेण—out of regard for. हायन—m. n. भावान् जहाति जिहीते वा. वैश्वानर—fire; विश्वे नरा अस्य 'worshipped by all men.' विज्ञापनीयानि—Things to be told or communicated to you. The verb विज्ञापय् is used when one has to say something to one's superior or to a respectable person as a courteous term. भयंकर &c.—Intent on doing the desperate deed of throwing herself into a fire blazing with terrible flames mingling together. अभ्यर्णम्—Irreg. p. p. p. of अर्द् to go with अभि when the sense is 'near,' not very distant by अभेश्चाविदूर्ये । Pân. VII. 2. 25; otherwise अभ्यर्दित is the p. p. p. कूजित—a cry of pain, painful words.

P. 36. तावन्तं—ते (षोडश हायनाः) परिमाणमस्य. तस्मै—refers to his father, to whom he must be supposed to have taken the two women. साभिज्ञानं—by means of the signs of recognition. विनीतं—Bearing myself humbly towards them. अन्वेषणतत्परः—Soley intent on finding your lordship out, whose chief aim was to search you out. निमित्तं—prime cause. भवदनुग्रहात्—The student will remember that Pushpobdhava was instructed in magic along with Rájaváhana. साधकत्व—magic-power. सूचकानां—Trees situated in a particular position indicate treasures buried underneath. सिद्धाञ्जन—collyrium of magical virtue enabling the eyes to see through opaque bodies or to see the desired spots.

P. 37. दीनार—a gold coin. *Cf.* Lat. *Denarius* (which was an ancient Roman silver coin worth 7¾d. English). According to Kátyáyana and Bṛhaspati it is equivalent in value to 42 copper *Kárshika Panas* (about 2½ Rs.). Dináras were first coined in India by Kanishka and his successors. गोणी—a bag. Here the double bags used by merchants in conveying grain on bullocks. Mark the *fem.* ending. गोण takes ई in this sense; otherwise गोणा. नीयमान—taken *i. e.* introduced by. गूढवसतिम०—Lived under disguise. अपार—Unlimited. मनोग्लानि—disquietude; anxiety of the heart. अवलीढ—a word very aptly used. Youth pervaded all her limbs. *Cf.* कुसुममिव लोभनीयं यौवनमङ्गेषु संनद्धम् । S'ák. I. 19. लतान्तबाण—the god of love. लतान्त a flower. चकित frightened. The tremulous glances of young ladies are often compared by Sanskṛt

writers to the swift-rolling eyes of fawns when frightened. *Cf.* त्रस्तैकहायनकुरङ्गविलोलदृष्टेः । Uttar. III. 28. Mal. Mâd. IV. 8. कुसुमसायक &c.—Acting the part of an arrow of Cupid. *cf.* गाढं निखात इव मे हृदये कटाक्षः Mâl. Mâd.; I. 29 and कटाक्षविशिख. मनसाभिमुखैः—मनसा (mentally, silently) अभिमुखैः (directed to me).

P. 38. अपाङ्गवर्तिभिः—(in which the pupils were) directed to the corners of the eyes. The reading साङ्गवर्तिभिः (सा अङ्ग०) makes no sense. साङ्गभङ्गिभिः—*v. l.* will also do; ' with sportive movements of the limbs.' चतुर—Cleverly displayed and yet mysterious or secret gestures. अन्यदा—On one occasion. शकुन्तवचनानि—The sounds of birds are often referred to by poets in this connection; *cf.* तरुषु कुरुकुरुचैः पक्षिणश्चानुकूलाः । Batti. I. 27. Meg. I. 8. प्रेक्षिष्यमाणः—wishing to ascertain (your whereabouts.). उत्कलिका०—seeking to dispel my longing or mental anguish. ससंभ्रमप्रेम०—Charming on account of (the mingled emotions of) flurry, love, bashfulness and curiosity or eagerness. मदनकदन—love-torment. रहस्यसजात०—On account of the confidence produced in her by privacy or having confidence that the secret would be kept. पैतृष्वस्रेयौ—sons of his paternal aunt. उद्दण्डकर्मन्—despotic, cruel. राजराजगिरि—Kailâsa, the residence of Kubera.

P. 39. दूरीकृत्य—Not minding, not caring for. तच्चिन्ता—Anxiety caused by that. रागोद्रेक—intense love. पटु—clever. अधिष्ठाय—having possessed. आकारसंपद्—her superb charms, exquisite beauty. साहसिकः—a desperado, an adventurer. सत्यवाक्य—same as आप्त, whose words are known to be reliable. क्रीडन्नायुष्मान् &c.—If you sport with her and live. एकान्तनिकेतन—secluded apartment. रभसात्—impetuously. With violence and force.

P. 40. वंशसंपत्—noble descent; or high birth and wealth. किंचिद्वि०—With the lotus of her face a little blown. अर्हन्ति—are able to. मन्मायोपाय०—caught into the nooses of the snares of my deceitful plan. ताटङ्क—an ear-ornament (called तानवडे in Mar.) मनोज्ञ—Charming. नगरख्याकुला—Thickly rumoured in the city. परीक्ष्य—ascertaining the truth of. See com. Mark the Par. use and *cf.* our note on मह्यदायुध *supra.* p. 4. Bühler, however, says—This ' can be defended by the

Paribbháshá अनुदात्तेत्वलक्षणमात्मनेपदमनित्यम्, which though rejected by Nâgoji is admitted by Bhaṭṭoji, Sid. Kau. II. p. 112.' ईक्ष with परि is also used in the Par. in the Mah. Bhâr.

P. 41. हंसतूल—The soft feathers or down of a goose. चामीकर—gold. सूक्ष्म—thin. निःशङ्कः—fearlessly or without scruple. नियुद्ध—निरुध्य नितरां वा युद्धं; pugilistic efforts, close or hand to hand fight. विकल—disordered or displaced. उपलालयन्—Comforting, coaxing. दिशो बधिरयन्तः—rending or deafening the sky. चटुल—tremulous, unsteady. सिद्धादेश०—According to the instructions of a *Siddha*.

P. 42. अम्लानमानसः—अम्लान is the same as उत्फुल्ल. With a joyful heart. निजकटकं—*i. e.* Viraketu's territory (see p. 30.) whence he had come to Ujjain on a visit to the temple of Mahákála. भूस्वर्गायमाणं—acting like heaven (looking like a heavenly city) on earth. अमुष्य राज्ञः—*scil.* Râjavâhana.

अथ &c.—Now follows a description of the spring season which is much the same as that given by Kálidása and the other Sanskṛt poets. मीनकेतन &c.—*cf.* सकलसैनिकाङ्कवीरः मलयसमीरः *supra*, p. 3. The breeze from the Malaya Mountain is called the leader of Káma's force because it is a great excitant of passion. मलयगिरिमहीरुह—the sandal trees. It is a popular belief that snakes feed on air; *cf.* such epithets as श्वसनभुक्, पवनाशन &c. अशनं धात्रा मरुत् कल्पितं । व्यालानां &c. Bhar.'s Vair. S'at. This and the next epithet account for the breeze being very gentle (सूक्ष्मतर less incessant and slow). हरिचन्दन—sandal trees of the best kind.

सहकार—(so called because it is a favourite resort of lovers,) is a kind of mango tree known for the fragrance of its blossoms. The throats of cuckoos are supposed to be made tuneful by their tasting the young sprouts of the mango tree. *Cf.* चूताङ्कुरास्वादकषायकण्ठः पुंस्कोकिलो यन्मधुरं चुकूज । Kum. III. 32. कलकण्ठ—a koil or cuckoo.

P. 43. काकली—a low, indistinct sweet tone. कलकल—a mixed noise. Trans:—Making the quarters sing with (noisy with) the indistinct and sweet sounds of the bees and the koils whose throats are made tuneful by their tasting

the hony and the tender sprouts (or honey in the blossoms) of the mango trees.

उत्कलिका—The budding of love, love-longing or longing for. मदनमहोत्सव—A festival celebrated in honour of the god of love in spring. रसिक—Men of taste; here gay people flirts. समुल्लासयत्—exhilatering (so as to lead them to). चूतपोत॰—A young mango tree or an *As'oka* tree was generally selected by young ladies for the worship of Madana. गन्ध &c.—Consisting of various kinds such as sandal or saffron, flowers, turmeric-powder, whole grains of rice, fine silk garments and others. मलय &c.—bright (majestic) with fruits, blossoms and tender foliage, grown in thick clusters from the branches gently agitated by the Malaya breeze. श्रावं श्रावं—hearing repeatedly; indicates that he gently paced the region. इन्दीवर—see com. कह्लार—is distinguished from कैरव by its strong sweet odour. चक्रवाल—swarms of. व्याकुल—resounding with. अमन्द—great.

P. 44. पुरुहूत—Lit. 'The many invoked' is an epithet of Indra. Indra figures prominently in the Ṛgveda and has the greatest number of hymns addressed to him. या—construe with वसन्तसहायेन निर्मिता इव रेजे, and translate—Who shone as if created by the God of love, who, wishing, on account of his longing after Rati, to make a sportive image of her, framed an excellent figure of a woman, and formed its feet out of the beauty of the autumnal lotuses growing in his pleasure lake, &c. As to the idea of Vasanta creating a female form, comp. अस्याः सर्गविधौ प्रजापतिरभूच्चन्द्रो नु कान्तिप्रदः। शृङ्गारैकरसः स्वयं नु मदनो &c. Vik. I. 8. नारीविशेषं विरच्य—The writer had undoubtedly S'ák. II. 9, before his mind's eye. The present passage is an amplification of the passage at p. 3. The various parts of a woman's body forming the paraphernalia of Cupid are here described by a reverse process as forming those parts. लीलालस॰—graceful and stately (अलस lit. slow) gait due to sportiveness. लीलामन्दिर—A sportive bower (with two plantain trees placed in front on either side and forming a gateway). लालित्य—Softness and grace. जैत्ररथ॰—By means of the skill displayed in fashioning (the wheel of) his victorious car. *Cf.* वृत्तानुपूर्वे च न चातिदीर्घे जङ्घे शुभे सृष्टवतस्तदीये ।

Kum. I. 35. घन—Massive. किंचिद्विकसत् कोटरानुकृत्या—By imitating the cavity of the lotus bud a little blown and forming his sportive ear-ornament. परिपाट्या—In the manner of a flight of steps; परिपाटी a continuous line. *Cf.* मध्येन सा वेदिविलग्नमध्या वलित्रयं चारु बभार बाला । आरोहणार्थं नवयौवनेन कामस्य सोपानमिव प्रयुक्तम् ॥ Kum. I. 39. पूर्णकलश—Two gold or sometimes silver Kala's'as are placed at the door of a *Lílámandira* as a mark of auspiciousness.

अभिख्या—beauty. See notes to p. 3. प्रतिबिम्बीकृतं—The *bimba* fruit was a standard of comparison before the creation of her lower lip; now it became an imitation. The meaning is—her lip surpassed the *bimba* in redness. अन्यभृतिका—Kálidása also speaks of the cuckoo as a messenger of *Káma* *Cf.* त्यजत मानमलं बत विग्रहैर्न पुनरेति गतं चतुरं वयः । परभृताभिरितीव समीरिते स्मरमते रमते स्म वधूजनः ॥ Rag. X. 47. जयध्वज०—With the *makara* proudly displayed on the flag. प्रथमसुहृद्—his dearest friend.

P. 45. लीलामयूर०—shows that her tresses were decked with flowers. Poets compare the tresses of a woman decked with wreaths of flowers of various colours or the plumage of a peacock. *Cf.* मृदुपवनविभिन्नो मत्प्रियाया विनाशाद्घनरुचिरकलापो निःसपत्नोऽस्य जातः । Vik. IV. 10. संमित mixed. समस्त०—कर्पूरपरागेण—Her body (skin) was first washed with sandal juice mixed with all kinds of floral juices and musk and then polished with camphor-dust; *i. e.* her skin emitted sweet-smell and was of a complexion not perfect white but white mellowed with yellow. स्वेन—by herself. She was then engaged in worshipping मदन. मदनावेशवती—Love having pervaded or thrilled through her body or being powerfully affected by love. क्रीडाविश्रम्भ—stands for विश्रब्धक्रीडायाः; free sport. कानि कानि—Various and indescribable (emotions). घुणाक्षरन्यायेन—quite accidentally. Lit. according to the maxim of the wood-borer tracing out a letter. The maxim takes its rise from the fact that a certain insect *ghuná* sometimes makes an incision in wood or a leaf of a book which resembles a letter but which is quite fortuitous. Hence घुणाक्षर means any fortuitous or chance occurrence. एवंविध०—एवंविधानां, एवंविधं वा निर्माणं तत्र निपुणः। रेचित—Bent, knit. अपाङ्गवीक्षितैः—side-glances. आत्मनः—कुरङ्गस्य &c.—whose beauty captivated her as the net captures the deer. उत्पादितभावरसानां—The emotions and feelings of love pro-

ducted in her. शारव्यायमाण—a denom. from शारव्य (शरवे हितं शरान् व्यस्यतीति वा), serving as a target for. Love affected him also. भाग्यवतीनां—Because they have the opportunities of gazing on his beauty. पुरन्ध्री—पुरं (a family) धरतीति, a woman with husband and sons living. सीमन्तमौक्तिकी०—is made to stand foremost or at the head of.

P. 46. भावविवेकैः—by observing their different feelings. उदन्त—an account. लोकसाधारण—conveying a general sense or sense as generally understood. देवतासाक्षिप्रत्ययकरणः—To whom a goddess reveals herself whenever necessary, *i. e.* who is able to know things beyond the ken of senses through divine agency. अनुवदन्त्या—Mark the force of अनु. She merely recounts what passed in her mind. शस्तेन—excellent; goes with निचयेन. शापावसानसमये—At the time when the curse (pronounced by the ascetic) is about to cease. The reference is explained further on; see. p. 60. जातिस्मरत्व—power to remember the incidents of a previous birth. कालजनित०—suggested by the occasion. विशेषसूचक—indicative of particular circumstances. ज्ञान—recollection. निद्राधीनमानस—with his mind in the power of *i. e.* unconscious on account of slumber. मन्दस्मित &c.—with a gentle smile blooming on the orb of one of his cheeks.

P. 47. अखण्डध्यानपरतया—being lost in contemplation. नैष्ठिक—निष्ठा मरणं तत्पर्यन्तं ब्रह्मचारी तिष्ठतीति; fr. निष्ठा + ठक्. A perpetual religious student who observes a vow of lifelong celibacy and abstinence. करुणाकृष्टचेताः—his mind touched with pity. अमोघतया—on account of the efficaciousness or infallibility of. रसेन—रस love. अभिज्ञात—recollected. रागपल्लवित—lit. her mind putting forth the sprouts of love; swayed or affected by. संदेश—bidding. दाक्षिण्य—over courtesy, gallantry; see S'a'k. VI. 4. अकार्य—an improper act, a sinful or reprehensible deed. वृक्षवाटिका—a garden; an avenue of trees.

P. 48. राजहंस—(1) a royal swan; (2) name of Rájaváhana's father. अकाण्डे—suddenly, unseasonably. समुचितमिति—Because it is proper for me or behoves me to do so. मनोराग—(1) desire of the mind; (2) love. She means 'I invite you to see me again.' *Cf.* the similar words addressed by S'akuntalá to Dushyanta-लतावलय संतापहारक आमन्त्रये त्वां भूयोऽपि परिभोगाय p. 87. This is called विप्रलम्भशृङ्गार. It is necessary for the development

of love. बहुलपक्ष—The dark-half of a month. रहस्यमन्दिर her secret chamber. क्षामक्षामा—extremely emaciated. क्षालित—wetted with (to render them cooler). तल्प a bed. हरिचन्दन &c.—Sanskṛt poets usually mention these as the proper appliances for the palliation of love-torment. उशीर—A kind of plant the fragrant root of which has cooling properties. कल्पितानि—prepared for. शीतलोपचरणं—application of the cooling remedies. किंकर्तव्यतामूढा—At a loss to know what to do. ग्लपिताधरया—with her lower lip parched by. नताङ्गी—a woman with stooping limbs. The epithet implies modesty in a woman. सगद्गदं—in faltering accents. कुसुमायुधः (पञ्चबाणः)—used predicatively. To her his shafts are अयोमय (made of steel) and असंख्य; *cf.* with this passage S'a'k. III. 3. वाडवानल—The submarine fire. It is also called और्व being produced by the sage Urva. *cf.* the S'ṛti ऊर्वेण किल अयोनिजपुत्रार्थिनोरुर्मथितः। तत्र ज्वालामयः पुरुषो जातस्तस्य च समुद्र आधार आसीत्। It is represented as a flame with a horse's head and is also called Kâkadhwaja from carrying a banner with a crow represented on it. For other particulars see our note on और्व S'âk. p. 65.

P. 49. पारावार—See p. 4. दोषाकर The Moon. Mark the propriety of the word—(1) The maker of the night (दोषा); (2) the mine (आकर) of crimes (दोष). निजसहोदर्याः—Because both the Moon and Lakshmî arose from the churned ocean. कमलं-*i. e.* पद्मं the day lotus which fades away at rise of the moon. स्वल्पीभवति- is rarified. निजयष्टि–The trunk of the parent tree. उल्बणगरल—virulent poison. सङ्कलित—infected by. अगदङ्कारः—Lit. treating successfully; a physician. The nasal (अगदं) is retained by Pân. VI. 3. 70; see com. मनोज्वरा॰ कोमलाङ्गी—mark the contrast. The fever of love raged fiercest and her delicate frame was too weak to bear it. कुमारयोः—Ekas'esha Dwandwa; see com. समं—equally towards both. तूणीरायमानमानसः--so many arrows were shot into his heart by Kâma that it looked like his quiver. अन्वेषणीया—To be sought. निटिलतट॰—whose folded hands graceful like the bud of a lotus decked her spacious forehead.

P. 50. वामनेनेव &c.—The student will remember the well-known line of Kâlidâsa 'प्रांशुलभ्ये फले लोभादुद्बाहुरिव, वामनः'। Rag. I. 3. सुभग—properly means 'fortunate; hence one indebted to fortune for beauty; hence handsome, love-

ly. अभिलषति—supply त्वां; or we should read त्वां, चित्तं. तथा मृदुलं—so tender (as thy body is delicate). She hereby hints that his heart is hard. अस्यां क्रियायां—i. e. your skill has fostered this love. आलवाल—आ समन्तात् लवं जललवं (particles of water) आलाति (takes, draws); a basin at the root of a tree which by holding water in it brings nourishment to the tree. तदनुरूपं—favourable to. तद् refers to प्रवेश. सङ्क्रमिष्यामि—The Paras. is used as the root is used here transitively; when used intransitively it is Atm. विरहविनोदाय—To dispel his longing or the pangs of separation.

P. 51. मन्मथसमाराधनस्थानं—The place where she had worshiped the image of the god of love. विलोकनशेषा॰—The residues i. e. memories or mementoes of the occurrences caused at the time &c. शेष is what is used by one and then abandoned, marked with signs of its having been used. कर्णेजप—Those who whisper something into the ear, messengers of. कीर—brought in simply for alliteration, the parrot is not mentioned in connection with love matters although the S'árikâ is so mentioned.

सूक्ष्मचित्रनिवसनः—Clad in thin and variegated raiment. स्फुरन्—beaming. चतुरवेष—sumptuous apparel, beautiful or splendid dress. अभ्युल्लसत्—Throbbing, waving. सादरं—in earnestness. ऐन्द्रजालिकविद्या—magic. कोविद—adept or versed in. लीलावनि—land of pleasure. पुष्पोद्भवस्य—Pushpo., on his part. निजकार्यकरण—able to be serviceable to them. आभाषणपूर्वतया—cf. सम्बन्धमाभाषणपूर्वमाहुः Rag. II. 58 which the author had probably before his mind's-eye; also Pt. II. sl. 47. IV sl. 101.

P. 52. रागातिरेक—Intense love. सततभोगसिद्धि—attainment of constant enjoyment. मोहयन्—confounding, stupifying. अनिमित्त—causeless, disinterested. कृत्रिमक्रिया—magic. विप्रलम्भ—deception, trickery. कृत्रिमप्रेम—counterfeit or unreal love. रसभाव &c.—well versed in the art of touching the sentiments and feelings. निजवृत्तान्त—his profession. समुत्सुकावरोध—The ladies of the harem eager to behold the spectacle. कक्षान्तर—The inner apartment. वाद्येषु नदत्सु—As the roll of the drums swelled.

P. 53. समधिककुतूहल—Increased curiosity. पिञ्छिकाभ्रमणेषु—The whirls of his magic bundle of peacock's feathers. रत्नराजिनीराज॰—lighting or illumining the expanse of the palace with the array of their gems. अहिपतीन्—The huge serpents,

नरसिंहस्य—The gen. is कर्तरि ; by Narasimha. हिरण्यकशिपु—Son of Kas'yapa and Diti, and a celebrated demon-king. By virtue of a boon from Brahmá he became so powerful that he usurped the sovereignity of Indra and oppressed the three worlds. On account of his subjecting his son, Pralhada, to unmerited cruelties for acknowledging Vinshṇu as the supreme deity, he was torn to pieces by that deity in the form of a man-lion. अभिनीय—having exhibited. संभावन—Prospect of success in. मोहजनक—stupifying. मायामानवाः—men conjured up by magic. यथायथं—just as they had appeared.

P. 54. °पायचातुर्य—The skilful use of. वाडव—a Brâhmaṇa. सहचरीवर—The best of her friends. चेष्टा—sweet acts of endearment. उपनयन्—creating or producing. रहः—in private. अनुलाप—her response. लोल—eager, earnestly desirous of. चतुर्दशभुवन॰—The reference is to the Paurâṇic number of the *Bhuvanas*. Râjavâhana entertained her with stories from the Purâṇas (the Mah. Bhâr. especially).

विस्मय॰—With her eyes dilated through wonder. चरितार्था—has its mission fulfilled. श्रोत्रवृत्ति—The function of the ears.

P. 55. तमोपह—Dispelling ignorance. प्रदीपः—a powerful lamp. प्रत्युपकृतवती—What return can I make for your favour? अभवदीयं—not yours; not your property. सरस्वतीमुख॰—सरस्वत्या (Instr.) यन्मुखग्रहणं तेन &c. Sarasvatí is represented as a rival of Lakshmí and the two rarely as co-wives of a king; see Rag. VI. 29. उच्छेषणीकृतः—already used by another. चुम्बयितुं—Pass. *inf.* of the Cau.; to cause it to be kissed (by me). अनुजासना ॰-Lakshmî is supposed to wait on a king who is considered a portion of Vishṇu. गुरुपयोधरमण्डल—The orbs of her large breasts; (2) a large train of clouds. प्रौढकन्दली—Kâli. too compares a woman's large eye to the leaf of the *Kandali*-flower; *cf.* Vik. IV. 5. रूढराग &c.—(1) Adorned *i. e.* beaming with deep love; (2) tinged with developed *i. e.* deep colour. बर्हिबर्हावली—The plumage of a peacock. कुसुमचन्द्रक—in which the flowers interwoven looked like the eyes in a pea-cock's tail. शार—variegated. मधुकर &c—If this epithet has any propriety it must mean hanging disorderly like a row of bees *i. e.* dishevelled and dark (मधुकरकुलवद् व्याकुलेन). For we cannot reasonably suppose the poet to mean that the bees were actually attracted by the flowers in her braid and were present there. स्फुरदरुण॰—(1) augment-

ed with the stream of its spreading reddish lustre; (2) rough with its filaments resembling the throbbing rays of the morning sun. अधरमणि—his ruby-like lower-lip. अधीरं—impatiently, passionately. स्फुरित—enkindled, excited. चित्रोपचार०—highly pleasing or tasteful on account of the various means at hand (or modes of enjoyment).

P. 56. बिसगुण—A string of lotus-fibres. जालपाद—a swan. कमलमूढ &c.—as if seized (embraced) by the moon with the strings of rays, mistaking them (his feet) for lotuses. उपगूढ—bound or tied together. उपलभ्य—On perceiving it. विह्वला—agitated or beside herself with excessive fear or fright. आचक्रन्द—screamed aloud. अग्निपरीतामिव—*i. e.* their fright was as great as when a house is on fire. उपहत—possessed by. अनिरूप्यमाण &c.—Not knowing how to act then and in future. अगण्यमान०—not caring for or forgetting the condition to keep the secret intact. विप्रविक्ष्यमान—Throwing or dashing against. आकुलीबभूव—became excited, was thrown into commotion. तुमुले समये—At this time of confusion. अन्तर्वंशिकपुरुषाः—The guards of the female apartments. अनुभाव—His majesty or effulgence; see Rag. I. 37. निवाण्योत्पन्न०—having closely eyed him and recognised him. अत्यभिनिविष्टः—greatly puffed up or inflated with. आवर्जित—won over. आरोपितम्—To whom is vainly attributed the prowess of a deity, which is, however, futile, by the silly citizens won over by his skill in the various means of deceiving them. कपटधर्मकञ्चुकः—a religious hypocrite (lit. wearing a cloak of false religiousness).

P. 57. चपल—A mischief-monger. शूलावतंसित—exalted to the dignity of the sharp-pointed stake' (lit. placed like an *avatansa* on the stake, impaled. कुलपांसनी—disgracing or defiling the family; a bane in the family. दूषित—disfigured, fierce. रेखाम्बुज०—a Madh. pad. Karm. सर्वपौरुषातिभूमिः—The culminating point of *i. e.* who possessed to the highest degree all manly virtues. सहिष्णुतैकप्रतिक्रिया—for which submission was the only remedy. स्मर तस्या &c.—स्मृ governs the Gen. case. Pán. II. 3. 52. वामा—a young woman.. आर्ता—pained or distressed on hearing the account. आकारपक्ष०—who were attracted solely by his handsome form. आत्मपरित्यागो०—Threatening to put an end to their lives. अप्रभुत्वात्—They not being the governing bodies. सन्दिश्य—informing him by a

messenger. सर्वस्वहरण०—having confiscated all his effects or property. कृत्वा शरपञ्जरनिबद्धं—having encaged him.

P. 58. विलीन—Concealed. चूडामणि—as to the jewel dispelling hunger and thirst, see *supra* p. 28. l. 17. अङ्ग—Name of a country situated on the right bank of the Ganges. Its capital was Champâ, also called Añgapurî. This town stood on the Ganges about 24 miles west of a rocky island, and is therefore considered the same as, or situated very near to, the modern Bhâgalpur. भेदयित्वा—having caused a passage to be made in. व्रात—a number of. आपतन्तो—Coming from all sides (आ). अदत्तापेक्षः—Not caring to wait for. साक्षात्, वपुष्मान्—either of these words is pleonastic; appearing visibly like pride in a bodily form (incarnate). अक्षमापरीतः—full of impatience or exasperation. प्रहरण—a blow or stroke. वर्मन्—armour. अतिमानुष०—transcending that of a mortal, superhuman. प्राणबल—vital force, innate strength. ०समाख्यायां—also named Abaláratna. अकल्प्यसत्त्वः—whose intentions were not to be divined or comprehended. अभिगणत्—computed. कृतकौतुकमङ्गले—when he had performed the ceremony of fastening the auspicious marriage string. For the meaning of कौतुक see Rag. VIII. 1. and Malli. thereon. एकपिङ्गाचल—Kailása. एणजङ्घ—Lit. deer-footed, swiftfooted. जङ्घाकरिक—a runner, a courier. प्रभवत्—The ruling monarch. प्रतिसन्देश—a reply to the message. कन्यान्तःपुरदूषक—The violator of the secret apartment. जराविलुप्त—an awkward Bahuvrihi. Whose sense of self respect or insult to one's self is renderd blunt by old age.

P. 59. चित्रवध—Death with peculiar tortures. चारक—a prison. मातङ्गपति—The lordly elephant. उचितकल्पना—proper decorations (ornaments and dress). क्रीडनक—a play-thing *i. e.* allowing the elephant to treat him as a toy and so to crush him down. राजन्यक—a multitude of warriors. क्षरितगण्डः—with ichor flowing from its temples. तदङ्घ्रि०—तत् refers to Rājaváhana. अनुग्रहार्द्र—full of, disposed to, favour. सोमरश्मि०—*cf.* Kad. p. 217.

P. 60. मुग्ध—Foolish. The swan mistook Suratamañjari's mouth for a lotus and so pursued it. *Cf.* the similar pursuit of S'akuntala' by a bee, at S'ák. p. 25. मत्तकेक— the name of the lake. पलितं—making his head doubly hoary by &c.

कोपि—अपि is used आक्रोशे; he denounced upon me an unjust curse. लोहजाति—a metallic condition. अजातचैतन्या—consciousness being suspended. अपरिक्षीण०—my senses retaining their powers.

वेगवत, मानसवेग—Two names probably taken from the Kathâs. (no such names being found in the list of the kings of the Ikshva'ku race). पितृप्रयुक्तवैरे.....विरसाशय:—He, hostilely or adversely disposed towards Naravâhanadatta, the extender of Vatsa's race and the reigning emperor of the Vidyádharas, who has acted enimically towards (his) father. समसृज्यत—entered into an alliance with him. नरवाहनदत्ते—Naraváhanadatta, son of king Vatsa, is the hero of the Kathásaritsâgara (and also of the Bṛhatkathâ of Gunádhya) wherein his adventures and his elevation to the throne of the Vidya'dharas are related. स्यवदायमानचन्द्रिके—As the moon shone brightly. स्यवदायमान—*Prop. p.* of the pass. of दै 1 Paras. to purify or to brighten. मनोरथप्रियतमा—The beloved of his heart (for he had not actually seen her). अवशेन्द्रिय:—not having control over his senses. तिरस्करिणी—The art with which all the denizens of heaven are endowed and by which they can make themselves invisible to others. त्वदङ्कापाश्रया—with her head reclined on your lap.

P. 61. सुरतगात्री—With her body drooping on account of sport. यात्रा—continuity, maintenance. सम्बद्धाभि:—connected with (the creation, maintenance and destruction of the world). मत्यानीयमान &c.—In whom the tide of passion was caused to swell. निग्रहाभ्यास०—his resolve to seize you being precluded by your prowess. दैवदत्तोत्साह:—shows that he was quite cowed down in the prince's presence. दुष्करकर्मणा—दुष्कराणि (difficult to be performed by others) कर्माणि (deeds of valour) यस्य ; (by a thief) of extraordinary prowess. नख—a nail-shaped scimitar. उद्देश—The precincts or environs of. अभ्यकित०—moving fearlessly or undauntedly. उदस्ताधोरण:—having knocked off the driver. रंहसा रभसेन—with utmost speed. स्तम्बेरम—an elephant. An Aluk Comp.; see Com. अभ्रभ—a multitude of. अभ्राणि अभ्राणि तेषां निर्घोषः तद्गंभीरेण.

P. 62. असक्तं—without being entangled ; quickly; nimbly. तदङ्कणोत्थ०—having disengaged himself from the embrace the

very instant. कणप–an iron club. कर्पण–a kind of instrument forked at the end. प्रास–a dart, a barbed missile. पट्टिश—a long double-edged sword (Mar. पट्टा). तोमर–a javelin. परिक्षिपतः—surrounding them. बलनिकाय–an army. कर्णिकार–The *Karṇikára* flower has a rich colour but no smell. *Cf.* वर्णप्रकर्षे सति कर्णिकारं दुनोति निर्गन्धतया स्म चेतः । Kum. III. 28. कुरुविन्द—a sapphire. कर्णचुम्बि—such an eye is supposed to be a mark of beauty.

P. 63. रत्ननखः—A poniard with its hilt set with jewels. पट्ट–a silk-garment. कृतहस्ततया—being well practised in the use of weapons. The root कृ has frequently the meaning of 'to study, to learn' in older language. पादाङ्गुष्ठ &c.—bespeaks extraordinary physical power on the part of the rider as he could guide the animal by using the big toes of his feet as spurs. पूर्वोपदेश॰—through his knowledge of the description formerly given. स्त्रीबाल &c.–*cf* Rag. VII. 67. आज्ञाकरः—your slave or servant. सोयमेव &c.–Your Highness should consider him as my own self, only concealed under the form and the designation of Dhanamitra. अपवर्जित–scattered about, left or abandoned by the enemy, spoil. It does not seem to mean 'bestowed or given' as given in Apte's Dic. अस्मद्गृह्य—our allies. गृह्यते वशीक्रियते इति गृह्यः, fr. ग्रह्+य (क्यप्); see Pán. III. 1. 119. यदि न दोषः—If Your Highness does not find fault with this arrangement *i. e.* approves of it. क्षौम—a white silk-garment.

P. 64. उपहारवर्मा…विश्रुतैः—These, together with Ráj., Somadatta, Pushpodbhava, and Apaha'r., make up the list of the ten princes. प्रहारवर्मा—is the father of Apar. and Upahár.; कामपाल–son of Dharmapâla, who afterwards became the king of Kás'i. See p. 137. हर्षाविद्धं–transported with joy. कृतयथोचिता॰–who were received with proper civilities. सुहृन्निवेदितान्—introduced by his friends. अपश्यत्—looked upon, treated. हर्षक॰–पलित properly the grayness of hair brought on by old age; here the gray hair. With their gray hair brisling through joy.

असुरविवर—The passage to Pátála. प्रसृते–dispersed. दिव्यचक्षुः–divine sight *i. e.* power to know things beyond the perception of the senses.

P. 65. बुभुत्सुः—Wishing to ascertain. Desid. noun in उ from बुध्. न्यशामयम्—शामयति is the Cau. of शम् in the sense of to see, otherwise शमयति. चूतपोतक—a young mango tree.

उद्विग्नवर्णं—With a wild look or looking dejected. **उपलिप्सुः** &c.—wishing to learn the fate of. **अवसंसस्थानीया**—(Lit. who held the place of) the ornament of the Anga-capital. The अ of the prepositions अव and अपि may optionally be dropped. See com. स्थानाय हिता स्थानीया, fr. स्थान + ईय (छः). **वारयुवति**—Lit. woman of the multitude (वार), a harlot. **तारकित**—तारका अस्य संजाताः studded with stars; hence chequered with. **कीर्णशिखण्ड॰**—her long dishevelled tresses sweeping the ground. **सानुक्रोशं**—अनुक्रोशेन सहितं यथा स्यात्तथा । may mean with feelings of pity or full of cries. **अविच्छिन्नपातं**—close upon her heels. **आर्ति**—her distress. **अभाजन**—not destined to enjoy. **श्वोवसीय**—happiness. श्व आगामि वसीयोऽत्र; fr. श्वः + वसीयस् , compa. of वसु, अ being added at the end of the Comp. by श्वसो वसीयः श्रेयसः । Pân. V. 4. 80. वसु शब्दः प्रशस्तवाची तस्य ईयसुनि वसीयः । श्वः शब्द उत्तरपदार्थप्रशंसामाशीर्विषयतामाह । मयूरव्यंसकादित्वात्समासः । Sid. Kau. **आर्ताभ्यु॰**—renowned for their being the asylum of the afflicted. **वित्त**—famous or known for. **पलितसार**—First touching the ground with her braided hair interspersed with gray and then rising up.

P. 66. **अस्याः—मे दोषं** &c.—The Com. seems to interpret the line as—Reversed Sir, this (my daughter here, your slave, informs you of my fault. ' But it seems better to take वो दासी as referring to the speaker herself. This your slave (the mother and not the daughter) will tell you the fault she (my daughter) attributes to me. In this case it will be better to read अस्यां for अस्याः. **स्वाधिकारा॰**—making her perform the duties of her legitimate profession. **अधिकार**—the sole privilege or proper office of. **अङ्गक्रिया**—cultivation of the body by besmearing it with fragrant cosmetics or rubbing it with oil boiled with turmeric powder. **॰संवर्धनेन**—helping the development of—qualifies आहारेण. **दोषाग्नि**—maintaining an equilibrium between the (three) humours, the gastric fire and the vital fluids. **मितेनाहारेण**—with proper viands. **उत्सवोत्तर:**—characterised by, conspicuous for; hence attended with. *Cf.* उत्सवोत्तरा पुरी further on p. 203. **अध्यापने** &c.—We train her in the erotic science in all its branches. **नाट्य**—pantomimic art, acting; **चित्र**—in painting; **आस्वाद्य**—confectionary, culinary art; **गन्ध**—preparing prefumes; **पुष्प**—bouquets and garlands. **सम्यग्विनयन**—We rear them thoroughly in. **वचनकौशल**—Skill in ex-

pression. शब्द—Grammar; हेतु logic; समय—astrology. वार्ता०—a general acquaintance with. आजीवज्ञान—The art of earning a livelihood क्रीडाकौशल—excelling in sportive graces or frolic. सजीवनिर्जीवासु-in games of chance and strife; see com. अभ्यन्तरीकरण—giving a proper insight into. अभ्यन्तरकला—See com. वैश्वासिक—friendly. प्रयोगग्रहण—practical knowledge. आदरप्रसाधिता—decorated with care. स्फीत—attended by servants gorgeously dressed. प्रसङ्गवर्ती—To be required on an occasion. ग्राह्यवाच्यः—experts (lit. whose instructions must be followed).

P. 67. विड्मुखेषु—Simply means 'in different places.' शिल्पशिल्पिकैः—Professors of the different arts. कार्तान्तिक—palmists. astrologers. पीठमर्द, विट—parasites, gay companions. विदूषक—the gester. भिक्षुकी—Buddhist or Jain female mendicants who are frequently represented as assisting in love affairs. *Cf. infra* p. 85 ll. 16, 17. समवाय—company, society. माधुर्य—affability or amiableness. प्रभूततमेन शुल्केन—receiving a heavy price. सद्भाव—her blandishments or coquetry. वयः—prime of youth. शौच—honesty. अधिकगुणाय—possessing superior qualities. गान्धर्वसमागमेन—under the pretence that a *Gándharva* marriage was contracted. कामस्वीकृते—won over by friendship. अधिकरण—the court (the local Panchayat). *Cf.* Bhûshaná quoted in the com. साधनम्—gaining one's object. दुहिता एकचारिणीव्रते—&c.—making the daughter remain faithful to him. नित्यनैमित्तिक &c.—getting by various artifices what remains of the wealth of lovers after it has been expended by daily, occasional, and love gifts. विगृह्यासने—to reject him after picking a quarrel with him. प्रतिहस्तिन्—according to the Com. means ' the lover of a neighbouring courtesan or hetaira. It may however mean ' a deputy. ' ०संधुक्षणम्—stirring or calling into activity the liberality &c. वाक्संतक्षण—sarcastic remarks. लोकोपक्रोशन—taunting in the hearing of others, circulating evil reports among the people. विरोधन—withholding. अन्याभियोग—by accepting another lover.

P. 68. अपवाहन—Discarding. अनिन्द्य—unobjectionable. इभ्य—wealthy people. इभ्यैः—अन्यैः—would perhaps be a better reading. As the reading stands, however, take अनुपद्यार्थं० as one word. Give due consideration to all doubts about the gain or loss to follow. सज्जता—attendance upon. सङ्ग—irrevocable or permanent attachment. She means a harlot must show that

she loves her lover but must not be solely attached to him. मातृका—grandmother. विहित—prescribed by. स्वेनैव—&c.—Indulging her passion at her own expense. अर्थयोग्य—capable of giving wealth. प्रत्याचक्षाणया—repulsing. अहार्यनिश्चया—If she proves firm of resolve; if her resolution cannot be shaken. *Cf.* Kum. V. 8. अनशनेन संस्थास्यते-will starve themselves to death. अपवर्ग—Final beatitude. प्रकृष्टज्ञान—knowledge of the highest *i. e.* Bráhman; or knowledge of the superior order *i. e.* Brahma-vidyá. कुलधर्मानुष्ठायिन:—even of one in a householder's station of life; (lit. discharging the duties proper for the household). हिरण्यरेतस्—fire. व्यसन—hardships of.

P. 69. धौतोद्गमनीय—A couple of fresh-washed garments. उद्गमनीय itself means a pair of washed garments; but as the word धौत is used here it should be taken to mean a pair of garments, by the Paribhâshá विशिष्टवाचकानां पदानां सति पृथग्विशेषणे विशेष्यमात्रपरत्वम् । शरीरसंस्कार—her toilet, personal decoration. कुसुमो०—उच्चय plucking flowers from the trees; अवचय gathering those dropped on the ground. अनेक०—अनेके विकल्पा येषां of different sorts or differently arranged. कामशासन—S'iva. त्रिवर्ग—The three objects of human pursuit, *viz.* Dharma, Artha and Kâma. अनुरूप: carried on in accordance with her ability. रक्त—affected by passion. गणयति-matches with. Dharma ought to be regarded as of supreme importance, and Artha Káma must be subordinate to it; *i. e.* latter two must be secured in such a way as not to violate the principles of the first. कियतांशेन—in what degree. लज्जा०—लज्जया मन्थरं यथा स्यात्तथा in a manner slow on account of bashfulness. इतः जनात्—from a person like myself. बलाबल-their respective superiority or inferiority, their being of greater or less importance. अनुत्पत्तिरेव-for धर्म is the root of all. Unless founded on Dharma, Artha and Káma cannot have lasting existence. *Cf.* त्रिवर्गोऽयं धर्ममूलो नरेन्द्र राज्यं चेदं धर्ममूलं वदन्ति । Mah. Bhá'r. अनपेक्ष:—अविद्यमाना अपेक्षा यस्यासौ अनपेक्ष:, तयो: अनपेक्षस्तदनपेक्ष:, irrespective of the other two; not standing in need of the support of the other two. धर्म:—here धर्म in used in the sense of निवृत्तिलक्षण or that which leads to the attainment of Moksha and for which contemplation is necessary. आत्मसमाधान०—आत्मसमाधानं Concentration of the mind एव आत्मसमाधानमात्रं तेन साध्य: । नात्यायतते—does not much depend on (external agents). तत्त्वदर्शन—knowledge of the

reality, which according to the Vedânta consists in realising the identity of the universal and of the individual souls. उपबृंहित—supported.

P. 70. बाध्यते—is affected by or interfered with. प्रतिसमाहित:—counter-acted, recovered. निर्हृत्य—eradicating. तयाहि—Now she shows how Dharma, though a little affected by Káma, finally gained its ascendancy over the other two.

भवानीपते:—It is said that S'iva once visited a forest in the form of a religious mendicant, and the wives of the Rishis residing there fell in love with his great beauty, which the Rishis, perceiving, resented; in order, therefore, to overpower him, they first dug a pit, and by magical arts caused a tiger to rush out of it, whom he slew, and taking his skin wore it as a garment. Dowson.

पद्मनाभस्य—*i. e.* Krishna, the son of Vasudeva and Devakî and considered as the eighth incarnation of Vishnu. He had sixteen thousand wives.

प्रजापते: स्वदुहितरि—*i. e.* सरस्वत्यां she is identical with सन्ध्या. cf. गायत्री नाम पूर्वाह्णे सावित्री मध्यमे दिने । सरस्वती च सायाह्ने सैव सन्ध्या त्रिधा स्मृता ॥ The story is thus related—Brahmá saw his daughter, Sandhyá, of exquisite beauty, and being incestiously disposed towards her tried to approach her. Ashamed of her father's conduct she became a doe; upon this Brahmá also became a male deer and followed her. S'iva seeing this shot an arrow at him, whereupon Brahmá, shorn of his head, stood in the sky in the form of the constellation Mṛgas'iras or orion, while the arrow of S'iva remained as the constellation A'rdra'. *Cf.* Mahimnastotra sl. *cf.* also Káliká P.—ब्रह्मापि तनयां सन्ध्यां दृष्ट्वा पूर्वमथात्मनः । कामायाशु मनश्चक्रे त्यक्त्वा बुद्धिं सुतेति वै ॥ तस्याश्च चलितं चित्तं कामबाणविलोडितम् । ऋषीणां पश्यतां तेषां मानसानां महात्मनाम् ॥ &c. See our note on Kum. IV. 41 Sandhya' or evening twilight is the daughter of Brahma. Kumárilabhatta explains away the fable by saying that Brahma' is the sun while सन्ध्या is his daughter Aroona (the dawn). प्रजापतिस्तावत्प्रजापालनाधिकारादादित्य एव उच्यते । स चारुणोदयवेलायामुषसमुद्यन्नभ्येति । सा तदागमनादेवोपजायते इति तद्दुहितृत्वेन व्यपदिश्यते । तस्यां चारुणकिरणाख्यबीजनिक्षेपात्स्त्रीपुरुषसंभोगवदुपचारः । इति ।

अहल्याजारता—According to the Puráṇas Indra seduced Ahalyâ, the wife of Gautama. One version of the Rámáyaṇa

represents that she knew the god but being flattered by his condescension yielded to his desire; but another version states that the god assumed the form of her husband and entered the dwelling while Gautama had gone out for ablution and so deceived her. Accordiug to another story Indra secured the help of the moon who assumed the form of a crow and crowed at midnight. This roused Gautama to his morning devotions when Indra went in and took his place. Gautama when he knew of her seduction cursed her, to be a stone and remain invisible until she should be touched by the feet of Dâs'arathi Râma and be restored to her former shape. The Vedic version of the story, however, represents Indra as the sun and Ahalyâ as the personification of the early morning. Kumârilabhatta explains the seduction by Indra's (the sun's) carrying away the shades of the night (अहल्या).

शशाङ्कस्य—The Moon or Soma performed the Râjasûya sacrifice and became in consequence so arrogant and licentious that he carried off Ta'ra', the wife of Brihaspati and refused to give her up either at the entreaties of her husband or at the command of Brahmâ. A fight ensued in which Soma had his body cut into two by S'iva's trident. At lenght Brahmá interposed, stopped the fight and compelled Soma to restore Tárá to her husband. The result of the intrigue was the birth of Budha, the progenitor of the lunar race.

वडवालंघनम्—Sanjñá (संज्ञा) the daughter of Vis'vakarman and wife of Sûrya (the sun) not being able to bear her husband's effulgence gave him Chháyá (shade) for a hand-maid and herself retired to the forest to devote herself to religion, while thus engaged and in the form of a mare the sun saw her and approached her in the form of a horse, the result of their union being the two As'vins. According to another account Sanjñá, not getting permission from her husband to go to her father's house created, by her superhuman power, a woman exactly like herself (who was as it were her shadow and therefore called छाया) and putting her in her own place went away. Chhâyá bore to the sun three children and lived quite happily with him, so that when Sanjñâ returned he refused to admit her. Thus repudiated and disappointed she assumed the form of a mare and roamed over the earth.

The sun, however, on knowing the real state of things, sought his real wife whom he found in the form of a mare. He accordingly assumed the form of a horse and was united with her who bore him two sons, the As'vinikumáras.

अनिल—Váyu. कैसरिकलत्र—This was Anjaná, the mother of Hanumat. She was the heavenly nymph Punjikasthalî born on earth owing to a curse. Once, as she was sitting on the summit of a mountain, her garment was slightly displaced, and the god of wind being enamoured of her appeared before her in a visible form and expressed his passion for her. She accepted his suit on condition that her chastity would remain inviolate. This the god granted and blessed her with a son who came to be called after him 'Máruti'. उतथ्य—Son of Angiras and elder brother of Bṛhaspati. Bṛhaspati was father of Bharadwája, by Mamatá, the wife of Utathya. दाशकन्या—Satyavati. The sage Paráśara saw her as she was crossing the river Yamuná when she was quite a girl and became enamoured of her. She yielded to his wishes on condition that her virgiuity would not be violated and thus became the mother of Vyása.

पाराशर्यस्य—Of Vyása. भ्रातृदाराः—The wives of Vichitravîrya, Ambiká and Ambálayá. As Vichitravîrya died childless Satyavati called on Vyása to raise up issue to his half-brother; Dhritaráshtra, Pándu and Vidura were born as the result of the request.

अत्रेः—अत्रि name of a celebrated sage and author of many Vedic hymns. In the Sváyambhava Manvantara he appears as one of the ten Prajápatis. At the beginning of the present Manvantara he was born from the flames of Agni. Anasuyá was his wife in both lives. In the first she bore him three sons, Datta, Durváaa and Soma; see Apte's Dic.

आसुरविप्रलम्भनानि—Lit. deceitful or evil practices worthy of demons; hence unworthy acts. धर्मपीडा &c.—do not affect or constrain. रजः—(1) the quality of that name; (2) dust. उदीर्ण०—With his passion inflamed or augmented. धर्म उपहन्यते—Their piety is not affected or impaired. किंरूपौ &c.—what are their natures, their attending circumstances or concomitants.

P. 71. पाशुपाल्य—Tending cattle. तीर्थे—worthy objects; cf. वित्तस्य पात्रे व्ययः। कामस्तु—By Káma she means शृङ्गार which has for its स्थायिभाव रति or love and man and woman for its substratum (आलम्बन); and for its उद्दीपन or excitants favourable place, time &c. (अभिमतदेशकालादि). स्त्रीपुंसौ—Note the comp.; see com. यावद्—All that. परस्परविमर्द—close contact with each other; hence mutual satisfaction. स्मर्यमाणमधुरं—of delightful recollection. अनुत्तम—supreme. उदीरिताभिमानं—The Bhúshaṇá understands by अभिमान सार्थक्यबुद्धिः in which one feels that one has obtained the object of existence. It seems better to take अभिमान in the sense of jealous anger; उदीरित: ejected, set aside अभिमानः यस्मिन्; cf. the meaning of उद्धस्य p. 72; also त्यजत मानमलं बत विग्रहैर्न पुनरेति गतं चतुरं वयः। परभृताभिरितीव निवेदिते स्मरमते रमतेस्म वधूजनः॥ Rag. IX. 47. विशिष्टस्थान—i. e. holy places. नियतिबलात्—It may be through the power of fate. बुद्धिमान्द्य—mental infirmity. सुदूरं—To a great degree, very much. मञ्जु—beautiful. दूयमानं—feeling uneasy or uncomfortable.

P. 72. उदजिहीत—Rose up. Imperf. 3rd pers. sing. of हा to go. परिबर्ह—retinue. स्वार्थ &c.—You should mind (return to) your holy task. उद्भ्रान्त्य—greatly agitated. संघर्ष—a conflict. आवर्जितवती॰—as if you have won the affection of or subdued. दास्य॰—on condition that the vanquished should be the servant of the other. कृतानुशयः—mortified, full of repentance. शून्यवत्—like one vacant-minded. स्वशक्ति॰—generated or excited by her power.

P. 73. तदर्थं॰—Scil. Apahâravarman's object. तन्मन॰—The darkness of ignorance which once more left his mind. The style here approaches Bâṇa's. राग—(1) passion; (2) redness. तत्कथा—i. e. the Muni's (Marichi's) tale. अनुशय्य—having slept after he had gone to bed. दावकल्पे—The reddish orb of the morning sun is compared to a wild fire on the summit of the rising mountain. ॰अवधीरिणि—i. e. surpassing in redness. उच्चलम्—The root चर् with उत् is Âtm. when used transitively, not otherwise; see com. क्षपणकविहारः—a convent of Jaina mendicants. The Com. says सौगतावासस्थ but further on it is said to be a जैनायतन (p. 75). अस्पृष्टसमाधि—who had not yet taken to asceticism. आभिक्षीण—reduced by

mental worry or anxiety. अनभिरूप—ugly. कृपणवर्ण—miserable-looking. शिथिलित॰—shows that he was very dirty.

P. 74. क—क—Show the great disparity between the two. प्रसिद्धिः—I came to be known by the nick-name of. कलागुणैः समृद्धः—accomplished, skilled in the different arts. पौरधूर्त—The rogues among the citizens. ॰व्यतिकर—bandying reproachful words, mutual abusing. पुंस्त्वमूलं—The test of manliness. सुभगपताका—The badge of victory. व्यवस्थापयन्—settled, determined. स्मरोन्मादहेतु—The cause of inflaming her passion. अपाङ्गदाम—lit. a string, *i. e.* a succession of side-glances. The comparison of glances cast by ladies having dark blue eyes to a garland of blue lotuses is by no means rare. *Cf.* अविरलमिव दाम्ना पौण्डरीकेण नद्धः Mâl. Mâd. III. 16 ; वलितनीलोत्पलदामसदृक्षाः कटाक्षविक्षेपाः। *Ibid.* VI. p. 86 &c. सुभगंमन्येन—I who considered myself blessed. मलमल्लकशेषः—*i. e.* reduced to utter penury. अपवार्जितः—driven off, discarded.

P. 75. ॰लक्ष्यतां गतः—Become the laughing-stock butt of public ridicule. प्रकीर्ण॰—Because the Budhist and Jaina mendicants are forbidden to attend to bodily comforts and so they cannot cleanse their bodies. प्रबल &c.—प्रबला केशलुञ्चनव्यथा यस्य. This *kes'aluñchana* forms a part of the initiator ceremony when a man becomes a Jaina Bhikshu. नवग्रहः—Newly caught (and not broken in yet). यन्त्रणा—restraint. द्विजातिः—here a Vais'ya. पाखण्डि॰—The Jainas (as not recognising the authority of the Vedas). विहित—established, laid down. अपवाद—blasphemy against. प्रेत्य—after death. निरयः—निर्गतः अयात् (अयः शुभावहो विधिः) निरयः hell. प्रत्याकलित—(who) realised to myself. दुर्नयः—his deviation from the proper path. पिण्डी—The As'oka tree. पर्यासं &c.—I give free vent to my tears.

P. 76. लुब्धसमृद्धपूर्ण—Abounding with rogues and wealthy people. अर्थानां &c.—Wishing to restore them to their primitive natures by proving to them the transitoriness of property (which he would do by robbing the one class of what they had earned by unjust means and the other of what they coveted so fondly.) कर्णीसुत॰—Lit. the track first beaten by Karnisuta (Muadeva, the father of the art and science of thieving) *i. e.* I resolved to take to the life of a robber. अक्षधूर्त—those skilled at dice-throw. अक्षभूमि॰—is the chequered cloth on which the

wooden pieces are placed. हस्त—skill. Skill in cogging dice and shifting a piece. कूटकर्माणि—tricks. संरम्भविचेष्टितानि—desperate acts. सभिक—The president of gamesters or keeper of a gambling house. ०प्रत्ययव्यवहारान्—transactions begun with the knowledge of. न्यायबल &c.—'Consisting chiefly in the employment of reasoning, force and boldness.' Bühler. अधिकृतार्थ०—In which the wagers or stakes could be enforced. बलिषु सान्त्वनानि &c.—To wheedle the strong and bully the weak. पक्षरचना—creation of partisans. उच्चावचानि—proffering great and small advantages. उदक् च अवाक् च उच्चावचम्. ग्लह—a stake or bet. प्रभेद—may mean 'different ways of, or the breaking of.' द्रव्यसंविभाग—distributing the spoil. किंचित्प्रमाद०—Who was somewhat careless in casting the die, or who made a blunder in moving a piece. अशिक्षित:—a novice in the art. व्यत्यषजत्—began to play with me. व्यतिषंज्—means to be mutually connected.

P. 77. पार्थपमान &c.—is a faulty comp. अत्युदारमभ्यवहारविधि—a splendid feast. यन्मूल:—on whose account. दुरोदर—gambling. सारत:—As regards their wealth. अर्धोरुक—a garment reaching down to half the thighs; an upper garment, a veil. कौक्षेयक—कुक्षौ भव: a sword hanging by the arm. फणिमुख—a scoop, an instrument for digging. काकली—According to the Com. 'scissors'; according to the Bhúshaṇá—a whistle, a musical instrument with a low tone used by thieves to ascertain whether persons are asleep or not. संदंशक—tongs. पुरुषशीर्षक—a sham head (to be inserted into the hole made into a wall). योगचूर्ण—magic powder. योगवर्तिका—a magic wick. See com. मानसूत्र—a measuring thread. कर्कटक—a wrench; a crab-shaped instrument. भ्रमरकरण्डक—a box containing a beetle or bee to put out a light. उपकरण—implements. लुब्धेश्वर—a great miser, or लुब्धश्चासौ ईश्वरश्च an avaricious rich man. संधिं छित्त्वा—removing the bricks *i. e.* making an opening in the wall. पटभास—the interstices in a lattice window. This may mean he saw through the hole of a lattice-window; or rather, making at first a hole in the wall of the size of &c. According to Bhúshaṇá. (which reads पटभाक्ष) this means 'an optical instrument'. प्रवृत्ति—the state of things inside. नीवि—The money-box. It appears from the succeeding events that it was not a big box but a purse contain-

ing costly jewels or ornaments. सतहृदा—lightning. नगरमोष—The theft committed in the city. निःसंबाधवेला—a time when the streets were not crowded. उन्मिषत्—glittering in the darkness.

P. 78. त्रासगद्गदं—in faltering accents through fear. अर्यवर्यः—The prince of merchants. अर्यः—fr. ऋ 1 P. to go; + य (यत्); ऋ takes यत् in the sense of, 'a master or a Vais'ya; otherwise it will take ण्यत्, as आर्यः ब्राह्मणः। अन्वज्ञासीत्—consented to give in marriage, betrothed. स पुनः—सः goes with मे पिता. दरिद्रति Loc. abs. श्लाघ्यनामन्—The praiseworthy epithet. वरयत्येव तस्मिन्—just as he offered to marry me. सार्थवाह—the leader of merchants trading with foreign countries. ०दत्तसंकेता—see com.; also प्रियतमाय दत्तः संकेतो यया। having given an intimation to. मन्मथाभिसरा—guided by Cupid. अभिसरामि—simply means 'go to', it has not got here its technical sense of 'going for enjoyment. *Cf.* Bhûshaṇa—नेयमभिसारिका। तादृशरतिसुखेच्छयाभिसरणाभावात्। रतार्थिनी तु संकेतं याति या साभिसारिका। इति रसरत्नहारः। भाण्ड—ornaments. नागरिकबल—a party of policemen, the city-watch. मृदुः—gentle, happy. वयमिमौ–Here वयं stands for आवां, see com. which quotes Pâṇ. I. 2. 59. एकत्वे द्वित्वे च विवक्षिते अस्मदो बहुवचनं वा स्यात्। वयं ब्रूमः। पक्षे अहं ब्रवीमि। आवां ब्रूवः इति वा। Sid. Kau. भावित०—affected with the pangs of venom spreading through my body. दर्वीकर—a snake. दर्वी दर्व्याकारः फण एव करो यस्य महारसाधनत्वात्।

P. 79. बाष्पदुर्दिनाक्षी—Her eyes over-flooded with tears. नरेन्द्राभिमानी—Proud of his being an adept in charms. उपक्रम्य—having treated me. अकृतार्थे—being unsuccessful. कालदष्ट—bitten by a deadly snake. स्तब्धश्याव—stiff and darkened. रुद्धा—fixed, glazed. अतिवर्तते—can go beyond, oppose.

०पाटितध्वान्त०—which pierced the darkness by the stream of its splendour. वाक्पुनः &c.—Mark the play on the words दत्ता and अपहृता. You have given me my beloved, but deprived me of the power of speech; *i. e.* I am so much overwhelmed with satisfaction and wonder at this your conduct that I find no words to express myself. According to the Bhûshaṇá there is Parivṛtyalañkára here. स्वस्कर्म &c.—There seems to be some confusion here in the text. We have changed the reading

त्वत्कर्मैतदद्भुतमिति into त्वत्कर्मैतदद्भुतम् । इदं &c. For the इति makes no sense here. The Bhûshaṇa seems to have so read the passage. इदं—वस्तुशक्तिः—(If I were to say) this your act (*viz.* your escorting this damsel to me and restoring the ornaments) is not in keeping with your character (as a robber); it appears marvellous, since this has never before been done by any other (thief); (then it will be urged) the power of things is fixed in each individually (*i. e.* each individual exhibits only those qualities which are peculiar to or inherent in its nature). त्वयाद्य &c.—(If I were to say)—'To-day you have shown what saintly character is, it would not agree with your previous virtuous acts mostly of such nature (and so I might offend you).' "If I were to say–you have shown yourself to day a saint (that description would be wrong because) it does not agree with your acts performed in former births (*i. e.* your generosity shows that in former births you must have performed many meritorious acts; because you could not act so generously if you had not done so; hence you cannot be said to have begun a course of saintliness *to–day*." Bühler. But this is farfetched.

P. 60. त्वदाशयं &c.—It will not be reasonable to arrive at such a decision without having correctly estimated (or formed a proper notion about) your noble nature (for you might have done nobler acts previously). आशय may also mean 'opinion.' असारं—worthless, not high praise; mere empty words. अतिगरीयसा—heavy price (this heavy load of obligations). इति स ते प्रज्ञा°—To say so is to ignore (not value properly) your high mental powers (for you can achieve greater results by the force of your intellect). तदलाभे—had I not obtained my beloved (this body should have perished).

त्वयैव दत्तं—My body is virtually a gift from you. प्राप्तरूपं—fit for me to say. See com. प्रतिपत्तिः—Course, way of action; 'what course do you mean to adopt now? जिहासामि—I wish to leave. स्वदेशः &c.—*Cf.* को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा । Hit. I. प्रत्यवायभूयिष्ठ—Beset with dangers. शैथिल्य—deficiency. Such an abandonment of the native place bespeaks something like want of talent and spirit on one's part. अविचाराभ्यनुमतेन=अविचारकृतमनुमतं यस्य an awkward comp., if not positively wrong. Who assented without any more thought *i. e.* readily. अपसर्पभूतया—who served as our spy or guide.

मृद्भाण्डावशेषं—everything except the earthen vessels. नागरिकसंपाते—as we encountered a party of the town-police. ग्रैवेय—The neck chain.

P. 81. पातिता०—Who struck a blow slantingly with his tusk on the broad chest of the driver that was thrown down. पुरीतत्—An intestine near the heart. With his tusk encircled with his entrails. अक्षिणोत्—destroyed (the city-guard). शाखाग्राहिकया—by catching hold of the branches of a tree (and holding fast to them till the animal passed on).

पद्मरागशृङ्ग—A peak formed of rubies. Dissolve उदयाचलेन्द्रस्य पद्मरा०. आपीड—a cluster. पतङ्ग—the sun. प्रगेतन—proper for the morning. अस्मत्कर्मतुमुल—astir on account of our deeds. कुलपालिका—name of Kuberadatta's daughter. उपह्वरे—in secret. चर्मरत्न०—This bag of excellent leather; or handsome leather bag. मूलहरत्वमेत्य—come to be deprived of my paternal wealth. The other sense given by the Bhûshaṇâ does not seem to be good. अर्थिवर्गात्—of course goes with एत्य.

P. 82. अवज्ञासोदर्यं—The sister of contempt; *i. e.* which exposes one to constant humiliation. आत्मत्याग—suicide. आत्मना—by personal efforts; construe with उद्धरन्ति. *Cf.* उद्धरेदात्मनात्मानम् Bg. VI. 5. प्रतिसंधान—rejoining. मन्त्रसिद्ध—possessing the power of spells. साधिता—endowed with magical power or properties. लक्षग्राहिणी holding a lac of coins. कामरूप—seems to have extended from the banks of the Karatoyâ or Sadânirâ to the extremeties of Âssâm. The ancient capital of the kingdom was Prâgjyotisha. See our note on Rag. IV. 81. मत्सरिणी—exposed to jealousy. मदन्यम—excepting me. दुग्धे—yields treasures, fulfils desires. किंतु &c.—But on this condition that one must first restore whatever he might have dishonestly got from others &c. अथ—And after that. स एष कल्पः—This is the way of making it grant one's object. ग्रावच्छिद्रं—a cave.

P. 83. यथोक्तं—As said before (to the king). वरिवस्यमाना—Prep. p. of the pass. of वरिवस्यति a Denom. verb from वरिवस् a word meaning 'worship, service, formed by adding क्यच् (य) by नमोवरिवश्चित्रङः क्यच् । Pân. III. 1. 19. Lit. being waited upon *i. e.* the money being spent from it; hence being emptied daily demands. व्यवहर्तुम्—To seek redress by legal means; to

proceed legally against him. उदारके—The student will remember that उदारक is another name of Dhanamitra. प्रत्यवस्थात्—came in the way; opposed the match.

पश्चवीरगोष्ठ—The public hall or concert hall. सान्द्रादर:—Full of eager curiosity. तद्दृष्टि &c.—According to the Com.–having no other refuge than the covering (shield) of the lotus-bed of her amorous or coquettish glances; for the comparison of glances to lotuses comp. note on अपाङ्गदाम p. 74 and लीलाकटाक्षमाला further on. It will be better, however, to take the comp. as सत्रमेव अपाश्रयो यस्य; for it is difficult to get the intented sense from the commentator's manner of dissolving the comp. unless we twist the sense. अपाश्रय itself is often used in the sense of आश्रय; *cf.* कर्णे कृतापाश्रय: । Ven. V. 1. भावा:—feelings and their externations. सामग्र्य—full display. समुदितबल—having gained force.

P. 84. लीलाकटाक्ष०—लीलायुक्ता कटाक्षा लीलाकटाक्षास्तेषां माला एव शृङ्खलास्ताभि: । कटाक्ष: कटौ अतिशयितो अक्षिणी यत्र; अक्षि being changed to अक्ष by बहुव्रीहौ सक्थ्यक्ष्णो: । Pán. V. 4. 113; or कटं गण्डं अक्षति हाति । अण् (अ) being added to अक्ष्, कर्मणि. नृत्य—is a dance accompanied by a pantomimic display of feelings (अन्यद्भावाश्रयं नृत्यम् Das'arûpaka). सिद्धिलाभशोभिनी—appearing more graceful or with her beauty heightened by the (flush of) success. किं विलासात्—whether through coquetry (natural to her). सविभ्रमारेचित०—with the eyebrows sportively bent. सापदेशं—under some pretext. सोऽहं—I thus conditioned *i. e.* who was thus treated by her. दुर्निवारयोत्कण्ठया—with a longing that I could not check. दूरीकृता०—not feeling disposed to take food. सुन्नैरवयवै:—with drooping limbs. निष्णात:—Lit. one who dives to the bottom; hence secondarily one who knows fully every thing about a thing. The स् of स्ना is changed to ष् by Pán. VIII. 3. 89 (see com.) when the sense is 'skill in'. भाववृत्ति:—The love-affected state of her mind. स्थानाभिनिवेशिनो:—who have fixed your affections each on the proper person. गणिकास्वधर्म०—contrary to the common practices of courtesans. भद्रोदारेणाशयेन—with good and noble intentions.

P. 85. गुणशुल्का न धनशुल्का—I am to be now by merit, not by wealth. प्रतिषिध्याकृतार्था—not having succeeded in dissuading her from her purpose. मूलच्छिन्न—nipped in the bud.

अच्युत—unbranded or blameless, chaste, virtuous. अनाश्रवा f.—disobedient. आशृणोतीति आश्रवः one who obeys; fr. श्रु with आ + अ (अच्) by पचाद्यच् । Pán. III. 1. 134. आवर्ज्य—having won her or secured her affection. प्रधानदूती—chief agent. शाक्यभिक्षुकी—A Buddhist female mendicant. चीवर—old garments. पिण्ड—food. बन्धकी—a harlot.

P. 86. अजिनरत्न—The wonderful bag. संप्रतिपन्नायां—when she agreed to my proposal. करकिसलय—her tender hand. *Cf.* Uttar. III. 39. Rs. VI. 30. चर्मरत्नस्तेयवारः—A declaration about the theft of the wonderful bag was to be made *i. e.* on which the theft was to be reported as having taken place. मत्प्रणिधिः—my secret emissary. अर्थपतिगृह्यः—a partisan or friend of Arthapati. उल्लंघ्य—having insulted. बहुतर्जयत्—spoke many an angry word; used threatening language. आक्रुश्य—To revile. स एव धनगर्वो नाम—It is your well known pride of wealth. प्रतीत—well-known. बहिश्चराः प्राणाः—*i. e.* his second self. ब्रह्महत्यामपि &c.—I will make no scruple to kill even a Bráhmaṇa (if there be need). एकरात्रजागर &c.—It needs only one night's wakefulness on my part to chase away your pride &c. He means that by keeping awake one night he would be able to steal his bag and so humble his pride.

सामर्षम्—Angrily. कृत्रिमार्तिना—who feigned to be uneasy, who wearing a look of painfulness. वेशवाट—The streets lined with the residences of courtesans. निपुणम्—carefully.

P. 87. स वराकः—The poor fellow. त्वदभिज्ञान०—त्वत् refers to Rájaváhana to whom Apahára is narrating his story. प्रत्याख्याय—denied the charge. विभाविते—being proved or brought home to him. कल्पोक्तेन—According to the prescribed mode of using it. सप्रश्रयं—humbly. निर्ग्रन्थिकग्रह—The dogmas of Jainism, the Jaina cult (com.). ग्रह rather means from the power or clutches of the Jainas. निर्ग्रन्थिक properly one having no knots (of the crest, garments &c.); hence a Jaina mendicant of the Digambara class. अश्मन्तक—the hearth; *i. e.* she gave away every valuable in her house. It is derived as 'अश्मनोऽप्यन्तोऽत्र where even a stone is destroyed; a word of the शकन्ध्वादि group (the Sandhi being पररूप). अभ्युदय—prosperity. मिथः—secretly. लोकोपक्रोशपात्र—who has earned from the people the nick-name of. निरपेक्षं—with indifference. चर्मरत्नलाभहेतु—It

must be due to her acquisition of the magical purse. कल्प—the prescribed mode. व्यथितवर्णेनेव—with apparent fear or concern, looking as if agitated.

P. 88. अतिप्रकाशात्—which has been widely known. तदनुयोगाय—To question you about that. निर्बन्धया—when pressed. तदागतित्वेन—तस्य आगतिस्तस्य भावस्तेन as the source of its acquisition. अहमपर्वंदयः—you will certainly disclose my name. °अनर्थानुबन्धिनी—having in its train, leading to a series of calamities. अस्येव—Read अस्त्येव. तदपयशः—the infamy about the purse being stolen. कीनाश–the poor fellow or cheat. अभ्युपगमय्य—having thus communicated to me. नैषन्यायः—It is not a proper course of conduct for, it does not behove. अतिप्रणुद्य—having urged this with great force. The Com. says, having concealed *i. e.* refused to give out the name. दुग्धकन्यकाभ्यां—by those dastardly girls.

P. 89. मौर्यदत्त—Granted by Maurya. Maurya is probably Chandragupta for whose guidance a code of law was drawn up by Chāṇakya. वर–a boon, a special privilege. भर्ता—the king, पटच्चर—a rag. अर्थमत्त–vain of his wealth. अपविद्ध–given away. अभिनोदितेन &c.—*i.e.* at Dhanamitra's instance. गुण्णिनि–auspicious. सिद्धसंकल्पः—whose plans succeeded or bore their fruit. लुब्ध०—The wealthy misers, the miserly sons of wealth. कपालपाणिः—with broken platters in their hands. नियतिलिखिता लेखा–Lit. the line drawn by Destiny; what is fated. प्रणयकोप—Love-anger. प्रणयसमर्पित—*e. g.* by Rágam.; *cf.* for the idea ददौ रसात्पंकजरेणुगन्धि गजाय गण्डूषजलं करेणुः । Kum. III. 37. मदेनास्मृस्ये–I got intoxicated or hilarous. मदोन्मादयोः–of drunkenness and overexcitement (or delirium).

P. 90. प्रव्यथित—Alarmed. °अतिवर्ती—Turning a deaf ear to, disregarding. नातिपरिकरः—not well equipped. अवसन्न—enfeebled by. आर्तरव—cries of distress. बोधितः—brought back to my senses. प्रतिभा—ready wit. व्यचीचरम्—mused, pondered within myself. प्रोर्णुतौ—P. p.p. of ऊर्णु with प्र; Lit. covered with; hence involved in. प्रतिपत्ति—the course or plan to be adopted. तारयिष्यति—the Nom. to this is प्राति०; ०ष्यतः would be a better reading.

P. 91. साराभरण—Precious ornaments. निःशल्य—free from a dart, easy (for I have accomplished what I had purposed to

do). उद्घट्टितज्ञा—who knew how to take the hint. सामपूर्वम्—having first addressed them in conciliatory tones. भद्रकाः—Good sirs. कलत्राभिमर्षी—the violator or ravisher of (your) wife. आकल्पसाराः &c.—Courtesans entirely depend upon their decorations (dress and ornaments) *i. e.* by their means alone they can attract others. वैरानुबन्ध—inveterate enmity. प्रतिपन्नार्थेन—seeming to have understood or grasped my meaning. भद्रमुखः—a good fellow; lit. having a beautiful or auspicious countenance. It is used as an honourific title of address like प्रियदर्शन, but in the case of ordinary men alone. आरक्षिकनायक—The chief constable. चारक—a prison.

P. 92. उत्तरेद्युः—उत्तरस्मिन् अहनि; अहन् is changed to एद्युस् when preceded by पूर्व, अन्य, उपर, उत्तर &c.; see Pán. V. 3. 220. दृप्ततरः—highly conceited. सुभगमानी—who considered himself the most fortunate. अत्यय—death. अनतिपक्व—not much grown wiser by experience. नागरिक—Jailor; or, the principal magistrate. कारणा—punishment causing agonising pain tortures. मित्रमुख—a false friend. प्रत्याशा—hope to regain. साधीयसी संधा—firm resolve. तर्जन—threatening. वर्तमाने अनुयोगव्यतिकरे—I was asked all manner of questions. अनुगुण—wholesome. विरोपितव्रणः—with my wounds healed. अच्युताम्बर—the garment of Vishṇu. हृष्टवर्णा—appearing pleased. सुनीति—a wise plot, judicious plan.

P. 93. आपन्नः—In distress. सुलभात्पानदोषात्—on account of the vice of drunkenness, so common &c. लोकवार्ता—common talk, public rumour. निकृष्टाशयः—base-hearted, mean spirited. समुद्गक—a box,-प्रणयानुवर्तिन्—Acting in accordance with the love he bore to her (Rága.). उपायोपक्रान्तः—dealt with, treated with proper remedies. असुभिर्मां &c.—मां refers to Apahára, whose words, the student should remember, the nurse is quoting as addressed to Dhanamitra. उपच्छन्दन—coaxing, persuasive means. अनतित्रस्त—not much alarmed at your misfortune. त्वदभिज्ञानप्रत्या॰—whose confidence was gained by showing the token of recognition from you. अन्वरञ्जयम्—I secured her favour. संक्रमीकृत्य—using her as a means, through her medium.

P. 94. प्राभृत—A present. समादधती —adjusting, putting back in its proper place. प्रच्याव्य—letting them fall, dropping

them. उपकन्यापुरं—close to the princess's apartment. भयदेशात् —pretending to frighten &c. विलासप्रायमाकारं—her amorous-looking features. संज्ञया &c.—I also made a clever gesticulation. दिग्धफलेन—with venomed point. अतिमुग्ध—quite beside himself. मुद्रिता—sealed. पट्टांशुक, भूषणावयव—silk garments and a few ornaments. वत्रेरिका—a cane casket. अवस्थान्तराणि—The different stages of her love-affected condition. मया—The instr. is करणे.

P. 95. सुदूरमुदमाप्यत—His passion grew intense. निर्माल्य—garlands worn by her the day before. अपोढानि—carried away. उपमन्त्रित:—addressed. लक्षणानि &c.—The auspicious marks (of future elevation) you bear are not to be in vain or falsified. प्रातिवेश्य–a neighbour. तदनुरूपं—in conformity with his words, समागत–united with. अयमर्थो &c.—This good fortune is to be followed by many more. व्याम—the length of space between the tips of the fingers of both the hands when the arms are extended. आरामप्राकार—the rampart surrounding the pleasure-garden. हस्तवत्–skilful. ऐकागारिक–एकमसहायम् अगारं प्रयोजनमस्य he who seeks to live in a lonely or unprotected house; hence a thief or robber. See Pán, V. 1. 113. उपरिष्टात्—after that. सगरसुतानां—The sons of Sagara (a king of the solar race), who were appointed the guardians of the sacrificial horse by their father and who dug the earth down to the nether world in search of the horse when it was carried away by Indra in an invisible form.

P. 96. अभिसंधाय—Having come to an understanding or formed an agreement with him. धार्ष्ट्यभूमि:—most intrepid. चित्रं—the same as चित्रवधेन, by subjecting him to peculiar tortures. अर्थ: सिद्ध्यति—the desired object would be gained. प्रतिपद्य—following my counsel. प्राप्तमित: परं—what is necessary to be done hereafter. त्वन्नय:–your plan or stratagem. विनिगडीकृत:–being liberated, set free. असत्यवादसंदेह—the calumny of being false to my promise. नित्यान्धकारात्—perpetually shrouded in darkness. निष्पतत:–as I issued from the passage. असिधेन्वा–with his dagger. असेर्धेनुरिव असिधेनुका; धेनु like लता, पुत्रिका &c. is used as a diminutive. संनिवेश:—situation, position of the different rooms. महितमहार्घ &c.—the ivory feet of the shape of a recumbent lion of which were set with flawless and precious jewels. महित according to the Com. means 'big.' It properly

means 'to be praised or admired,' the महितत्व lying in their size or flawlessness.

P. 97. हंसतूलगर्भ—Stuffed with the downy feathers. Dissolve हंसतूलः गर्भे यस्यास्तादृशी शय्या उपधानं च ताभ्यां शालते इति तथा तस्मिन् । कुसुमलव॰—the sides of which were decked with flowers engraved therein. दक्षिणपाद॰—This and the following compounds are all Avyayibhâvas. अनुवलित—covered. ईषद्विवृत्त—a little turned to the side. विवृत—'bare or exposed to view' is a better reading. गुल्फ—The ankle. ईषद्विवृत्तौ (तौ वा) मधुरौ गुल्फयोः सन्धी यथा स्यातां तथा । आश्लिष्ट—in close contact. जङ्घा—The fleshy part between the ankle and the knee. ॰कृष्ण—stout and long. वेल्लित—bent (drawn in). अधिनितम्ब॰—नितम्बे इति अधिनितम्बं स्रस्तं भुजं च यदेकभुजलताग्रं तेन पेशलं यथा स्यात्तथा। beautiful on account of the extremity of one arm loosely thrown over the hips. अपाश्रयान्तर्निमित॰—in which the other arm was contracted and thrown under the crown of the head, the palm of the tender hand lying upstretched. अतिश्लिष्ट॰—in which her fine under garment lay closely adhering to her person. अनतिवलित—not much pressed down. अतनुतरनिश्वासारम्भ—as she began to breathe perceptibly. अतिशयेन तनुः तनुतरः तथा न भवतीति अतनुतरः यः निश्वासारम्भस्तेन कम्पमानौ कृषौ कुड्मलाविव कुचकुड्मलौ यस्मिन्कर्मणि तद्यथा तथा । आतिरश्चीन॰—in a manner in which the neck ornament made of rubies and woven in the middle of her necklace of burnished gold was to be seen lying near her beautiful neck resting slantingly. अर्धलक्ष्य॰—अर्धलक्ष्यमधरकर्णपाशे निभृतं कुण्डलं यस्मिन्कर्मणि तद्यथा तथा । in which the ear ornament hid under her beautiful ear pressing against the bed was a little (lit. half) visible. उपरिपरावृत्त—The other beautiful ear which was turned up.

P. 98. पिञ्जरित—Tinged red. विषम॰—her loosened (आविद्ध) braid of hair lying unevenly. उत्तराधरविवर—The interval of the upper lip (from the lower lip) *i. e.* the space between the two lips was not to be seen *i. e.* covered up with the lustre of the upper lip. ॰कर्णावतंसकृत्यं—her stretched hand placed under the broad cheek served the purpose of the ear ornament. उपरिकपोल &c.—In which the purpose of the ornamental paintings (such as ladies are described to have on the particular parts of their bodies) was served by chequered (or embroidered) canopy mirrored into her transparent cheek that was turned

upwards. अविश्रान्त०—her large and bushy eyebrows were still. श्रमजलपुलक—the drops of perspiration. अलकलतं—her long and curly hair. शरदम्भोधर—suggests largeness and whiteness. सौदामिनीं—Read सौदामनीं the simile bespeaks brightness of colour and slenderness of frame on the part of the princess.

चोरयितव्यनिस्पृहः—With my desire to steal totally gone. असंकेतित०—touched without previous intimation (without being previously acquainted with my motive). अतिबाला—quite green (unexperienced in love matters). व्यक्तं—undoubtedly. अहमेवापदये—it will be all over with me.

P. 99. निर्यास०—Coloured or dyed with the viscous exudation or gum (of some tree). वर्णवर्तिका—a drawing brush. तां तथा शयानां &c.—I sketched her sleeping in that posture and myself kneeling at her feet, &c. वासताम्बूलवीटिका—a spiced roll of betel-nut leaves. ०स्फुटिका—a bit or piece of. पारिजातक—scented catechu. अलक्तकपाटल—red like *alaktak*. निरष्ठीवम्—I spit on a pair of Chakravákas painted on the white wall. नागरिकवर—one of the leading or principal citizens. उपचरित—treated as. तपस्वी—poor, miserable. रहस्यं—*scil*, that he had set his heart on the princess and attempted to break into the private apartments. लब्धव्यो मोक्षः—you should procure your release. अनामृष्ट—untouched.

P. 100. स्पृष्ट०—Placing my elbows on my back (and thus assuming an attitude of submission). वर्षीयसी—old hag. उन्नीत०—having guessed. What I had at heart or divined my intention. वायुग्रस्तः—affected by hysteria of lunacy. पूर्वेद्युः—see note on उत्तरेद्युः p. 92. प्रसन्नकल्पः—almost cured or freed from his malady. निष्प्रवाणि—new unbleached garments. निर्गता प्रवाणी तन्तुवायशलाका अस्मात्. आशीरे कामचार &c.—he was allowed freely to sit or lie down *i. e.* he was allowed the liberty of action. मातरिश्वा—मातरि आकाशे श्वसिति इति; wind. श्येनक—a hawk. कदर्थिता—reproached, despised. वेशाकृष्च्छा-दुत्थाय—after he had escaped from the clutches of the harlot.

P. 101. एवंभूतत्वद्दर्शनं—That I should thus obtain your sight. अपचार—misconduct, crime. अभियुज्य—having attacked. अमर्षण—impatient (of the outrage). पारग्रामिकविधि—hostile measures. हठात्—forcibly. प्रतिसर—the auspicious marriage string (the same as कौतुक). अङ्गराजाभिसरं—coming to the succour of the king of Aṅga. संभूय—having joined.

P. 102. गतासुः—the time of whose death had arrived. उपसमाधीयमान—were being collected or arranged. श्लोकसंबाध—a throng of men coming out and going in. आथर्वणेन—by the domestic priest. A priest versed in the Atharvaṇa lore was generally selected by the ancient kings. *Cf.* Rag. I. 59, Malli. thereon and Ka'm. Nit. IV. 32. आदित्समान—As he wished (was about) to seize. स्फुरतः—striving (to seize me). अनुविचरन्—moving from one room to another. अभिनिशाम्य—seeing her before me.

विदेहेषु—The country of Videha lay to the north-east of Magadha. Its capital, Mithilá, is the same as Janakapura in Nepál, north of Madhuvánī. Videha must have covered, in ancient times, besides a portion of Nepál, the northern part of the old district of Trihut and the north-western portion of Champaran.

P. 103. अलिन्द—A raised place oblong in shape near a door. जीवातृक—oh you of long life. ननु श्रूयते—you must have heard. बलयम्बल—Two demons. प्रथमगर्भा०—when blessed with a foetus for the first time. लेशतोऽपि &c.—what fate overtook the king of Magadha was utterly unknown. मालवेन्द्रप्रयत्न०—who lived by the effort of the Málavá-king. ज्येष्ठस्य—of his elder brother. ग्रस्तं—occupied, usurped. स्वस्त्रीय—his sister's son. सुह्म—A county which lay to the west of Vaṅga or eastern Bengal. दण्डावयव—The portion of an army. लुब्धक—the wild marauders, Bhills. शार्दूल &c.—As I fell beneath the paw of a tiger. कपिला—a brown cow. क्रोड—the cavity under the bosom.

P. 104. इष्वसनयन्त्र—A bow. मोहसुप्ता—lying in a swoon. वृष्णिपाल—a cowherd. कुटीर—a hut, a hovel. उपक्रान्तव्रणा—whose wounds were dressed and tended. यावद्व्याकुलीभवामि—just as I was uneasy at heart. *Cf.* the account given here with that at pp. 13, 14. सार्थघाते—when the soldiers accompanying us were routed. उपयन्तुं—to marry. वैक्लव्य—disgust or horror for. प्रत्याख्यानपारुष्य—the insult of a refusual. जातः—turned out to be. दिष्टदोषात्—through adverseness of fate. पुनरसहिष्णुतया—and again finding his position unbearable. दग्धा—unfortunate, cursed. हतजीविताकृष्टा—out of love for her accursed life.

P. 105. तयोर्वसतो—The two living. प्रसह्यकारिणः—laying violent hands on, dealing harshly with. समन्युः—with her

grief intensified. निगूढं—very secretly. काश्चिन्मुनिः—see p. 13. अभ्युपपादनार्थे—to accept or take charge of. तैरपि घटन्ते &c.—and the citizens might make common cause with or join them. इदृक्तया—lit. being such and such, as to my real parentage and rank. महारवर्नेण्यधि—subject to his rule, under his sway. प्रलम्बमान—long (of more than ordinary length). भागधेय—धेय is added स्वार्थे to रूप, नाम and भाग. उपधि—a fraudulent scheme, a stratagem.

P. 106. जालमाचरेयम्—I shall formulate a scheme for working out his destruction. श्वासरया०—blown away by the force of the breath. कच्चित्—asks a question to which the expected answer is 'yes'. I hope you know. पतिमभिभूय वर्तते—excels her husband (in accomplishments); or, she has not much regard for her husband, despises her husband. तदेकवल्लभः—solely devoted or attached to her. असमान०—by finding fault with and condemning the connection of two unequal persons. वासवदत्ता—the heroine of Subandhu's work, named after her, who was bethrothed by her father to Pushpaketu but who was carried off by Kandarpketu. Also name of the daughter of Chandamahásena of Ujjayini (of Pradyota according to S'ri Harsha; see Rat. I. 10) who was carried off by Udayana, king of the Vatsa Country. She has been referred to by Bhavabhuti in Mál. Mád. II, wherein he says she was bethrothed by her father to king Sanjaya.

P. 107. अनुशय—Regret, resentment. अवरोधान्तरेषु—with the other ladies of the harem. मान—jealous anger. अम्बा—the old woman, his foster mother. अनन्यव्यापारया—leaving every other business. उदर्कस्वादु—having an agreeable or welcome end. अनपायिनी—never separated from her. पिचुमन्द—the *nimba* tree. मत्तकाशिनी—a beau, a beautiful woman. चित्रीयमाणा—wondering, full of astonishment.

P. 108. संनिधत्ते—is present, exists in. आदृतवती—received it with respect or eagerly. आज्ञापयसि—you say. अर्णवनेमिः—अर्णवः नेमिर्यस्याः सा the one encircled by the oceans; the earth; *cf.* उदधिनेमि—Rag, X. 10, उदधिमालामेखला, Kád. p. 8. &c.; for the idea comp. कालो ह्ययं निरवधिर्विपुला च पृथ्वी; Mál. Mád. I. 8. स किं लप्स्यते—is a question; 'what will he get? सर्वमिदं &c.—all this is but too little and quite unworthy of him. (And although

I give him all this, he will have obtained nothing). विप्रलम्भ—fraud, deceit. दर्शनानुभवेन—by his actual sight. निगूढं चरन्—Living *incognito.* अन्ववर्तिष्ट—conciliated me for help in the matter. गुणातिशय—excellent virtues. त्वत्समाधिगाढत्व—The depth of his devotion to you; according to the Bhūshaṇa to see the depth of your attachment to him).

P. 109. एष चेत्स्यां &c.—If this matter be determined upon, *i. e.* if you are really willing to deliver yourself up to him. प्राण—Vital power; सत्त्व mental calibre. संकेत—appointment, engagement or place of meeting, rendezvous. दैवात्—such being the will of providence. नात्युपपन्नसंस्थानः—with a body not symmetrically built, not handsome in features. कामोपचार—manner of enjoyment, love affairs. मन्दाभिनिवेशः—not much fond of. शौर्योन्मादिन्—vain of his valour. अस्थानवर्षी—reckless in bestowing his favours. मदन्तरङ्गभूता—my confidante, confidential maid. अनात्मज्ञा—who does not know her proper position or state. नाटकीया—The dancing maid. मत्संवर्धिताः—The selection of a particular tree and a creeper by kings and queens as their particular favourite seems to be a favourite idea with the Sanskṛt poets.

P. 110. गर्भवेदिका—A dais in a cave of the pleasure mountain. रत्नतल्प—a bedstead set with gems. अयोग्यश्च &c.—In the first place the man is unworthy of me and now he has commenced insulting me. अनङ्गशर०—*Cf.* ०बाणतूणीरायमानमानसः *supra*. p. 49. अनिष्टजन०—The misery arising from their being compelled to associate with a man they hate. अस्ति चायं &c.—I have this treasure in my possession. By its means I will establish him in his (Vika.'s) place and live having devoted myself entirely to him. अतःपरं &c.—what is to be done next rests with you to decide. ०स्थानानि—their particular stations. विभागेन—in detail; as to their subdivisons. क्षुभित—issuing out. निर्वापित—extinguished. पतङ्गाङ्गार—The burning charcoal in the form of the sun. Take the comp. as a Tat. (अङ्गारः तस्य धूमसंचयः) and not as Bah. as the Com. does.

P. 111. परामर्श—Violation, coveting. आचार्यकं कर्तुं—to instruct me in. गुरुपरिग्रह०—the admirer (coveter) of the wife of Bṛhaspati ; see *supra* p. 10 and note. अतिराग—eager desire. स्मयमान—smiling; shining brightly. संधुक्षमाण०—whose valour

was accelerated. विजिगीषा—desire for the conquest of. धर्मपीडा—violation of religious law or righteousness. ०संधिना—laying to my heart, having in view. निहृत्य—having extenuated or palliated. समन्वयेत्—endow me with. निद्रया परामृश्ये—I was seized or overpowered by sleep. दुर्विकल्प—a mis-giving. वरवर्णिनी—having an excellent complexion; a beautiful woman. विलोडन—sport in; wading through.

P. 112. भव्य:—Destined to happen, pre-ordained. अनन्यथावृत्ति:—engaged in no other pursuit. कर्दम:—used in order to keep up the same metaphor. कार्दमिक०—dyed with black paint. Lovers are described by poets as dressing in dark in order to escape observation when proceeding on their nightly expeditions. दृढतर०—with my loins tightly girded. प्रकुलोपस्कर—implements necessary for my purpose. मातृ०—his foster mother. उदम्भसं—filled up with water. उपखातं—when I reached the ditch. स्थापिता—placed erect.

P. 113. पक्वेष्टक०—The आ of इष्टका, इषीका and माला and of words ending in these is shortened when followed respectively by चित, तूल and भारिन्; as इष्टकाचित। पक्वेष्टकचित; इषीकतूलम् मालभारि, उत्पलमालभारि. गोपुर—The tower attached to the gate of the palace. चम्पकावलि—The avenue of the Champakas. उत्तराभि—in a northerly direction. पाटलिपथ—a row of Bignonias. स्पर्शलभ्य०—where the bulging wall of the spacious palace could be felt. शरक्षेपमिव—nearly a bowshot's distance. पिण्डी०—Both the sides of which were decked with the thickets of red *as'okas* and *jasmines*. सैकतपथ—a gravel path. समुद्गक—a box; a lantern may have been used. निरन्तर—growing thickly. कुरण्ट—The yellow amaranth. अभिनव०—marked with fresh buds rising up like hair standing on end. वस्तुगर्भा:—Containing in their interiors. सम्पुटा:—caskets.

P. 114. व्यवहित—Hidden. अशिशिरकामा—whose passion was not cold *i. e.* inflamed or intensified. कलगद्गद०—in faltering accents, charming and impassioned. अध्यवसाय—having deliberately undertaken to do. कदर्थिता—put to shame. He means that she was as beautiful a Rati, her eyebrows curved like Káma's bow staff &c. Similar descriptions have already occurred. *Cf.* pp. 2, 3 and 44. महारजन—saffron. परिमलपटीयस्—having excellent smell.

P. 115. मञ्जुल—Sweet. प्रलापैः—utterances. पूर्णकुंभ—is considered auspicious. संनाह्य—equipped. लीलाकर्ण०—कर्णे कृतं किसलयं लीलार्थं कर्णकिसलयम्. जीवन—tending to bring back to life. लोचनां—the Acc. is peculiar. वलित—rolling. अवसितायां—when she reached her achme of pleasure. आरक्तवलित—reddish and rolling. जर्जरित—covered. अनर्गल—free or unrestrained. कलकल—Better read कल indistinctly. ०अर्पणव्यतिकराम्—bearing the wounds of. धारणा—fixity of. अतिगूढ—deed-seated; अतिरूढ is a better reading.

P. 116. नातिविशदं—Slightly, a faint kiss. असौ दासजनः &c.—This thy slave feels life to be without purpose. अवतंसतां०—folded her hands. अभिकामयमाना—herself seeking the love of. *Cf.* for a similar thought श्रिया दुरापः कथमीप्सितो भवेत् S'ák. अभिसंधि—purpose of the heart, intention. अविचार्य—without asking the reason. पारं—The climax or highest perfection of. प्रागल्भ्य—proficiency, skill. आलेख्यरूप—an excellent portrait; प्रशस्तमालेख्यम्; रूप is added प्राशस्त्ये. तादृशा—having that virtue. विविक्ता—see com.; the first meaning is preferable. हुतमुक्ते—after the priest has worshipped the fire with offerings and retired. अगुरु—aloe wood.

P. 117. विसंवादः—Disagreement; you should not fail to carry out my instructions. संप्रधार्य—having decided upon the matter; taking counsel with. अनुमते—when they approve of it. प्रमदवनवाटी—a part of the female garden. शृङ्गाटिका—a place where four roads meet. आथर्वणिक—prescribed by the Atharva Veda. संज्ञपित—killed. तद्धूमशमनेन—The disappearance of the smoke was to serve him as a sign. प्रगाढ—far advanced. वेतालोत्थापनं &c.—I will not raise a goblin for my own destruction. शास्त्रोपदेश—injunction of the Veda (which is not to be gain said). अद्भुतायमाना—coming as a wonder.

P. 118. एष विप्रलम्भो न—This cannot be a deception, but अति०. कैव कथा—whence can there be any possibility of fraud. अभ्यूह्य— having given due thought or consideration to the matter. प्रौढ—pitchy or dense. गौरसर्षप—white mustard. वसा—marrow. निशान्तोद्यान—The garden attached to the palace. अवसितः—has a double meaning. (The fool) has made up his mind or taken his resolve; (2) he is doomed. त्वदादिष्टया दिशा—according to your instructions.

P. 119. रागाग्नि—रागः love एव अग्निः. गुरु—The father or the elderly person authorised to give away a girl in marriage. प्रपदेन—The forepart of the foot or the tiptoe. इतरेतरव्यतिषक्त—intertwined. विभ्रान्त—sportively turned.

P. 120. चित्रभानु—Fire. उपधि—fraud, trick, imposition. स्व-स्वरूपभ्रंशः—you will lose your own form and gain this; you will be transformed. अजीर्णदोषं ख्यापयेयं—I would give out that he died of indigestion. अध्यवसितं—It has been settled or plotted. दण्डचक्रं—a portion of an army. पुण्ड्रदेश—a district of eastern Bengal. पाञ्चालिक, परिचात—two proper names. खनतिनाम्ना यवनात्—Khanati may be a Persian or an Arabic trader. वज्र—a diamond. गृहपतिः—The headman or governor of a town. जनपदमहत्तर—The principal man of the country; the sheriff. शतहलिः—a proper name. दुष्टग्राममणीः—a wicked leader of a village. जनपदकोपेन—by exciting the people of the country against him; by stirring factions against him.

P. 121. दण्डधर—A general; or a judge or magistrate. उद्धारकर्मन्—the act of sending them away (to effect his purpose more easily and without obstruction). अचिरप्रस्तुत—lately planned or set on foot. प्रघृत०—into which a great quantity of clarified butter was poured. सेवां दत्तवान्—I admitted them to my presence *i. e.* received their homage. संहतोरु—having very stout (lit. coming close to each other) thighs. ऊ is added to ऊरु in the fem. after संहित, शफ &c. Pán. IV. 1. 70. ऊरूपपीडं &c.—ऊरुभ्यां भुजाभ्यां चोपपीडं; for the Namuls see com.; the Namulantas of पीड्, रुध् and कर्ष् preceded by उप are used when there is a noun in the Loc. or Instr. used as an *Upapada*. राजकुलस्य शीलम्—The customary practices of the royal house. शुश्रूषयैव—only being devoted to his service (and not hostilely disposed towards him). दुःखमोहोपहताः—overpowered by distress and (consequent) despair. त्यक्तात्मानः—being desperate; regardless of their safety. मुष्टिवध, सस्यवधः—spoiling their seed corn or ripe harvest. see Kám. Nit. XV. 4. यात्रा—a hostile march.

P. 122. धर्मरक्षायै—That there should be no transgression or violation of justice or righteousness. अनुगुणेन—proper or suitable. राष्ट्रमुख्य—The sheriff of the country. विनाशयिषितः—desired to be destroyed. प्रकृतिस्थे—when restored to his own

dignity or position. संरम्भः—adopting hostile measures; lit. vehemence against or hostile attitude. उद्घोषयन्तः—loudly pressing. प्रहर्षकाष्ठा०—who had reached the highest point of ecstatic joy. अभ्यषेचि च &c.—I was at once (च) installed the Yuvarája (crown-prince) at the command of my parents. प्रसाधितात्मा—lit. with my elevation secured; whose object was accomplished; or according to the Com. with my intellect closely applied (to my work). देवपाद—i. e. of course Râja-váhana. दुर्मगान्—unpalatable, incipid, disagreeable. निर्विशन्—enjoying. अभियोग—an attack. लघुसमुत्थान—swift of foot, quickly marching. भूमि—the object of. पारतल्पिक—adultery. ०हेतुतया—This is according to the principle 'End justifies the means.' प्रमापण—destruction. अरीरधत्—accomplished.

P. 123. स्निग्धदीर्घा—स्निग्धा च दीर्घा च fixing upon him an affectionate and long gaze.

सोऽहं—I, who am thus commanded. एककर्मा—having the same mission to perform. ऊर्मिमालि०—sea-girt, bounded by the ocean. ऊर्मीणां माला अस्यास्तीति ऊर्मिभिर्मालते इति वा ऊर्मिमाली the sea. नेमि may also be taken separately. उपस्पृश्य—having bathed. मणि-कर्णिका—Name of a sacred place tool in Kâsi. अविमुक्तेश्वर—the lord of Benares or Kâs'i. The name Avimukta is thus accounted for—न विमुक्तं शिवाभ्यां यदविमुक्तं ततो विदुः। अन्धकमथन—The destroyer of the demon Andhaka, S'iva. Andhaka was the son of Kás'yapa and Diti. He is represented as a demon with two arms and heads. He was called Andhaka as he walked like a blind man though having good sight. He was slain by S'iva when he attempted to carry off the Pârijâta tree from heaven. According to the Matsya P. he was about to be slain by Siva for having attempted to carry off Pârvatî but was admitted to the class of Gaṇas at his humble supplication. आयामवन्तं—very tall. आयसपरिघ—a large iron bar or rod used for locking or shutting a gate. ०परिकरं—who was girding his loins. उच्छून—swollen. क्षीण०—क्षीण worn away i. e. with its animation gone, dull. कार्पण्य—misery. साहसानुवादी—indicative of some desperate act. कृच्छ्र—a deed of daring, such as suicide. प्रतिपत्स्यते—प्रपित्सते is preferable. ०अवकाशः—room or occasion for me to render him help. संनाहः—preparation.

P. 124. निर्वर्ण्य—Having closely observed me. पूर्वेषु—According to the Bhû. पूर्वेषुकाम is one word, इषुकाम being the

name of a country. It is mentioned in Vâmana's Kâs'ikâ on Pân. II. 1. 60. गृहपति—has already occurred. प्रयत्न०—Though brought up with care. दैवच्छन्दा०—in obedience to the will of destiny; as was fated. अर्य—a merchant. The word originally signified 'a cultivator of land, a peasant.' रूपाभिग्राहितः—caught with the money on me; caught red-handed. वध्ये—sentenced to death. हिंसाविहारी—delighting in killing. उत्तम—principal. मण्डलित०—curling his trunk. परिणमन्—when bending down to strike. दारुखण्ड—a log of wood used as a sort of stocks for the hands (of a culprit). सुषिर—holes. चण्डघट्टित—violently struck. प्रतिमान—the part between the two tusks. नेतृ—a driver. जातसंरम्भः—exhasperated, enraged. निवृत्य—turned tail. आक्रुष्टः—censured, reproached. वारण—the goad.

P. 125. निर्याणभाग—The outer corner of the eye. द्विपकीट—This pig of an elephant. निष्ठुर—peremptory. तद्विरम्य &c.—Can you therefore make up your mind to desist from this unworthy act and to follow an honourable course of life by accepting service under me. जातविश्रम्भेण—who had secured his confidence; जातश्वासो विश्रम्भश्च तेन owing to the confidence he had in me. विश्रुतधीः—reputed for his intellect or ability. श्रुतर्षिः—adept in the Veda; or a sage distinguished for his Vedic knowledge. वैमातुरः—born of his second or step mother. वेश—The habitation of harlots. दुर्नय—profligacy, dissolute conduct. मदनदमन—S'iva. छन्नं—secretly.

P. 126. आपन्नसत्त्वा—pregnant. अपविद्धः—cast on. आरक्षिकपुरुष—the city watch. दण्डपारुष्य—The severity of punishment. राजाज्ञया—goes with सद्यः प्राजिहीर्ष्ये. आक्रीडनागिरि—the pleasure mountain in the garden. यथोपपन्न—that were at hand or could be got at the time. प्राजिहीर्ष्ये—about to be killed. Pres. pass. of the Desid. of हृ with प्र. लूनबन्धः—The blow did not kill him but only cut off the cords that bound him. सपरिचारा—having with her the means of service. ०तंसितेन—decked with her sprout-like hands. सुरल०—her curly hair waving about her face. अस्य मे—me in this plight or state. आभाषिता—familiarly addressed. वाङ्मय—in the form of words. प्रेतावास—the residence of the dead, a cemetery.

P. 127. आस्थानी—The royal court. हरसख—Kubera. वराकी—the poor girl. एतावत् &c.—the sum and substance of the

whole I gathered. अभिन्न—the same in different lives. या किल &c.—Târâvalî was Kâmapâla's wife in more lives than one. In a previous birth she had been his wife named Aryadâsî, he being born as S'ûdraka, and the mother of the boy whose rebirth from Kântimatî had involved Kâmapâla into his present trouble. अवध्यैत &c.—It appears that she was separated from the boy soon after his birth, who was therefore brought up by Vinayavatî. कृतान्त—Destiny, providence, whose laws are fixed. The other कृतान्त means Yama. ०दर्शित—called into existence, created.

P. 128. प्रत्यपकृत्य—Having returned the injury. निर्यातन—retaliation. प्रस्फुरन्तं—trembling. कन्याभिमर्षी—who sought union with your daughter; see p. 91. अनुवृत्त्या—The Com. takes this to mean सेवा; but it seems rather to mean 'by an equally desperate act.' दुहितृ०—who conferred upon me the favour or honour of accepting my daughter's hand. उत्क्रान्तसीमा—transgressing the bounds of propriety. मन्त्रिपदापदेशं—under the guise of the minesterial post; *i. e.* I am a *mantri* in name but really a *Yuvarája.* परिचर्यानुबन्धी—showing the same favour or consideration to me. अलसक—consumption. विधिना—properly, duly. यौवनोन्मादिन्—flushed by the pride of youth.

P. 129. पैशुन्यवादिन:—Insinuating something wicked. इत्यमग्राह्यत—he was persuaded to believe this. भुजङ्ग—this dissolute fellow, gallant. देवज्येष्ठं—the elder brother of your Highness. प्रकृतिवि०—To gain the confidence of the subjects. क्षिणोसि पुरा—पुरा gives the present the sense of the future. दूषित:—set against him, made to be enimically disposed towards him. याक्षिणी—Târâvalî. अन्यथापूर्वं—a change. अयथातथ्येन—by telling a lie. सत्यमनतिक्रम्य यथातथम् । तथा तथशब्दो वासत्यार्थः ॥ तस्यभावः यथातथ्यम्. केन—on what account. किमपि कलुषिताशया—who was offended or displeased for some reason or other. मद्गोत्रापदिष्टा—addressed by my name. This misnoming is alluded to by Sanskrit poets as a constant source of trouble and offence to ladies. *Cf.* तस्याः प्रिया नामधेयेन &c. Vik. p. 31. प्रणयं &c.—disregarding entreaty. उपोढमत्सरा—her jealousy increased all the more. प्रावसत्—left us. अवसीदति—is wasting away. दौर्मनस्य—दुःस्थितं मनोऽस्य दुर्मनास्तस्य भावः दौर्मनस्यं mental distress or grief. प्रायेण—very probably.

P. 130. अनतिपेशलाभि:—Not very pleasing or agreeable; or not cleverly uttered; indifferent words. अबन्धयत्—threw in-

to confinement. स्थाने स्थाने—at every station or public centre. तथोद्धरणीये &c.—his eyes are to be put out in such a way that death must ensue. पुरः—before (he dies). व्यसन—peril, danger. किं तव &c.—Why should I hide it from you. संकुले—in the crowd. भस्मनि हुतमिव &c.—*Cf.* 'All my efforts will end in smoke.' आशीविषं—आशिषि in the jaw विषमस्य A comp. of the पृषोदरादि class स् being dropped and ई lengthened irregularly ; or आश्यां विषमस्य according to some. अभिगृह्य—having caught or secured him. यदृच्छया—accidentally.. नाम—as if ; has here the sense of अलीक a feigned or pretended action. तथा विषं &c.—I will so restrain or check the poison (from having a mortal effect) that he will be cast off as one dead. बोधयितव्या—should be apprised or informed. अनुप्राप्त—arrived just after these events. स्वया—refers to his mother. प्रेषणीयं—a message should be sent to.

P. 131. निरपेक्षं—Without any consideration regard (to his connections &c.). गतिर्गन्तव्या—his course should be followed merit *i. e.* should be accompanied in death. अनुकूल—worthy of, proper for. पश्चिमो विधिः—the last rite, obsequies. काण्डपटी—convas screen or curtain. संस्तरण—a bed. बाह्यकक्षा—the outer a compound. प्रवेशयिष्ये—2nd Fut. pass. घोषणास्थान—the place of proclamation (where his eyes were to be taken out). गूढ-स्तनुः &c.—secreted myself. यथार्थं—as they were available. उच्चावच—on divers subjects, all manner of talk. उद्धुरध्वनि—*adv.*; accompanied by loud shoutings of the people. It may also be an adj. qualifying महाजन, the whole being one comp. word. महाजन—the populace, the mob. It may also mean—the principal citizens, in which case उद्धुरध्वनि may have preferably the first meaning. महाजन further on, however, means 'the mob.' मदभ्यासे—just below me. उपांशु—secretly. स्थूण, भद्रारवर्ध—Two proper names. उपजप्य—having secretly instructed or prompted. अन्धतमस—total loss of sight or blindness. न्याय्य—is the proper punishment. प्राड्विवाक—a judge or magistrate.

P. 132. भीतो नाम—See com.; as if I were terrified ; or pretending to be frightened. *Cf.* पतितेन नाम p. 130. विहित॰—ensuring the preservation of his life. येन चिक्रीर्षितः—was desired (condemned) to be deprived of. दर्वीकरः—दर्वी (the expanded hood) एव करः यस्य a snake. रुदत्रास॰—fled away being seized

or over-powered by fear. The comp. may also be taken as त्रस्तत्रासो यस्य स चासो द्रुतश्च. ०अर्थ—अर्थ the real state of things. धीरम् —steadily. कलंकयेयम्—I shall bring disgrace to. उत्सवोत्तरम्— उत्तर in such cases means 'conspicuous or distinguished by; attend with, full of &c. *Cf.* राज्ञां तु चरितार्थता दुःखोत्तरेव S'ák. V. मस्प्रतिपिद्ध—The effect being counteracted by. संस्थित—dead; *cf.* Rag. VIII. 40.

P. 133. मरणमण्डनं—Such ornaments and dress as a *Sati* usually wears. वैनतेयतां गतेन—acting the part of Garuḍa *i.e.* in subduing the effects of the poison. प्रस्नुतस्तनी—Such an effect on a mother at the sudden sight of her son, is often described by Sans. poets. She knew from Kubera that the foundling was now Kântimati's, and once her own, son. But the student has seen that instead of bringing him to Kantimatí she took him to Vasumati; see pp. 19 and 127. परित्यक्तः—see p. 126. उपलभ्यापि &c.—The construction is कुबेरात् तत्स्तत्स्यानुपलभ्य. तादृशात्—*i. e.* Vasumati. भाग्यहारो: &c.—भाग्य is the result of a good store of religious merit. She means that she was not destined to enjoy the pleasure of hearing his sweet lispings, bring poor in merit; but Vasumalí was and hence Táráveli did the light thing in taking the boy to her (Vasumatí). अन्यादृशी—अन्या इव पश्यति looking like another, as if changed. तथाभूतम०—*i. e.* his regaining his life and son. मनाक्—a little. प्रतिपत्तिः—what measures are we to adopt, what line of action do you mean to follow?

P. 134. प्राब्रवीत्—Spoke with determination or decision प्राकार (शाल) वलय—protected by a rampart. अक्षय्य०—the store-house of an inexhaustible number of weapons. अलंघ्यतमा— impregnable. गुप्ति—defence. अनुरुध्यन्ते—approve of, like. बाह्याभ्यन्तर०—बाह्यास the people are not immediately connected with a king, such as people of the border kingdoms, foresters &c.; अभ्यन्तरs are the men immediately connected with the king, such as his family priest, the ministers, commanders of his army &c. See Kám. Nit. XV. 19. 21. कोप–disturbance, disaffection, rebellion. प्रकृत्यमित्र—ordinary foes. अमति हन्ति अमित्रः; fr. अम् 1 p. to go against or अम् 10 p. to afflict with sickness, + इ + त्र by अमेर्द्विषति चित् (Uṇadi IV. 174). सहजान्— natural born enemies. Enemies, like friends, are of three kinds, *viz.* सहज or those by birth, as a paternal uncle and his

sons; प्रकृतिशत्रु or प्रकृत्यारि is one whose property or territory lies close to one's own; and कृत्रिमशत्रु is one so by act i. e. who has done some great harm. See Malli, on Sis. II. 36. दुर्दान्त-proud, insolent; or as the Com. takes it. प्रतिविधाय—having taken counter (defensive) measures; secure against. पारग्रामिक--hostile; lit. to be adopted against a foreign foe. प्रत्यहन्यन्त—were counteracted. उदवासित—a house. उदूर्ध्वम् अवसीयते; fr. सो 4. P. to finish, complete or सि 5 or 9. P. to bind, to fasten;+क्तः। इन्दुकला—expresses loveliness, slenderness of the body &c. निर्धुनाना—entirely dispelling. विश्वंभरा-the presiding goddess of the earth. The simile expresses lofty dignity. हरशिरीष—*Cf.* for the idea ईशानरचितानुरचितकिरातवेषामिव भवानीं &c. Kád. p. 23. राजलक्ष्मीरिव &c.—*Cf.* for a similar idea अतिकान्तक्षत्रपतिसहस्र &c. Kád. p. 11.

P. 135. काशयष्टिः—Kâs'a plant. The Kás'a plant is chosen because it has a rich growth of white flowers and can, therefore, fitly bear comparison with the woman having a hoary head. "This (Kás'a) grass grows from ten to fifteen feet high, and the base of the flowers is surrounded with an immense quantity of bright silver-coloured wool which whitens all the fields". Wilson. त्रासदीनं-piteously through fear. आज्ञापय-Tell us. सुदत्यः—He addresses his speech to all the women there as he found them frightened and confused. Mark the fem. form शोभना दन्ता यस्याः सा सुदती a young woman. दन्त becomes दत् at the end of a Bah. when the comp. implies age or the whole is a fem. name. See com. सत्यर्थे-there being an occasion for it. अनघ—free from any mishap or danger. सुरालय—the abode of the gods, heaven. अन्तर्वत्नी-big with child. A न् is prefixed to त् of the words अन्तर्वत् and पतिवत् before the fem. aff ई; see com. उपह्वरे—in secret. विधिवत्—in lawful wedlock; goes with दिरसामि. प्रकाशावस्थापन—rearing (lit. placing) them openly. अरातिव्यसनाय—for guarding against, or as a safe asylum against. भूमिगृह-an underground mansion. कृत्रिम &c.—कृत्रिमश्चासौ शैलश्च तस्य गर्भे उत्कीर्णा नाना मण्डपा यत्र तादृक् प्रेक्षागृहम्। प्रेक्षागृह—dancing and music hall. परिबर्ह—retinue or train of attendants.

P. 136. भोग्यवस्तु—articles of luxury, stores. द्व्यङ्गुलभित्ती—about two inches (fingers) deep in the wall. द्वे अङ्गुली परिमाण-

मस्याः कुसुकुला भित्तिः । अर्धपार—a stone-covering. किष्कुविष्कम्भकं—a hand (or a span) in measure (square hand); समा—The word is used generally in the pl.; years. कामं—granted that. स्वमात्रा—her mother. ग्रामरूपं—Here रूप is added in the sense of excellence (प्रशंसा); see supra p. 80 com.; cf. युक्तरूप S'ak. II. 16. and Rághavbhatta on it. प्रत्युद्धृत्य—lifting it up from the opposite side. वासगृह—the bed chamber. स्त्रैण—a multitude of women. The aff. न has the sense of 'a collection of.' संदित—bound; p. p. of दो P. 4. with सम्. मलिन—sullen, gloomy. बिलकथा—the adventure about the subterraneous cavern. निकृष्टाशय—base-hearted, vile in purpose. यथार्हेण कर्मणा—With the proper ceremonies. प्रकृति &c.—explains why he was not set at liberty.

P. 137. कृतकर्मा—कृतानि कर्माणि (services) who had been serviceable before. अमित्रः &c.—अभियुक्त—attacked. बहूपयुक्ता—made to serve a manifold purpose. ते श्वशुरः—Simhaghosha is Arthapála's father-in-law on account of his marriage with Maṇikarṇiká, the posthumous daughter of Chandaghosha, Simhaghosha's elder brother. प्रीतिस्मेरः—smiling joyfully. स्मेर fr. स्मि + र by नमिकम्पिस्म्यजसकमहिंसदीपो रः Pán. III. 2. 167. र is added कर्तरि (in the sense of one who) to these roots; so नम्र, कम्प्र, स्मेर, अजस्र, कम्र, हिंस्र and दीप्र.

अभ्रंकष—touching or scraping the clouds. कष् takes the aff. खच् after सर्व, कूल &c. (Pán. III. 2. 42); see com. Before the aff. खच् and खश् the words अरुस्, द्विषत्, and that ending in अ, forming the object of the verb with which they are used prepositionally take the augment म्. वनस्पति—वनस्य पतिः; a tree. The स् comes in irregularly. The word belongs to the पारस्करादि class; Pán. VI. 1. 157. परिणतपतङ्ग &c.—परिणत ripened, about to set; पतङ्ग, the evening sun; स एव बालपल्लवः सोऽवतंसः संजातोऽस्य wearing the head ornament of tender sprouts in the form of the evening sun. उपास्य सन्ध्यां—having performed the evening twilight rites. निम्नोन्नत—the high and the low places, irregularities. समीकृत—were levelled. शरारु—शृणाति इति (fr. शॄ + आरु) ferocious animals. शर्व—S'iva; शार्वर nocturnal, nightly. आध्मात—covered, screened. In which the deep caverns are filled up (covered) with the mass (flood) of nocturnal darkness, dark like &c.

P. 138. एककः—एक एव एकाकी or एकक (aff. कन्); Pán. V. 3, 62. उपधाय—using it as a pillow. असुखायिषत किमपि—felt an indescribable pleasure. अभ्यमनायिष्ट—felt cheered or delighted. असुखायिषत and अभ्यमनायिष्ट are Aor. forms of सुखायते (सुखं वेदयते) denoms verbs fr. सुख and अभिमनायते fr. मनस् with अभि by adding क्यङ् (य). हृषिताः—thrilled, bristled. p. p. p. of हृष् 4 P. to stand on end as hair; also हृष्ट, इ being optionally prefixed to न in this sense by हृषेर्लोमसु Pán. VII. 2. 29. हृष्टं, हृषितं लोम; see Kau. for other particulars. वितान—a canopy. समया—near. आस्तरणं—a bed. आगलित—a little displaced. अमृत &c.—अमृत water; ०फेनपटलवत्, पटलमेव च यद् &c. आदिवराह—The primeval Boar that lifted the Earth out of the waters into which she was sinking. अंसस्रस्त &c.—This corresponds to आगलित स्तनांशुका; the com. is inaccurate in saying दुग्धसागरवत्. As the earth emerged from the sea the oceanic waters rolled back from her head, and so she looked like the princess with her upper garment slipped off from her bosom. भयसाध्वस—The meaning assigned to भय by the Com. is farfetched and inappropriate, as it cannot be taken with the princess. The princess was in deep sleep and the earth was also motionless on account of the trance. The tremor was due to the stroke of the snout of the Boar; cf. येन प्रलयवराहघोणाभिघातभीताभूतधात्री &c. Kán. p. Hence the two are compared. साध्वस—agitation, perturbation. लास्य—dancing, throbbing. As her breath passed along the lower lip the rays issuing from it seemed to throb. Her lower lip which excited passion, the writer compares to a spark of the burnt body of Cupid, and she was blowing it up as it were into a flame. षट्पद—a bee. जातनिद्रं—(1) closed, (2) closed in sleep. लोचनेन्दीवर—The blue-lotus-like eye takes the place of the bee confined in the closed lotus. Cf. Bhatti. 4. 19; Rag. V. 68. पेशलस्त &c.—first plucked off and then cast away (lying disorderly) by. वल्लरी—a branch.

P. 139. ऊर्ध्वाण्ड—कपाल the upper half of the universal egg i. e. the vault of the sky. उदर—the convex cavity of. शक्तिध्वज—Kártikeya. शिखर—the dome of his temple. शूल—the trident on its summit. ०उत्सेधं—lofty like. According to Laghudipiká (a short com. on the D. Ch.; see the quotation in the com.) it means ' a palace having the god Kártikeya set on the ground floor and the trident on the dome or top;

and technically called Nandyávarta. This sense seems to be preferable to that given by the Bhúshaná, viz. 'as lofty as the temple of Kártikeya with the trident on its dome. सौध—a mansion with white-washed walls. कुतस्त्यं—whence comes this. हंसतूल०—a silken bed stuffed with downy feathers. शीतरश्मि०—the nymphs are supposed to be borne along the ropes formed of the lunar rays. देवीवा० &c.—like the goddess Lakshmí.

संवाह्यमाना—being acted upon. संकुचति-(1) is closed; (2) closes her eyes in sleep; one of the signs which distinguish her from the immortals. शबलित—variegated, decked. उद्भिन्न—on which there appear. निर्भर-कुलेभ—*v. l.* makes no sense. The Com's. meaning असह्य is farfetched. वैवर्ण्य—change of colour, it being dried up. वर्णक—the paint or unguent. परिभोगा०—according as they are used. धूसरिमन्—duskiness. These are the accidents from which the denizens of heaven are exempt. Three of the signs here mentioned are among the six by which Damayantí recognised Nala, *cf.* सुरेषु नापश्यद-वेक्षताक्ष्णोर्निमेषमुर्वीभृति संमुखी सा । इह त्वमागत्य नले मिलेति संज्ञाप्रदानादिव मापमाणम् ॥ नाबुद्ध बाला विबुधेषु तेषु क्षोदं क्षितेरैक्षत नैषधे तु । पत्ये सुजन्याः परिरम्भमुख्यां संपतसंभेदमसंशयं सा ॥ स्वेदः स्वदेहस्य वियोगतापं निर्वापयिष्यन्निव संसिसृक्षोः [illegible]रेणुरश्वारुणि हैमनीव नले तयालोकि न दैवतेषु ॥ Nai. XIV. 20-22. तदेवा &c.—By observing these signs he determines that she is a mortal and not a superhuman being. सौकुमार्य—loveliness. संहताः—joined together, stout and firm (not loosened like those of married ladies). पाण्डुता०—Paleness brought on by her longing and indicating that she was unmarried yet.). Dissolve पाण्डुतया अनुविद्धा. अधरमणि—her ruby-like lower lip. अनत्यापूर्ण—not very fleshy. कठोर—developed, expanded; hence blooming.

P. 140. अनङ्गबाण०—Because she had not yet been subject to the influence of love. विश्रब्धमधुरं—gracefully or charmingly on account of innocence or ease of mind (freedom from any misgiving). निर्दय०—cruel *i. e.* hard pressing. अनतिक्रान्त०—०मर्यादं चेतो यस्य whose mind has never entertained or harboured a thought unworthy of an honourable man. The intended sense is well brought out in the com. आसक्त्यनुरूपं—Lit. in a manner becoming the love I felt for her; hence in obedience

to the inspiration of love. स्पष्टं—undoubtedly. अथाहं—and yet. स्पृष्टास्पृष्टं—just touching her body (neither in close contact with nor separate from her person). आविद्ध०—overpowered by or under the influence of. लक्षसुप्तः—feigning sleep, outwardly asleep but observing what passes around. रोमोद्भेद—horripilation caused by the touch is one of the *Sátvika* bhávas; जृम्भा is a Vibhâva or internal sign of a feeling; मन्थर may better be taken to mean dull; see Bhúshaná. स्खलत्—moving, trembling. तांत—languid. अनतिपक्व—incomplete, broken. अपाङ्गपरभाग &c.—with the beautiful corners of her eyes reddened. त्रास०—see com.; विलास—particular posture of the body in the presence of a lover; विलासोऽङ्गे विशेषो य. प्रियाप्तावासनादिषु. विभ्रम—particular sportive actions of the body under the influence of love; amorous gesticulations; see com. व्यवहितानि—Lit. screened or mixed with; hence full of. व्रीडान्तराणि—controlled by modesty (*i. e.* not freely displayed). कामावेग०—under the sway of vehement love. साध्वसायास—साध्वसजनित आयासः (Mad. Sam); languor or exhaustion. स्वेदपुलक—clusters of the drops of perspiration.

P. 141. मधुर०—charmingly contracted at the corner. त्रिभाग lit. means 'the third part'. तृतीयो भागस्त्रिभागः। आविष्ट—possessed by. किमपि—under the influence of some unknown power; I do not know how. As to the unknown power see p. 143. *l.* 10. अननुकूल—unpleasant, disagreeable. विप्रलम्भ—an illusion. माया—magic power by which such illusions are wrought or unreal scenes presented to view. प्रतिशयितो भवामि-I shall lie down without food till I gain my object. *Cf.* अनया च किलास्मै प्रतिशयिताय स्वप्ने समादिष्टम् । p. 149; कुरङ्गेऽपि प्रतिशयितेति च Kad. p. 385. प्रतिशयन means lying down without food, with an intention even to die, before a deity and keeping there until one secures the desired end.

क्लान्त—faded, withered; p. p. p. of क्लम्. क्लिष्ट—worn out. निवसनो०—Dissolve क्लिष्टं निवसनमुत्तरीयं च यस्याः। निरलक्तक &c.—Sordidly red, being destitute of the red lac-paint. जर्जरित—parched. धूम्र—dusky. रुधिरावशेषं—the animation and glow being gone, only blood remains behind. लोहिततर—excessively red. कुलचारित्र—virtuous conduct worthy of a noble family. चरित्रमेव चारित्रम्. विभ्रमेण—which had the grace of, which looked like. एकवेणी०—The hair collected into a single braid of hair

worn as a mark of separation from her husband; *cf.* S'ak. VII. ततः प्रविशति एकवेणीधरा शकुन्तला ; गंडाभोगात्कठिनविषमामेकवेणीं करेण Meg. चूडिका—a sort of bodice, a covering. The technical meaning given by the Bhû. does not seem to be intended. पतिव्रतापताका—The preceding signs showed that she was like a dutiful wife in separation pining for her husband. क्षामक्षामा—greatly emaciated. The repetition shows excess. अनुभाव—superhuman power. वर्णावकाश—complexion. वात्सल्य—maternal affection.

P. 142. मणिभद्रस्येति—see p. 19. राजराजप्रवर्तितो—See *supra* p. 127. वो जननी—Being the mother of Arthapâla, she bore maternal relation to the other *Kumaras* also as they were bound together by a sort of artificial fraternity. पितुः—*i. e.* his uncle. ०कलुषिताशया—my mind or reason being clouded. अनुशयविधुर—अनुशय fr. शी with अनु means what sticks to the mind after (अनु) and causes pain, hence repentance, remorse. विधुर—विगता धूः कार्यभारो यस्मात् (with अत् added at the end); which cannot bear a burden or responsibility; hence unnerved, helpless; hence here distressed; afflicted with repentance. रक्षोरूप—in the form of a demon. चण्डिका—a passionate or irascible woman, a virago. प्रवासदुःखाय—that you should experience the pangs of separation. आविष्टा—possessed. श्रावस्ती—name of a town. न तत्त्वतः परिच्छिन्नः—I did not know you properly or as to your real character. अविरल०—beset with many abounding in dangers. सुभग—pleasant or delightful in summer; *cf.* सुभगसलिलावगाहाः S'ak. I. 3. विमानहर्म्य—a very lofty palace (with seven stories) विमान may be a name, or a building like a balloon in form; *cf.* विमान-प्रतिच्छंद. Vik. II. आत्मालीकप्रत्याकलन—her divining my crime (the offence I offered to my husband). प्रणत—bowed down with, overpowered by; favourably inclined, if the reading be °हृदयाम्.

P. 143. प्रत्यापन्न०—I regained my superhuman power. भाव—heart. आत्मानं &c.—do not disclose or communicate to each other their love. कामाक्रान्ता—subdued or enslaved by. लब्धलक्षः—on finding an opportunity or leisure. Perhaps the reading is ०लक्ष्य: on definitely knowing the object of his love (lit. his mark). प्राञ्जलिं—प्रबद्धः अञ्जलिर्येन तम्. अभ्यवासिषि set out for. निगम—a market place. नैगम—a merchant, a citizen. The word occurs in Vik. IV. 4. तालवृक—a cook. पूर्वपिटः—an

old cunning Brâhmaṇa. नारिकेलजाति—of the cocoanut breed; a large and strong cock. बलाकाजातिः—one of the Balâka kind. It is described as long-necked, white, of a shrill cry, and dunghill. प्रतिविसृष्ट—set up or matched against. व्युत्पादित—enlightened upon, made acquainted with, the real nature of things. उपहस्तिका—a house-wife, a small purse or box.

P. 144. अतिसंरब्ध—very furious, greatly excited. अनुप्रहार—as each struck the other. स्वपक्ष—the partisans of each. कण्ठीरवरव—lit. the lion's roar, the war-cry, the cry or shout of encouragement. स्वपाट०—for the Bráh. belonged to the eastern part of the country. स्वयोविरुद्धं—Because ययोरेव समं वित्तं &c. सत्यर्थे—If there is an occasion for it. पर्यायेण—alternately.

निर्वर्णयन्ती—closely marking. सवितर्कम्--वितर्केण सहितं यथा तथा Avye. surmisingly. अनाकस्मिक—not accidental, not surely a matter of chance; *i.e.* occasioned by some motive. चिरस्थिति—standing for a long time. The com. needlessly takes स्थिति in the sense of स्थैर्य. कथासंश्रिता—engaged in conversation. देशातिथि—one coming from a different country (and not merely a different village), a foreigner. गुणः—a favour.

P. 145. संबाध—a crowd. तद्हर्म्यतलं—that (*i. e.* that was seen by me) surface of the mansion. प्रकामवि०—very extensive. प्रतिकृति—a portrait. तावती भूमिं—that stage in the progress of love or that intensity of love. व्यथितोन्मादिता—tormented and driven to insanity. निर्बन्धपृष्ट:—importuned. समर्थ—adequate, lit. capable of explaining the whole. संशयाना—suspecting, pre. p. of शी with सम्. व्याजसुप्ता—feigning sleep. उल्लसन्—swelling, rising. किमेष स्वप्नः—could this be a dream? गमय—allow to pass. निराशंक०—which might enable me to reside in the princess' apartment without any apprehension of danger. अभ्युपगमय्य—having made her give her consent, having persuaded her. खर्वट—a village at the foot of a mountain.

P. 146. विश्रमय्य—having asked me to take rest. *Cf.* शकटदास विश्रामय करभकम् । Mud. p. 70. प्रत्यादेश—Lit. ordering back; an exceller, a rival. *Cf.* प्रत्यादेशो रूपगर्वितायाः श्रियः Vik. I.; प्रत्यादेशी वसुमती. नवमालिका—is noted for its softness. *Cf.* येन नवमालिकाकुसुमपेलवा त्वं &c. Sák. p. 10. समापतिदृष्टा—seen accidentally. समापतिदृष्टेन केशिना Vik. p. 10. नाराच—steel-pointed arrows. ०शम्बोद्धरणक्षमः—The com. reads उद्धरणाक्षमः evidently taking

it with the speaker. धन्वन्तरि—The physician of the gods, and one of the 14 jewels produced at the churning of the ocean, with a cup of nectar in his hand. परिवर्तित०—having changed my dress for a woman's, having disguised myself in female apparel. नाम—अलीके, assuming the character of, giving out that. धर्मासन—judgment seat, throne of justice i. e. sitting on which a king dispenses judgment. विद्यामय &c.—The only price charged was learning. वैवाह्य—fit for a marriage connection. अनुमता दातुं—betrothed. दुरभिरक्षतया—the care of (grown up) daughters being an arduous or difficult task. आपन्नशरण—the protector or succour of the distressed. अधीतिन् —अधीतमनेन proficient in sacred lore. See com. at p. 147. अगति—helpless, having no other course left. आदिराज—his predecessors. Or आदिराज Manu; cf. वैवस्वतोमनुर्नाम माननीयो मनीषिणाम् । आसीन्महीक्षितामाद्यः प्रणवश्छंदसामिव । Rag. I. 11. the chief of those whose careers were as noble and exalted as that of Manu, the first king. धुर्यः—धुरं वहतीति; also धौरेय by adding ढक् (एय); see com; lit. one who bears a yoke; hence the chief of.

P. 147. भवद्भुज०—gives the हेतु. Her chastity remaining inviolate under the shadow of your arm. अभिमनायमानः—approving of it. Cf. supra अन्यमनायिष्ट चान्तरात्मा p. 138. फाल्गुनीषु उत्तरासु—The twelfth lunar mansion consisting of two stars having the figure of a bed. Here the full-moon-day is meant as this asterism falls on that day and which gives the name to the month. गोरुतान्तर—A distance covered by the lowing of a cow. वानीर—a sort of cane. विहारव्याकुले—being deeply engaged in sport. ममाप्लुतः—diving and swimming on (under water). जामाता नाम—here नाम is used to indicate a feigned or pretended action (अलीके); cf. supra भीतो नामावप्लुत्य p. 132; and infra कार्तान्तिको नाम भूत्वा p. 159. उन्मंक्ष्यामि—I shall emerge. आस्थानी—the royal assembly. श्रीभुजा०—he is fit to serve you, the enjoyer of wealth i. e. the wealthy king. गृहीतिन्—one who has mastered. Words like अधीतिन्, गृहीतिन् &c., govern the loc. of their object, by the Várt. 'क्तस्येन्विषयस्य कर्मण्युपसंख्यानम्. The six angas or minor works necessary for the proper understanding of the Vedas and the ritual are शिक्षा कल्पो व्याकरणं निरुक्तं ज्योतिषां गतिः । छंदोविचितिरित्येष षडंगो वेद उच्यते ॥ आन्वीक्षिकी—logic; it also means metaphysics or आत्मविद्या-

Cf. Kâmandaka आन्वीक्षिक्यात्मविद्या स्यादीक्षणात्सुखदुःखयोः । ईक्षमाणस्तया तत्त्वं हर्षशोकौ व्युदस्यति ॥

चतुःषष्टिकला &c.—for the sake of the curious reader the sixty four arts mentioned by Hindu writers are given below in a foot note from Vâtsyâyana's Kâm. Sut.* आगम—theory; प्रयोग practice. तंत्र—a treatise on a particular art· पुराण—A Purâna treats of five topics—सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितं चैव पुराणं पञ्चलक्षणम्. इतिहास—fr. इतिह a particle expressing past occurrences orally handed down; तदास्ते अस्मिन्; properly means the philosophy of history; historical facts so arranged as to teach moral lessons &c. It is defined as धर्मार्थकाममोक्षाणा- मुपदेशसमन्वितम् । पूर्ववृत्तं कथायुक्तमितिहासं प्रचक्षते ॥ आख्यायिका—see *supra* p. 21. उपनिषदः—portions of the Veda, the main object of which is to explain the true relation of the world, as also of the individual soul to Brahma and to point out thereby the true means of salvation. अर्थशास्त्र—or the Pûrvamîmânsâ, which explains the Vedic mantras applicable to the ritual. Or अर्थशास्त्र may have its usual meaning of 'The science of wealth or political economy.' निर्मत्सरः &c.—an appreciator of the merits of others without being jealous. दाक्ष्यः—of agreeable or sweet address. संविभाग०-munificent. न च गुणेष्व &c.—Nor do I see any virtue which he does not possess. वैलक्ष्य—embarrassment, perplexity, confusion. अनित्यता०—by mentioning the fact that worldly things are after all transitory.

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* गीतं, वाद्यं, नृत्यं, आलेख्यं, विशेषकच्छेद्यं, तण्डुलकुसुमबलिविकाराः, पुष्पास्तरणं, दशनवसनाङ्गरागः, मणिभूमिकाकर्म, शयनरचनं, उदकवाद्यं, उदकाघातः, चित्राश्च योगाः, माल्यग्रथनविकल्पाः, शेखरकापीडयोजनं, नेपथ्यप्रयोगाः, कर्णपत्रभङ्गाः, गन्धयुक्तिः, भूषणयोजनं, ऐन्द्रजालाः, कौचुमाराश्च योगाः, हस्तलाघवं, विचित्रशाकयूषभक्ष्यविकारक्रिया, पानकरसरागासवयोजनं, सूचीवानकर्माणि, सूत्रक्रीडा, वीणाडमरुकवाद्यानि, प्रहेलिका, प्रतिमाला, दुर्वाचकयोगाः, पुस्तकवाचनं, नाटकाख्यायिकादर्शनं, काव्यसमस्यापूरणं, पट्टिकावेत्रवानविकल्पाः, तक्षकर्माणि, तक्षणं, वास्तुविद्या, रूप्यरत्नपरीक्षा, धातुवादः, मणिरागाकरज्ञानं, वृक्षायुर्वेदयोगाः, मेषकुक्कुटलावकयुद्धविधिः, शुकशारिकाप्रलापनं उत्सादने संवाहने केशमर्दने च कौशलम्, अक्षरमुष्टिकाकथनं, म्लेच्छितविकल्पाः, देशभाषाविज्ञानं, पुष्पशकटिका, निमित्तज्ञानं, यन्त्रमातृका, धारणमातृका, संपाठ्यं, मानसीकाव्यक्रिया, अभिधानकोषः, छन्दोज्ञानं, क्रियाकल्पः, छलितकयोगाः, वस्त्रगोपनानि, द्यूतविशेषाः, आकर्षक्रीडा, बालक्रीडनकानि, वैनयिकीनां वैजयिकीनां व्यायामिकीनां च विद्यानां ज्ञानम्, इति चतुःषष्टिरङ्गविद्याः ।

उपक्रमिष्यसे—proceed to, be prepared for. अनर्घैः—of great value. उपच्छन्द्य—having coaxed or gratified. कपटप्रपञ्च—the laying out of or formulating a fraudulent plan or scheme. पाञ्चालशर्मा—This somewhat abrupt introduction of the name of the Brâhmaṇa at the close of the episode seems to have been suggested by the पञ्च in प्रपञ्च. अहीनकाल—immediate, without loss of time. नवमालिका—The princess of that name. स्मितमुकुलित—blooming with a smile. ऊर्जित—high spirit, nobility of mind. This may also be taken as an adj. meaning 'lofty', noble qualifying चेष्टितम्.

P. 149. सुह्मेषु—The Sumha country lay to the west of Vanga (Easten Bengal). Its capital, ताम्रलिप्त (also called दामलिप्त, तामलिप्त &c.) is identified with the modern Tumlook on the right bank of the Cossye (the Kapis'á of Kâlidâsa). In ancient times the town was situated nearer to the sea and was a place of considerable maritime trade. परिवादिनी—a seven-stringed instrument, a guitar. विस्मृत०—adv. ; in a manner forgetting her passion for her residence on Vindhya. विन्ध्यवासिनी—the goddess Durgá, called further on Somápidá. अनुजीविष्यसि—will be the vassal of, will depend on. कन्दुकनृत्य—playing at ball, moving the ball dexterously. The commentator's कन्दुकवन्नृत्यं तेन does not seem to be right.

P. 150. धात्रेयिका—her foster sister. बलवत्—forcibly ; often used as an adv. नूपुरक्वणित—the tinkling of anklets. मे जीवित—*i. e.* his beloved. निरुष्मता—coldness. (2) want of animation, spiritlessness. सुदृष्टं कारयित्वा—making her take a full view of me. निष्प्रतिक्रियान्—powerless to retaliate, which find no means of retaliation. वेशदास—slave of a harlot. वेशः—the courtesan-class. समर्थयेयं—I shall be upholding or confirming. अध्वदर्शी—I will myself lead the way. उदैरत—Imperft: 3rd pers. pl. of ईर् 2 A. to go with उत्.

P. 151. अनिषिद्धदर्शना—a sight of her is freely allowed to all. सकाशवर्तिनी—I will stand at her elbow. रङ्गपीठ—is any seat for beginning any exhibition. अतिष्ठत्—she at once stood in (occupied, took possession of) my heart. अन्तराले—in her passage from where she stood to my heart. चित्रीया—admiration. A noun from the denom. verb चित्रीयते derived from चित्र by affixing क्यच् (य). The verbs thus formed are Atm. न हि

&c.—he means that she is superior even to Lakshmi in beauty, excellence &c. अनवद्य—a double negative ; वद्य is what is fit to be spoken, अवद्य is what is fit to be condemned, is blamable ; and न अवद्यमनवद्यं what is faultless, praiseworthy, excellent. Lakshmi is *vadya* because she submits to the embraces of many. अयातयाम—यातो यामः उपभोगकालो यस्य fresh, not previously enjoyed by any one. For यातयाम comp. Bg. XVII 10. अनघ–Unblemished, blameless, excellent, faultless; without blemish or deformity. व्यस्तन्यस्त—thrown crosswise ; or with the palms turned downwards. अमन्दराग०—the spots on which were of a deep red paint. In the other case अमन्दराग means 'excessive or intense passion'. लीलाशिथिलं—gently through sportiveness. समाहत्य—striking it down. हस्तपृष्ठेन &c.—Throwing it up after having caught it on the back of her hand. भ्रमरमाला०—The row of bees corresponds to the series of her glances. मध्यविलम्बित &c.—Striking it with greater or less force keeping the time of its rapid, slow or ordinary motion. चूर्णपद—has a technical meaning ; it means—stepping backwards or forwards with a degree of rapidity proportionate to the motion of the ball and impelling it with proportionate force. एवं &c.—She kept it fluttering in space like a bird, hitting it alternately with her right or left hand as it approached her obliquely or in a straight line. दूरोत्थितं &c.—when it rose to a great height she struck it in its rapid descent and took the musical leap *i. e.* sprang forward ten steps to catch it.

P. 152. प्रत्यागमयत्—brought it back to its original or starting point. अनेककरणमधुरं—gracefully on account of the several feats of dexterity. उच्चावचाः—loud and gentle, manifold. प्रशंसावाचः—exclamations of applause. तत्क्षणा०—In whom I came to confide the very moment. The com. reads प्रतिक्षणा०—रूढविश्रम्भं whose admiration grew every moment. If this be the original reading it must be taken as an adv. along with कण्टकितगण्डं &c.; or it will be better to read प्रतिक्षणा-रूढविश्रम्भे. उत्फुल्लेक्षणं—with my eyes dilated. मयि—The cons. is तस्याः अभिमुखस्थित्य तिष्ठति मयि. तत्प्रथमावतीर्ण &c.—under the influence of love felt then for the first time. तदनुमार्गं–following the motion of the ball. मद्दर्शनलज्जया–abashed by my gaze. पुष्प-मयं &c.—a cage was as it were formed by the red-spotted ball whirled about in rapid rotations. पञ्चबिन्दुप्रसृत—giving

five strokes to the ball rapidly so as to make it appear like five specks. गोमूत्रिकाप्रचार—a movement like the undulating line of forked lightning (Wilson). रागविभ्रम—(1) motion of the different colours; (2) the flashing of its colour. भूषणमणि &c.—in which the jewels in her ornaments jingled in correspondence with the fallings of her foot steps. अपदेशस्मित—smiles under some pretext. प्रतिसमाहित—readjusted. समाघट्टित—struck together. अंचितोत्थित—beautifully rising. वेल्लित—waved. आवर्जित०—in which her long arms were converged. त्रिक—the distance between the shoulder-blades. अवगलित &c.—in which the displaced ear-ornaments were put back with such quickness that her ball-sport was not interrupted.

P. 153. असकृदुत्क्षिप्य०—in which the ball was whirled in circles round and within (the space of) the hands and feet lifted up. मध्ययष्टि—In which the middle part of her body was now seen and now lost to view. विपर्यस्त—tossed about. स्नापित—wetted. पत्रभङ्ग—The ornamental paintings on. नियमन—restraining, adjusting or keeping in position. निमील्य—bending, shrinking; उन्मील्य—unbending, stretching forth. सानुरागेण—(1) full of love; (2) affectionate. कुवलय०—The blue lotus or नीलोत्पल is one of the five arrows of Cupid. सापदेशं—one of the ways in which Sanskrit poets make maidens betray their love. यत्नवत्—with care. अत्युदारं—splendid, liberal. प्रणयपेशलं—gracefully through love. आशास्यं—merely to be wished for (not realised). विरक्तः—disgusted with or ceasing to love her.

P. 154. रोषादिव—Because she had fixed her affection on one who had excelled him (Káma) in beauty. शम्बरद्विषा—Sambara was a demon killed by Pradyumna, son of Krishna and supposed to be Káma reborn as such; hence—द्विष् means Káma. विधि—a thing ordained, or course of events. बहुविकल्पयतोः—who discussed the matter expressing many misgivings. नियम—morning devotions. अनुकूल—calculated to please, agreeable. उपकार्या—a tent. उपरुद्ध०—held fast by. हतायाः &c.—that hussy, Chandrasená. जालरन्ध्र—the lattice holes. तच्चेष्टा०—appointed to watch her actions. वराकी—wretch.

P. 155. किल—Shows that he did not believe the prophecy. स्पन्दमानः—swimming. प्रत्युषसि—the next morning. नाविकनायक—the captain. अपि—it is possible that. मद्गु—a war-ship. संप्रहार—a hard fight. अगतीन्—helpless. अवसीदतः—giving way, whose courage failed them. अवसादय्—To route, destroy. भल्ल—a huge arrow with a crescent shaped blade at the end. अनभिसर—who was unattended or without servants; or it may mean, had not come forth to fight. सांयात्रिकाः—my comrades in the fight. हर्षकिलकिला०—peculiar shouts of rejoicings.

P. 156. दुर्वार—Not to be managed or properly steered. अननुकूल—contrary, not favourable. गाढ०—शिलावलय—having dropped the stone-anchor so that it should stick fast to the ground. नितम्बभाग—the middle region or skirts. गन्धपाषाण—minerals, such as red arsenic and others. उपत्यका—adjoining ground. °चन्द्रकोत्तरं—marked by the spreading circles caused by the drops of &c. गोत्रवारि—water of a mountain stream. मञ्जुलतर—exceedingly lovely or beautiful, engaging. आभोग—expanse, avenue. अतृप्ततया—that never got satiated. पश्यन्—attracted by. शोणीभूत—made red. नालीक—a lotus. भीमरूप—of hideous aspect. निर्भर्त्सयता—menacingly. चित्रग्रावाणं—having or covered with (mineral) stones, of variegated colours. प्रियहिताय—for happiness and benefit. संकल्प—determination, resolute purpose.

P. 157. प्रमाण—Proofs. त्रिगर्तः— A most arid country in ancient times. It stood for the desert on the east of the S'atadru and included the tract between the Sutlej and the Sarasvati, containing Ludhianá and Pattiala on the north and some portion of the desert on the South. स्फीत—large. सारं-property, estate. स्रवन्ती—a river. निस्यन्द—the current. उत्स—a stream. The word occurs in the Veda in the same sense. कथा jovial talks, merry conversation. शुष्क—lean, starving. पुटभेदन—hamlets, clusters of houses. अजाविक—flocks of sheep and goats. गवल—a wild buffalo. उद्वहन्—bearing her on his back. विचेष्टमान—rolling, struggling. आर्द्राशयः—with his heart melted with pity. गहनोद्देश—a region in the depth of the forest. रोपित—healed.

P. 158. इङ्गुदीतैला०—The oil of Ingudi is said to have this virtue. *Cf.* व्रणविरोपणमिङ्गुदीनां तैलं न्यषिच्यत मुखे &c. S'ák. IV. 14.

उद्रिक्तधातुम्—when there was an abundance of vital fluids in his body. उपातिष्ठत्—should rather be Atm. उदकाभ्यर्थिनं—as he asked for water to drink. उदञ्चन—a bucket, a pot for drawing water out of a well. प्रणुनोद—pushed him in. विकल—the mutilated man. प्रतीति—fame. भूति—riches, wealth; विकलीकृतोऽभिमतः—set down as maimed by me. पापमाचक्षीत—will accuse me of the crime. अदीनम्—boldly. आर्यबुद्धिः—having noble thonghts, noble-minded. श्वभ्यः पाचिका—a cook for dogs; *i. e.* degraded her.

P. 159. अनुयुक्तः—Questioned. द्रविडेषु—Dravida lay to the south of the wild tract between the Krishnâ and the Polar. In its wider sense it included the whole of the Coromandel coast to the south of the Godâvarî. In its stricter sense it must not have extended beyond the Kâveri. Its capital was Kâñchi, the same as Conjeveram, situated on the Vegavatî river, 42 miles south-wset of Madras. अननुगुण—lit. having no corresponding merits, unworthy. यादृच्छिकीं संपत्तिं—the desirable or expected degree of excellence, as many virtues as are desired. कार्तान्तिको नाम भूत्वा—assuming the character of an astrologer; feigning to be a fortune-teller. लक्षणवती—endowed with auspicious marks. सवर्णां—of his own class. गुणवत्—excellent, well prepared. शिबिषु—A region on the southern bank of the Kâveri; see com.; it has nothing to do with the country of S'ibi, the famous king of that name, situated near Gandhara in the north. ऊरूपश्लेषे—Because they came in close contact with the plump thighs. सह पितृभ्याम्—She had lost her parents as well as her great fortune. भवनसार—the valuables in the house. संसक्त—rivetted. विकट—deformed. मृजावन्तः—possessed of purity *i. e.* fair-complexioned, clean-skinned. रक्त°—This an auspicious sign indicative of great good fortune; see the quotation from Bṛhatsam. given on the next page. सम—even, fleshy, covered with flesh. अशिरालौ—prominent veins are supposed to be a mark of ugliness. अनुपूर्ववृत्त—tapering. यव—a linear mark on the fingers of the hand resembling a barley corn and indicating, according to its position wealth, progeny, good fortune &c. *Cf.* वृत्तानुपूर्वे च न चातिदीर्घे जङ्घे &c. Kum. I. 35. सकृद्विभक्त—evenly divided. चतुरस्र—symmetrical; mark the comp.; चतस्रः अस्रयो यस्य; the final इ is replaced by अ by the

rule सुपात... चतुरस्र &c. Pass. V. 4. 120. *Cf.* बभूव तस्याश्चतुरस्र-शोभि वपुर्विभक्तं नवयौवनेन । Kum 1. 32. ककुन्दर—the cavities of the loins.

P. 160. ईषन्निम्न—A little depressed. उरोभागव्यापिनी—large enough to cover the whole bosom. विशालारम्भ—their great expanse. स्निग्ध—glossy, उदग्र prominent, नखमणि, jewel-like, red nails. सन्नत—well-turned. कम्बु &c.—कम्बुवद्वृत्ता बन्धुरा (curved) च. वृत्त—pouting. असंक्षिप्त—not contracted or small (with a chin, elegant and not small). असङ्गत—not joined. अनुवक्र—beautifully curved. अनतिप्रौढ०—not much developed *i. e.* the bud of *tila*, a flower. असित—(dark). मधुराधीरसंचार—beautifully and swiftly rolling. मन्थर—dull, or large. इन्दुशकल—*i. e.* the half moon on the eighth day of a *paksha*; *cf.* ललाटपट्टके अष्टमीचन्द्रशकलातलो० &c. Kád. p. 31. कर्णपाशः—beautiful ears; here पाश signifies beauty or admiration. अनतिभङ्गुर—not much curling. एकैकानिसर्गसम—each growing by itself and evenly (*i. e.* there was no branching of the hair). सेयमाकृतिः &c.—her character must be in keeping with the grace or outward beauty of her form. *Cf.* न ह्याकृतिः सुसदृशं विजहाति वृत्तम् । Mrch. IX. 16; नह्येतादृशा आकृतयः गुणविरोधिनो भवन्ति S'ák.

P. 161. अविमृश्य०—acting thoughtlessly or precipitately. *Cf.* विवेकभ्रष्टानां भवति विनिपातः शतमुखः Bh. and अतिरभसकृतानां कर्मणामाविपत्तेर्भवति Bh. अनुशय—repentance, regret. साकूतं—meaningly, enquiringly. अलिन्द—a square place near a door. पादशौच—water for the feet. गन्धशालि—गन्धविशिष्टाः शालयः मात्रया—a little. स्थिर—firm. नाली—a kind of pestle. अखण्डैः—not bruised or broken. अर्थिनः—stand in need of. मृजा—cleaning, polishing. शराव—an earthen platter. उत्तान—well expanded or spread out. ककुभोलूखल—a mortar of the Arjuna tree. मध्यतानव—Because a pestle is usually grasped by the middle which part therefore is worn out. तानव—slenderness.

P. 162. चतुरल०—Read ललितोत्क्षेप raising it up gracefully and cleverly &c. शूर्पशोधितम् &c.—she removed the grains of dust and the awn by winnowing them with a basket. क्वथितपञ्चगुणे—heated to the boiling point and five times in quantity. दत्तचुल्लीपूजा—a custom still observed in many places. The cooking woman throws a few grains into fire before pouring the rice into the boiling water or placing the vessel

containing rice on the hearth. मुकुलावस्था &c.—When the rice was passing the state of a bud *i. e.* was moderately swollen. अन्नमण्ड—the scum. दर्वी—a ladle. अवघट्य—having stirred and turned them up and down (परिवर्त्य). आमलक—myrobalans. चिञ्चा tamarind. उपदंश—Condiments. दत्ताङ्गारधूप०—scented it with perfumes evaporated on the charcoals. श्लक्ष्ण०—finely pulverised. तैलामलक—rubbing the body with oil and powdered myrobalans gives a glossy appearance to the skin. अभिमृशन्—touching. प्रक्लिन्न०—his whole body sweating. सर्पिर्मात्रा—a little ghee. सूप—sauce.

P. 163. त्रिजातक—Cinnamon oil; or dry ginger, black pepper and long pepper. कालशेय—buttermilk. अन्धस्—food. भृङ्गार—a jug or vase. अगुरु—Agallochum. ग्रथितसौरभं—whose fragrance was mixed with. हिमशिशिर—cool like snow. करालित—fringed with. कर्कश—rough or ragged. परिमलप्रवालोत्पीड—strong and spreading fragrance. माधुर्यप्रकर्ष०—his tongue quite gratified with the excessive sweetness. अच्छ—clear. करक—a small water pot. कुट्टिम—a pavement. उत्तरीयकर्पट—his upper garment. एतदनपेक्ष:—regardless of her, growing cold towards her (this he did, of course, in order to put her virtues to test). अवरोधमकरोत्—introduced her into the harem. अहीनं—with assiduous care; lit. without any omission (of duty). परिजनं च &c.—*Cf.* भूयिष्ठं भव दक्षिणा परिजने. S'ák. IV. 18. कुटुम्ब—*i. e.* domestic concerns. त्रिवर्ग—*viz. Dharma, Artha and Káma,* for securing which a wife is to be married.

P. 164. सौराष्ट्र—Also called आनर्त is the modern peninsula of Káthiawar. Dwáraká was its original capital. Valabhi appears to be its next capital, the ruins of which were discovered at Bilbi, 10 miles northwest of Bháwnagar. गुह्यकेन्द्र—Kubera. नाविकपति—a ship-owner. मधुमती—name of a town. ०अतिवर्ती—not listening to. दुर्भगा—an unfortunate woman, one hated by her husband. निम्बवती—*Nimba* is a tree known for its bitterness; hence this means 'sourtempered.' परिप्लव—insulted her by the nickname of. का मे गति:—'what is to be my fate', or what course of life should I pursue? देवशेष०—flowers previously offered to deities (who brought to her flowers from an idol). अनुनीय—addressing her words of consolation. तस्य—refers to दौर्भाग्य. सुहृष्टा—fortunate, a favourite of one's husband (opp. दुर्भगा). Compare this meaning with the sense it

has at p. 150, l. 9. आविरामात्—until I die. आभाव्यम्—should be disclosed. त्वन्निदेशवर्तिनी—ready to act according to your advice. मदधिष्ठिता—led or guided by me. उदर्क—result. आकार-such grace of form. ईदृशेन—such, so amiable (a disposition).

P. 165. पतिद्रोह—hatred shown by a husband. प्रातिवेश्य—a neighbour. ०रूपावयवा—in form and body. तन्मातृप्रार्थनं—*i. e.* the entreaty of Kanakavati's mother. क्रीडामत्ता नाम—as if blundering in my sport. भ्रंशयेयम्—I shall drop down. अनवस्थ:—of loose or irregular conduct. विपक्षधन—the property of an enemy. बद्धाञ्जलि—with folded hands. *adv.* साभिलाषं—inspired with love for me. रन्ध्र—an opening; a loop-hole. Taking advantage of this circumstance. The construction is यथा असौ मामुपश्लिष्य &c. उज्ज्वलीकृत्य—having fanned the fire of his love or inflamed his passion. नीरन्ध्र—thick, pitchy.

P. 166. वार्तामपातयत्—Spread or circulated a report that. मन्देन—a fool that I was, being a dunce. उपेक्षिता—neglected. अतिवर्तिता:—disregarded. संसृष्ट:—united with, living in her company. व्यक्ति:—The matter will be clear. पण्यदासी—a female slave she purchased. उपस्कर—provisions. मूल—capital. निर्भिद्—promulgated, disclosed. दण्डवाहिन्—the mayor, the magistrate. मोषेणापहृत्य—having kidnapped her. न्यायोढा—lawfully married. प्रणिधि—an emissary. श्रेणीप्रातिभाव्येन—by the security of the association of traders. भावयत:—who believed.

P. 167. शूरसेन—Name of the country about Mathurá. कुलपुत्र—a youth of family; or as the Com. takes it. स्वभुज-मात्र०—who had successfully fought many a duel with his own arms for the sake of his friends. कर्कश—hard-hearted, cruel men. पाण्डुरा—indicating uneasiness of mind, anxiety. अनति०—अनतिपरिभुक्ता अत एव सुभगा. प्रौढता—full growth, her eyes indicate her having passed the age of timidity and bashfulness. वेण्यादे:—It is usual with ladies whose husbands are absent not to dress or decorate their hair &c. ०नामा—The *fem.* is ०नामा or नाम्नी. उन्मनायमान:—being greatly agitated at heart. भार्गव—a fortune-teller. भिक्षानिभेन—under the pretext of begging alms.

P. 168. श्रमणिका—A Buddhist female mendicant. शील-भ्रंश—her falling, deviation from virtuous conduct. उपह्वरे—in

secret or a private place. समाधिमास्थाय—occurs in Kum. V. 2. घटते—endeavours. घटते—stand to reason. उदारा—excessive. अक्षुद्रभावता—inviolate chastity, incorruptibility of character. अप्रतिकृत्य—unless the evil influence exerted by it is counteracted, unless the obstacle interposed by it is removed. छन्नं—secretly. प्रणयकुपिता &c.—pretending to be lovingly angry. उपरि—After this is done. ऊर्जित—noble, strong and good looking. तावतैव—By doing me that much service. सा तथैव &c.—consenting to do so she favoured him accordingly. निर्ग्रन्थिका—a female mendicant.

P. 169. परामृशन्निव—Pretending to rub it gently. आलिख्य—having made a cut. सान्त्रवासा—in great dismay. दुर्णय—folly, ill-advised step. दत्वा पटबन्धनं having put on a bandage or ligature. सामयापदेशात्—pretending to be ill. अब्रुवाणे—when he refused to tell. निर्बन्धेन—pressingly, imperatively. वणिग्ग्राम—The merchant-guild, the committee of merchants. विश्रामप्रविष्टायाः—as I entered for the purpose of repose. अद्यापि—goes with न दृष्टः. लुब्धाः—misers, covetous people who do not want to pay the fees. दग्धादग्ध—half-burnt. यदृच्छया—accidently. विमर्शे—after consultation or deliberation.

P. 170. शाकिनी—A witch, a female seeking the favour of devils. त्वदावर्जने—to win your affection. असाधारणीकृत्य—as an extraordinary (and therefore never failing) remedy. अकामा—*i. e.* against her will. नैऋत—a Rakshasa. मत्सम्बन्धी—my friend. समसृज्यत—joined in a duel. अनपेक्षापविद्धा. cast down without any regard for her safety. शैलशृङ्गभङ्ग—pieces of the peaks of mountains. अक्षपयेतां—despatched, destroyed.

P. 171. मत्प्राणैकवल्लभा—The darling of my heart. तिर्यङ्—squintingly, obliquely. कामरूप—assuming any form at will. स्फुरन्ती—trembling or struggling for release. अवरूढाः—we landed. निष्कल—discomfited, dejected and pale. निष्कलंक—free from the contamination of sin. प्राणवत्—goes with चन्द्र०, who was regarded by him as his very life. अवसरेषु—as at the time when he helped the Yavanas against Bhimadhanvan. स्मिताभिषिक्त—bathed or steeped in smile.

P. 172. ललितवल्लभा०—In the following chapter the poet has accomplished a literary *tour de force* by making Matrgupta

tell his tale without the use of any of the labial letters (including the vowels उ and ऊ). The author here poetically accounts for his hero's inability to use the labial letters.

कलिङ्ग—The country lay to the south of Odra or Orissa and extended to the mouths of the Godáwari. It is identified with the Northern Circars. संस्थितजन०—the ground for burning the dead, a cemetery. धरणिज—a tree. सरसकिसलय—tender leaves. कालरात्रि &c.—is compared to a lady, and the mass of darkness to the locks of her hair. चलितरक्षसि—Because it is the fit time for goblins and *rakshasas* for stalking abroad. नीहार—dew. निशीथ—midnight. साल—a tree. निह्रादि—qualifies रटितं further on, sounding through the branches of the thickly growing trees. If the reading be °निह्रादिनि it must be taken as an *adj*. qualifying निशीथे. निगुह्न्—read ह्नन्. नेत्रनिंसिनी—keeping off (preventing) the sleep that was kissing my eyes. दग्धसिद्धेन—This cursed magician. रिरंसा—noun in आ fr. the desid. base of रम्. दिरसता—pre. p. of the Des. of दा. रागेण &c.—overpowered by unbounded passion. स्थलीकृतः—Lit. nailed down to one spot, made unable to carry out one's object, hence prevented from enjoying pleasure. अणकनरेन्द्रः—कुत्सितो नरेन्द्रः अणक०; a cursed practiser of charms, a wicked magician; mark the meaning of अणक. See Pán. II. 1. 54 quoted in the com. सिद्ध्यन्तरायः—an obstacle in his attainment of the desired superhuman power.

P. 173. तरलतर—Very bright (polished). निर्वाङ्गाररजः—the dust of charcoal reduced to ashes by complete combustion. तडिल्लताकार०—bright and tawny like the flashes of lightning. अरण्यचक्र—the circuit or expanse of the forest. चञ्चत्—waving, flickering. सिद्धार्थक—mustard seeds. चटचटायित—crackling. निकृष्टाशय—debased in mind. अस्रजर्जर—broken or choked with tears. रणरणिकापर्यस्तेन—overpowered by anxiety. ग्लान—withered. शीर्णनहने—the tie of which was broken. शिलासितेन०—शितेन 'whetted on a stone-slab' seems to be preferable. चिकर्तिषया–with an intention to cut off. स्कन्धरन्ध्र—a hollow in the trunk. निभाल्य–having watched or observed.

P. 174. क्षीणाधिः—Freed from his mental worry or anxiety. कदर्थन—torture, teasing. अकृत्य—improper acts, abominable deeds. नरकाकः—wretched or cursed man. कारणा—agony.

सितेतर०—Yama, son of *Vivasvat* (sun) and god of death. अणीयस्—a trifle. He is underrating his own act. न चेदिदं ने०—If it is not that you do not approve of this, if you have no objection to do so. अक्लेशार्हा—who ill deserves harsh treatment; who ought to be gently treated. कर्णशेखर—the tip of the ear. The eye looked like a blue lotus placed on the tip of her ear. She was आयतेक्षणा. अञ्चित—gracefully bent. सलिलचर—A device to avoid the use of मीन or मकर, which contains a labial letter. आनता—curved. चिल्लिकालता—her long and bushy eye-brows. The word चुल्लिका which can somehow be made to have the meaning of an eyebrow' (fr. चुल्ल् 1. P. to make amorous gestures or to have sore eyes), is purposely used for भ्रू to get rid of a labial letter. लीलालसं—gently through sportiveness. रागलज्जा०—Acting under the influence of love and bashfulness.

P. 175. तिरश्चीन &c.—With the moon-shine of her nails spreading slantingly. साचीकृत—turned aside. साचि—is a prep. meaning 'sidelong, aside. सरसिजं—*adv.*; *cf.* Rag. VI. 14. Mâl. IV. 14. लिखन्ती—drawing figure on. लंघिना—passing across. हृदयलक्ष्य—the target of the heart. रतिसहचर—a periphrasis for *Madana*, which cannot be used. स्यदायितेन—(going) with the swiftness of. स्यदायित is the p. p. of the den. verb स्यदायते fr. स्यद speed, a word irregularly formed from स्यन्द्; see Pân. VI. 4. 28, quoted in the com; स्यन्देर्घञि न लोपो वृद्ध्यभावश्च निपात्यते । स्यदो वेगः अन्यत्र स्यन्दः । Sid. Kau. The Com. seems to read दक्षिण for दक्ष which makes no sense. Dissolve.—हृदयमेवलक्ष्यं तस्य दलने दक्षः रति सहचरशरस्तस्य स्यदस्तद्वदाचरतीति तेन । रागानिल०—with waves of the heart's yearnings set in motion by the wind of passion. कन्यागारा०—your taking a residence in the secret apartment. देहज—stands for मनसिज *i. e.* Madana. कालायसनिगड—iron fetters. रथचरण—a wheel.

P. 176. अकीर्तनीयां दशां—*i. e.* will kill me. दशां—Throughout this section the final म् is printed in the form of an anuswâra as the author has taken care to avoid the sound by beginning the following sentence with other than labial letters. चन्द्रशाला—a room on the top of a mansion. करतला०—by gently shaking them with the palm of the hand. निज-केसरा—(cling) to the tips of the filaments of the flowers forming the garlands worn on their heads. संशयित—confounded with,

mixed. ततः कृतान्ते &c.—and so she escaped death. दत्ता धैर्यं &c.—*cf. supra* p. 119 प्रागपि रागाग्निसाक्षिकं &c. आश्चर्यरत्न—The gem in the form of this wonderful beauty. रत्नशैल—The mountain Meru. स्थिरं—firm. रागतरल—(1) sparkling with its colour (lustre); (2) agitated by passion. स्नेहनिगल—the chains of love. जायारहित—those separated from their wives. लालस—eager to drink the honey. लंघन—close contact. ग्लान—withered, faded. घन—thickly grown.

P. 177. राजत्—Shining, gay in summer. लीलायिततिलक—making the *tilaka* flowers serve as sportive marks on the forehead of the forest sites smiling with flowers. निर्मित्र &c.—the gold coloured umbrella in the form of the full-blown Karṇikára flower. दक्षिण॰—stands for the southern (Malaya) breeze. सहकार—सहकारेषु चञ्चरीकाः bees कलिकाश्च. कालाण्डज—The cuckoo or koil. रक्तरक्ताधरा—रक्ताः stirred up with passion, amorous रक्ताधराः beautiful ladies. संनाह—preparation for;– पालिनि—standing out as the firt preparer for the battle of sport. लंघितलज्जे—in which the modesty of bashful maidens was overcome by the love which then took possession of their heart. दर्दुर—name of a mountain in the south connected with Malaya. It is that portion of the Ghats which forms the southern boundary of Mysore. *Cf.* Rag. IV. 51 (शैलो मलयदर्दुरौ). The commentator not remembering this gives fanciful explanations. अनिलाचार्य—अनिल एवाचार्यः the dancing master. The wind is often referred to by Sanskrit poets as giving instructions in dancing. अलंघनीय—impervious to sun-light. लंघित—leapt over, seated upon. आलीढ—touched. तरलतरङ्ग—the heaving waves. क्रीडारस &c.—was deeply engaged in sport. संगत—engaged in. शृङ्गारहेला—amorous sports. अनङ्गसंघर्ष—emulation in love matters. एकतन्त्र—solely under the power of his passion for pleasures. तत्र रन्ध्रे—Taking advantage of that weak point. अंध्र—Name of a country, the same as modern Telangana. The mouths of the Godávarí were in the possession of the Andhras.

P. 178. गात्रकान्ति—the youthful bloom of; growing emaciated. निरस्तधैर्ये—*scil.*, by the charms of the princess. गरलरस—a poisonous potion or drink. संतिष्ठेत—will die. अनन्यज-

Káma. सा का &c.—What will be my future state? How shall I fare? अग्रज—a Bráhmaṇa. किल—As the report goes. निकार—insult, humiliation, offence. दत्तसंघर्षण—being exasperated or provoked. एधित—enkindled, generated. नरेन्द्रसार्थ—a number of magicians. तन्निराकरिष्यन्—wishing to expel that. शंकरनृत्तदेश—the place where S'ankara dances i. e. a cemetry. जरत्साल i. e. an old banian tree. कथाचीरसंचय—a collection of rags and patched garments. अतिसंहित—deceived. आरूढ—obtained. चेल—a garment. सलिलराशि—the sea. किंजल्क०—variegated with the bits of filaments. ०रेखारस्य—decked with the lines of.

P. 179. अभिसंधानदक्ष—clever in deceiving or taking advantage of the credulity of. सरहस्य—with their mystical teachings. तत्संग्रहेण—by his espousal or adoption of. आतंक—disease, affliction. सेकैर्निष्कलंक०—whose heads are washed with &c. यन्त्र—mystical or astronomical diagrams used as amulets. ग्रहाः—evil spirits supposed to seize upon children &c. कनकलेखाधि०—कनकलेखा अधिष्ठानं यस्य. धनदाशाकर—a Yaksha. क्षत्रियस्य—i. e. of Jayasimha. अधिगतक्षणः—finding an opportunity or time of leisure. ध्यानधीरः—patiently remaining in abstract meditation. स्थानदर्शित०—showing my (lit: possession of) knowledge of occult things at the proper time. निश्चाय्य—having found out.

P. 180. लक्षणैकराशेः—The asylum of all auspicious marks. रसना—waist-zone. राजित—decorated. लीलाञ्चित०—with her dark lotus-like eyes sportively bent or graceful with their sportive movements. सहते—allows, bears. सहस्व—wait for; for this sense cf. हिरण्यहान्यर्हसि सोढुमर्हन् Rag. V. 25. निर्निशाकरार्चिषि—void of moon-light i. e. on a dark night or when the moon-light had passed away. नीरन्ध्र—not broken through i. e. dense or thick. निगीर्ण—swallowed up, shrouded in. निबाडित—sealed. जलतल०—to be entered by diving under the surface of water. नीरन्ध्रं—having no opening towards water. छिद्रीकृतान्तरालं—excavated from within. एकतः—in one part (as the Bhúshaṇá has it.) The sense of near or close to assigned to एकतः by the commentator is farfetched. Besides if सरस्तटं be taken as governed by एकतः no object is left to अकार्यम्. तीर्थसंनिकृष्ट—close to the stairs of landing. उत्पाच्छिद्रानन्—with the opening

of the cave covered with. घन—compactly arranged. निर्णिक्त—well washed; *p. p.* of निज् with निर् 3 P. A. संतान—a belt or multitude of stars. अग्रथित—*i. e.* the big gem in the middle. The belt of stars is compared here to a necklace of pearls and the sun to its central gem. संतानहारिहार०—*v. l.* seems to be better; fastened at the end of the necklace in the form of the streaming morning light. क्षणदा—Lit. the giver of rest; hence night. गन्धहस्तिन्—गन्धप्रधानो हस्ती an elephant of the best class the strong smell of whose ichor is unbearable to other elephants and makes them turn tail at his sight. See com. *cf.* Rag. V. 47, 48. VI. 7. कनकशैल—The mountain Meru. The peak of the mountain Meru is compared to a stage and the rising sun to an actor exhibiting the play of light (the gleaming solar rays being reflected back from the gems on the mountain). घनतरङ्ग—The clouds are the rolling waves in the ocean of the sky. कार्याकार्य—The sun is one of those who keep watch over a man's actions. *Cf.* आदित्यचन्द्रावनिलो &c.

P. 181. सहस्रासदिक्—The east. रागायिते—serving as a red die or paint. गैरिकतट—The skirt covered with red chalk गिरेः भवः गैरिकः *fr.* गिरि + इक (ठन्). साधारणच्छाय—with its appearance like *i. e.* appearing like. कदर्थनया—with a desire to harass or torment. अन्तरिक्षाख्येन—आकाश or the sky is considered as one of the eight forms of S'iva; *cf.* श्रुतिविषय-गुणा या; S'ák. I. 1. सन्ध्याङ्गनायाः—Here सन्ध्या is represented as a rival wife. Párvati would be pained to see the body of her lord in another form half-shared by another woman, as indicated by एकस्तन. दिनाधिनाथे—*i. e.* when it was about sunset. जनस्यास्य—is used to avoid the use of माम्. धरणिन्यस्त—*i. e.* he bowed to his very feet. आश्लिष्टश्च—he was addressed by me. निरीहं—unambitious, not aspiring. *Cf.* साहसे श्रीः प्रतिवसति and उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः। and निवसन्ति पराक्रमाश्रया न विषादेन समं समृद्धयः। Kir. II. 15. अनाकलित—free from. अर्चितेन—held in high esteem, honoured. अत्यादरनिर्चितेन—filled with great respect—qualifies जनेन. सततगति०—The vital airs *i. e.* प्राण and others. This again to avoid the use of प्राण. स्खलित—rolled back *from*. Take this with जल. स्थगित—covered. As the water rolled over the lotus-plants it shook their stalks and frightened the swans as their bodies were pricked by the points of their thorns. Dissolve—

तटास्खलितं यज्जलं तेन स्थगितं यज्जलजखण्डं तस्य चलितदण्डानां ये कण्टकास्तेषामग्रैरालीढा देहा येषां ते ; now see Bhushaṇá quoted in the com. त्रासजर्जर—broken through fear.

P. 182. निश्चाय्य—Having ascertained or known that. स्थिरतर०—firmly fixed or fastened by the chains of deep love. असहनीय &c.—She will not brook any delay in obtaining your sight *i. e.* she will be longing for your company. नात्यादृत०—without much concern, easily. धीर—cultured, developed. आकलय्य—having considered the matter. अन्तरङ्गनर—people in whom you confide. त्रिंशद्दण्डा०—for a space of thirty dandas (a measure of length equal to 4 *hastas* or according to the Com. 16 *hastas*). रन्ध्रदर्शनासहैः—who could not see any mischief in it. तथास्थितः &c.—being ready to carry out my instructions and firmly resolved to secure the maiden. जनान्त—region, a secluded place. अनाचर्य—without having accomplished. यथार्हं—as may be agreeable to you.

P. 183. धरणितल—तैतिलगण—The gods on earth *i. e.* the Bráhmaṇas. वर्तिका—a wick, a piece of cloth wrapped round the end of a stick (and used as a torch). ग्रस्त—swallowed up, dispelled. निःसंगता—indifference, the state of not being attached to the world. निरागस—innocent. जालिक—fishermen, men with nets. संहतकर्णनासं—with the holes of his ears and nostrils stopped. हास्तिनं—the depth of which was an elephant's stature. The cons. is हास्तिनं सरस्तलं गतं तं नक्रलीलया नीरातितिलीनयायी अहं &c. Some read गतः—for गतं; in this case the sentence will close at हास्तिनं; he dived into the water and reached the bottom of the lake the depth of which was an elephant's height. नक्रलीलया—with the ease (and caution) of a crocodile. अतिनिलीन &c.—moving forth having dived deep into water. कालदण्डघट्टना०—tremendous (killing) like the strokes of the rod of Yama. निर्दयहस्तनिग्रहः—mercilessly pummelled.

P. 184. अत्यचित्रीयत—seemed a great wonder. See *supra.* note on चित्रीया p. 151. चण्डतरदण्डि०—the fierce staff-bearers. रसनयन०—with my eyes stripped of the pleasure of sleep owing to the joy (रस आनन्दजनितभावविशेषः) I felt then. नयन—getting, stands for प्राप्ति—which could not be used. दिग्गजशिरः—the frontal globe &c. यथासुहृद्गा०—who waited upon me with proper formalities. अजेय—not to be controlled or overpowered by

(cons. with, इन्द्रियाणि). नीरजसा—free from foulness. सरसिज &c.—सरसिजदलेन सदृशी ०दलसन्निकाशा छाया यस्य the complexion of which resembles that of lotus-petals. नि—or नीकाश expresses resemblance when at the end of a comp.; see Amara II. 10. 37. नरकशासन—the killer of Naraka (a demon, king of Prágjyotisha), Krishṇa ; hence Vishṇu. सरसिजासना०—This shows that Brahma-worship was in vogue in Daṇḍin's time. क्लेशनिरसन०—sufficient to dissipate their troubles. सातिशयं—with supreme power. आदिराज—may be Manu, or Pṛthu, or as the Com. takes it.

P. 185. हर्षकाष्ठा—The highest pitch of joy. लासयन्ती—causing to dance or glitter. ललिताञ्चित—gracefully bent. दन्तच्छदकिसलया—her sprout-like (red and tender) lip. हर्षजल०—Her eyes, void of collyrium, were filled with the moisture of the tears of joy. जालं—a trick meant to entrap. स्नेहनिर्यन्त्रणं—freely through affection. सहचर्याः—his beloved Kanakalekhâ. निरर्गलीकृत०—निर्गता अर्गला यस्य तथा कृतः (set at liberty) च अतिसत्कृतश्च.

P. 186. अतिकष्टं तपः—This is said to please him. प्रज्ञासत्त्वयोः—igenuity, and courage or mental calibre. क्लिश्यन्—Suffering from. क्लिष्ट—in distress. उदञ्चन्—drawing up. निष्कल—an old man. वंशनालो०—drawn up in the hollow piece of a long bamboo. पाषाण०—knocked down with stones.

P. 187. विदर्भो नाम &c.—The great kingdom of Vidarbha extended from the banks of the Krishṇá to near the banks of the Narmadá. On account of its great size it was also called Mahárásḥṭra. Its capital, Kundinapura, is probably the modern Berar. The famous race of the Bhojas was a branch of the Yádavas. अतिसत्त्व—of extraordinary prowess or courage. उदग्र—distinguished or enabled by. उत्थानशील—ambitious of greatness. शास्त्रप्रमाणः—Following the authority of, guided by *S'ástra*; defender of the faith. शक्यभव्य०—an undertaker of things possible to accomplish, of public utility and beneficial in the end. See com. प्रभावयिता—who advanced or promoted. उद्भावयिता—raising to dignity. अवितृष्णः—never apathetic, ever eager for. नदीष्ण—proficient in. नेदिष्ठ—lit. nearest to ; hence conversant or well acquainted with. धर्मार्थसंहिता—sacred lore and political science. सुकृत—favour, obligation.

P. 188. प्रत्यवेक्षित—A superintendent of, who himself carefully looked after. सर्वाध्यक्ष–superintendents of different departments. कृतकर्मणः—Those rendering signal services. *cf.* क्रियापवर्गेष्वनुजीविसात्कृताः कृतज्ञतामस्य वदन्ति संपदः । Kir. I. 14. दैवमानुषीणामा०—The calamities coming from deities are such as fire, water, disease, famine, death &c; and from men are such as (corrupt) royal officers, thieves, enemies, favourites of kings and the greed of the king himself. हुताशनो जलं व्याधिर्दुर्भिक्षं मरणं तथा । इति पञ्चविधं दैवं व्यसनं मानुषं ततः ॥ आयुक्तकेभ्यश्चौरेभ्यः परेभ्यो राजवल्लभात् । पृथिवीपतिलोभाच्च नराणां पञ्चधा मतम् ॥ (*i. e.* भयं) Ka'm. n. XIII. 20; V. 82. See Rag. I. 60. षाड्गुण्य—The six expedients to be employed in foreign politics; these are (see com.) —(1) सन्धि—peace or alliance; (2) विग्रहः or making of war (when other remedies fail); (3) यान or marching against the enemy when one is in a position to do so and one's own kingdom is well protected, (4) आसन or halting (waiting for opportunity &c.); (5) संश्रय or seeking shelter (the help of a powerful king, &c.); and (6) द्वैध or द्वैधीभाव duplicity; sowing seeds of discord among the ranks of the enemy. मनुमार्गेण According to the line of conduct chalked out by Manu. Here Manu may refer to the great law-giver or to the king of that name; *Cf.* Rag. I. 17; cf. also Yájnavalkya—कुलानि जातीः श्रेणीश्च गणाञ्जानपदानपि । स्वधर्माच्चलितान्राजा विनीय स्थापयेत्पथि ॥ पुण्यश्लोक—one whose name it is auspicious to repeat; one of holy fame. पुरुषायुषं—the full period of human life, one hundred years. A final अ is added to आयुस् when preceded by पुरुष &c., by अचतुरविचतुर……निश्रेयस पुरुषायुषद्व्यायुषत्र्यायुष…। Páṇ. V. 4 77.

तदायत्ति—Who owed his prosperity or power to him (his father). दैवात्—As fate would have it. दण्डनीति—the science of politics. दण्ड Government; fr. दम् 4 P. to control, to subdue; दम्यते अनेन, ड being added by ञमन्ताड्ड. 1 Uṇádi I. 114. It is thus praised by Kámandaka—एकैव दण्डनीतिस्तु विद्येत्यौशनसी स्थितिः । तस्यां तु सर्वविद्यानामारम्भाः समुदाहृताः ॥ II. 5. नात्यादृतः—did not much devote himself to, did not at all take interest in. प्रगल्भवाक्—eloquent in speech; whose words could make an impression. The following is a sound piece of advice which can be given only by a consummate politician and a veteran statesman. आत्मसंपत्—qualities of the soul, personal accomplishments. These are शौर्यं, प्रज्ञा &c.; see the quotation from Ka'man.

above. विस्तरेषु—Mark the derivation; with reference to speech or words the word is विस्तर; स च शब्दस्य विस्तरः । Amara; it is formed by adding अ (अप्) to स्तृ; the affix घञ् (अ) is added to it with the prep. वि in the sense of extension or magnitude. We have a third word विष्टर from the same root in the sense mentioned, by वृक्षासनयोर्विष्टरः । Pāṇ. VIII. 3. 93.

P. 189. विस्तार—development, culture. अर्थशास्त्रेषु—see *supra* p. 147. आत्मसं॰—refining, polishing, necessary for it. *cf.* चतसृष्वपि ते विवेकिनी नृप विद्यासु निरूढिमागता (मतिः) &c. Kir. II. 6. अग्निसंशोधिता—the simile shows that proficiency in the science of government is of vital importance to a king. बुद्धिशून्यः—Here बुद्धि means diplomatic talent, statesmanship. अत्युच्छ्रितः—very mighty, supreme. अभ्याहन्यमानं—surpassed in diplomacy; brought under their power. विभज्य—assigning their proper province to them. अयथावृत्त—not acting with a right perception of objects to be effected and their means. कर्मसु प्रतिहन्यमानः—defeated or thwarted in his objects (undertakings). योगक्षेम—the acquisition of things not obtained and their preservation. See com. अतिक्रान्त॰—When contempt is shown to authority. सर्वाः स्थितीः &c.—will upset all order. निर्मर्यादः—When people transgress the bounds of duty *i. e.* are demoralised. आगमदर्पि &c.—आगम means here नीतिशास्त्र or science of the conduct of human affairs. लोकयात्रा—the conduct of worldly affairs, the course of worldly life. व्यवहित—hidden from view, secret; or impeded by obstacles. विप्रकृष्ट—beyond reach or the ken of senses. तेन हीनः &c.—*cf.* अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् । सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥ अप्रतिहतवृत्ति—the operation of which is never obstructed. अर्थदर्शन—discernment of political and other ends or objects. आगमय—obtain an insight into, gain proficiency in. तदर्थानु॰—By carrying out or acting up to its precepts. आवर्जितशक्ति॰—having at command the three regal powers. For the S'aktis see p. 208. *infra*.

P. 190. प्रसादवित्तः—who enjoyed special royal favour; lit. who was known to be a royal favourite. वाद्य—is of four kinds *viz.* ततं वीणादिकं वाद्यं (such as playing on lutes, violins and other stringed instruments) आनद्धं—मुरजा (tabors &c.) दिकम् । वंशादिकं (playing on harps and other wind instruments) तु सुषिरं कांस्यतालादिकं (beating of cymbals and other instruments

struck together in pairs) घनम् ॥ Amara. अबाह्य—not out *i. e.* well-acquainted with. अयन्त्रितमुखः—garrulous, of licentious tongue. बहुभङ्गि०—clever in paraphrastical and enigmatical speeches. परमर्म०—habitually seeking another's weak points. परिवाद०—delighting in circulating scandal. पैशुन्यपण्डितः—adept in craft. उत्कोच—bribes. सकल०—a professor of all wicked acts. कामतन्त्र०—a pilot of libertinism or licentiousness. कामतन्त्र—the science or ways of sexual enjoyment. कुमारसेवकः—one who had served the king from the time he was a boy or crown prince. उच्चावचैः—of all sorts ; lit. high and low ; उदक् च अवाक् च उच्चावचम् । irregularly formed. कदर्थयन्तः—teasing, harassing. प्रेत्य-after death. अभ्युदया०—fortune or prosperity of the highest kind or exalted nature. पाषण्डिनः—religious hypocrites, heretics. पटुजातीय—a clever or shrewd fellow. अस्यै मृगतृष्णिकायै—in pursuit of this mirage. हस्तगतं—what he has in his possession. काकिणी—an inferior coin equal to twenty cawries. कार्षापण—a copper coin of particular value. See Bhúshaṇa.

P. 191. चतस्रः विद्याः—See Kám. n. II. 2. त्रयी—the three Vedas. वार्ता—practical arts such as agriculture, commerce &c. आन्वीक्षिकी-logic and metaphysics. दण्डनीति-The science of government. *Cf.* Kam. n. II. quoted in the com. विष्णुगुप्त—better known as Châṇakya, a celebrated statesman and diplomatist who flourished in the latter part of the 4th century B. C. He is the author of a work on political science and statecraft called Chánakyaniti after him. मौर्यार्थे—Maurya is Chandragupta, king of Pátaliputra, and the hero of the Mudrârákshasa. According to Indian authorities Chânakya was his principal adviser and minister, he having got the throne of the Nandas chiefly through his help. शास्त्रान्तरानुबन्धि—is connected with other S'ástras (and depends upon them for its thorough understanding). Here begins a satirical description of the study and effects of *Dandaniti* or political science. पुत्रदारमपि &c.—For the Nitis'astra lays down stringent rules for the daily course of action of a king. He is not to trust too much his queen or sons, must eat a measured quantity of food and of a particular kind, well examined by experts and so on. See Ka'm. n. VII. आत्मकुक्षेः &c.—for their own belly *i. e.* meals.

उत्थितेन &c.—Now the author tells us, on the authority of Chāṇakya and other writers, how the regal day of 24 hours was apportioned into eight portions, particular duties being assigned to each. त्रुटि—has a technical meaning according to the Bhūshaṇa (which see). अभ्यन्तरीकृत्य—Looking into; reckoning, or taking into account. It may also mean 'having eaten'. आयव्ययजातं—all the receipts and expenditure. आहरणोपायान्—modes or ways of defrauding. विकल्पयितारः—multiply into. जयपराजयौ—decision in favour of or otherwise. अर्थैः—by securing their own objects or consulting their own advantage.

P. 192. अन्नःपरिणाम—until the food eaten is digested. विषभयं—A king runs the danger of having his food poisoned. *Cf.* याने शय्यासने पाने भोज्ये वस्त्रे विभूषणे । सर्वत्रैवाप्रमत्तः स्याद्वर्जेत विषदूषितम् ॥ Kám. n. VI. 9. (and the succeeding s'lokas wherein several modes for detecting poison are given). हिरण्य°—The king is to receive and make presents in the fourth divison of the day. प्रसारयन्नेव—*i. e.* he has scarcely time to do that. मन्त्रचिन्ता—deliberation or consideration of political schemes with the ministers and councillors. मध्यस्था इव—outwardly appearing to be neutrals (indifferent and impartial). Or after the Bhúshaṇá—like pleaders. मिथः संभूय—forming a league with one another. दोषगुणौ—merits and defects (of a political scheme). दूताः—ambassadors, envoys. स्वेच्छया—according to their will (as would suit their purpose). विपरिवर्तयन्तः—perverting, misrepresenting and confounding. उपजीवन्ति—live upon *i. e.* they seek their own gain through these. वाह्य°—see *supra* p. 134. अवशमवगृह्णन्ति—hold him helpless in their power. नाडिका—a *ghaṭikā* or 24 minutes. प्रत्यवेक्षण—reviewing of. सेनापति°—Dissolve सेनापतेः सखा सेनापतिसखः तस्य; the comp. must be so dissolved and not as a Bah. विक्रमचिन्ता—projects of victory. गूढपुरुषाः—men in disguise, secret emissaries. In the first portion of the night the king is to receive the reports of his spies and envoys. शस्त्राग्नि &c.—Persons appointed to employ weapons or fire or to administer poison (to compass particular ends). अनुष्ठेय—to be dealt with or appointed. तूर्यघोषेण—seated, enjoys rest listening to the play of trumpets; or तृतीये may be taken with the preceding sentence. द्वितीये—आरभते तृतीये. In the second watch he takes his food and attends to his daily

course of studies in the 3rd. The next sentence begins with तुर्यघोषेण &c.—going to bed on hearing the sound of the trumpet he enjoys sleep &c. अजस्र—constant; fr. जस् 4 conj. P. with र added by नमिकम्पिस्म्यजसकमहिंसदीपो रः। Pân. III. 2. 167. जसिः (i. e. the root जस्) नञ्पूर्वः क्रियासातत्ये वर्तते। नम्रः, कम्प्रः, स्मेरः, अजस्रः &c. मनसः—with his mind labouring under the torture of; or tormented by being on the stretch of constant anxiety. किल—is quite appropriate to the tone of the speaker. He is not likely to get sleep. मन्त्रमहः—to listen to the counsels of the ministers. नाम-as is well known. वीतशुल्कबाध—free from the fear of being subject to taxes. वणिज्यया—by disposing of or selling. वणिजः कर्म वणिज्या formed by affixing य by दूतवणिग्भ्यां च quoted in the Kâs'ikâ. This is not found in the Bhâshya, says the Sid. Kaum.—माधवस्तु वणिज्याशब्दः स्वभावात्स्त्रीलिङ्गः। भावे एव प्रत्ययः न तु कर्मणि इत्याह। भाष्ये तु दूतवणिग्भ्यां च इति नास्त्येव। So this should be dissolved as वणिजि साधुः by affixing यत् (य) by तत्र साधुः। Pân. IV. 4. 98. The word वाणिज्यं is formed by affixing ष्यञ् (य) by Pân. V. 1. 124. लेशेन—lit. in some part; making some occasion for it.

P. 193. The eighth portion is appropriated to the priest and religious ceremonies, after which the business of the day is resumed. गुणवत्—prolific of fruit, efficacious. ब्रह्मकल्पाः—almost equal to Brahman. This is ironical. स्वस्त्ययन—स्वस्ति ईयते अनेन--a rite averting evil and leading to a blissful end. अप्राप्यप्रास॰—who have not as yet received any donations. स्वर्ग्य—leading to heaven, conferring heavenly happiness. तन्मुखेन—through their medium. अविहित—This and the following adj. compounds qualify जीवितं understood. जीवितं नयतः—Leading a life devoid of the least happiness. अविरल॰—full of torments. स्वमण्डल—his territory. अविश्वास—mistrust (people see a motive in all his acts and so do not trust him). यावता च &c.—to what extent the course of worldly existence can proceed without policy is seen from the experience of ordinary life i. e. it is quite clear from our experience of daily life that the course of the world can go on unimpeded without policy. नात्र शास्त्रेणार्थः—we need have no recourse to S'a'stra in this matter. अतियन्त्रणा—too great or absurd restraint. सामादिभिरुपायैः—see com. मन्त्रिवक—hypocritical or cunning counsellors. मन्त्रकर्कश—advocates of a stern enforcement of counsel or policy. शुक—

Shukráchárya, the preceptor of the demons and the author of a Smriti named after him. अङ्गिरस—a great sage, one of the inspired law-givers and a writer on astronomy. विशालाक्ष—name of S'iva, as the author of a S'ástra. बाहुदन्तिपुत्रः—Son of Indra (बाहुदन्तिन्), name of Jayadatta, author of a Tantra. पठन्तश्च &c.—Those who are well-read are taken in by those who have never read S'á'stra. ननु सर्वमुपपन्नं &c.—Does not your Majesty possess all this, *viz.* सर्वलोकस्य &c.

P. 194. अयातयाम—यातयाम (see com.) means 'the time for enjoyment of which is gone ; exhausted, stale; hence अया० what is fresh, youthful. बहुमार्गवि०—On account of its pointing out diverse ways and therefore not leading to one definite end. अमुक्तसंशयेन—never giving up its misgivings (*i. e.* not arriving at a definite conclusion as to the adoption of one way. तन्त्रावाप—giving attention to internal as well as to foreign matters; (see com.); cares of state matters. पादातं—fr. पदाति + अण् (अ) by Pán. IV. 2. 38. see com. पादाभ्यामतति इति पदातिः ।. अन्यार्जित—another's property. अल्पाल्प—very small. वयःखण्डम्—a portion of life. अर्जयन्त एव &c.—perish while they are acquiring money ; *i. e.* they never curb their desire. अन्तरङ्गेषु—men enjoying your confidence, trusted men. अप्सरःप्रति०—rivalling with the nymphs of heaven in beauty. पानगोष्ठी—drinking parties. यथार्ह—यो यो अर्हः यथार्ह suited to *i. e.* capable of enjoying every object. अञ्जलिचुम्बितचूडः—with his folded hands placed across his brow.

P. 195. एषु दिवसेषु—In the days that followed. प्रस्तुतेषु—The business in hand or for consideration. अचित्तज्ञ इति—Because he did not correctly read his (the king's) thoughts. अक्षिगतः—a thorn in the eye; an eye-sore; an object of hatred. विलोभनवस्तूनि—choice gifts, lit. things that are tempting or attractive. प्रत्यवेक्षते—has regard for, cares for. आसन्नकार्येषु—things that immediately concern him ; his private matters. अवष्टभ्यमान—encroached upon, occupied by. मत्समान०—the faults of those holding equal rank with me. विगर्हयति—censures more particularly (वि); or मत्समानदोषान् may mean 'whose faults are similar to mine *i. e.* who have the courage to advise him like me. मर्मणि &c.—so as to touch my vitals, so as to cause intense pain. प्रतिक्षिपति—disapproves, rejects. स्खलित—blunders. मूर्खैः &c.—which is an insult to them. चित्तज्ञानानुवर्तिनः—following the bents of mind of the king, ministering to

the desires of the king. अनर्याः—wicked or bad counsellors. सद्भावबहिष्कृताः—not knowing his intentions. पितृपैतामहैः—servants of his father and grand-father. अश्रूयमाणवाक्यः—when our counsels are not listened to. अश्मक—An old name of Travancore.

प्रकृतिस्थमापादयेयुः—will restore him to his natural disposition, reclaim him. सुलभव्यलीक—easily exposed to misery or pain. द्वेष—disgust for. स्तम्भितपिशुनजिह्वः—putting a curb over my tongue and so not allowing it to move in giving advice, refraining from counselling. Or it may mean-putting or exercising a check on the tongues of wicked or designing men.

P. 196. एवं गते—When the minister had taken this resolve and held himself aloof from state affairs. असद्वृत्तः &c.—being avowedly expelled by his father for his licentious conduct. Mark the meaning of नाम 'under the pretence of, giving out that.' शिल्पकारिणी-dancing girls. छद्म-in disguise (numerous servants in different disguises). विहारभद्र—the king's favourite, see *supra* p. 190. संक्रम—course of conduct; or by this channel. आस्पदमलभत—obtained a hold upon the king. लब्धरन्ध्र—Lit. when he found a loop-hole for him to enter *i. e.* got into the king's confidence, or getting an opportunity—refers to Chandrapálita. स refers to राजन्. औपकारिणी—conferring benefits. व्यायामोत्कर्ष—best kind of exercise. जङ्घाजव—fleetness or swiftness of foot. आशयाग्निदीप्ति—Lit. kindling of the gastric fire; quickening or improving the appetite. आशय the stomach. मेद्—fat. स्थैर्य—firmness, power of endurance; see com. अतिलाघव—great agility. अवस्थान्तरेषु—different states of the mind as affected by fright. चित्त—चेष्टित—thoughts and actions. हरिण०—प्रतिक्रिया—This (preventing injury to crops) was the chief object which the S'ástrakáras had in view in allowing kings the right of मृगया. स्थलपथ०—clearing the roads of the pestilence of tigers and others. *Cf.* with the ideas expressed here S'ák. II. 4, 5. quoted in the com. and Rag. IX. 49. Dandin must have had these before his mind's eye when he wrote this passage. विविधकर्म०—fit for undertakings of various kinds. आटविकवर्गविश्रम्भण—gaining the confidence of the people that tenant the wilds. संधुक्षण—quickening, stirring up. प्रत्यनीकवित्रासन—Intimidation of hostile parties. आशय—soul, the mind.

P. 197. अनवस्थान—Lit. unsettled state; uncertainty, or instability. अविधेयत्व—the state of not being subject to, power to control the feelings of. अमर्ष—high spiritedness (which does not allow one to bear the rise of another or to bear insults tamely; *cf.* अमर्षशून्येन जनस्य जन्तुना न जातहार्देन न विद्विषादरः । Kir. I. 33. अक्षहस्तचर्यादि°—With regard to the handling of dice and moving the pieces in the squares &c. अत्यन्तदुर्लक्ष्य°—too subtle to be marked or noticed. कूटकर्मणां—clever tricks. उपलक्ष°—by marking or observing them. एककार्यतयो°—since the whole is made to converge to the fulfilment of one object. (*viz.* success in the game). अध्यवसाय°—to be gained by determined perseverance. प्रतिसंसर्ग—opposition to. शरीरयापन—passing of life. (अर्थक्लर्मा—by the Y'artika धर्मादिष्वनियमः the comp. may be धर्मार्थौ or अर्थधर्मौ. पुष्कल—praiseworthy, noble. अलोभक्लिष्ट—not hampered by greed. भुक्तानुसंधान—Keeping an eye to what is spent (so that there should be no waste); or भुक्ताया अनु°—keeping well-pleased after enjoyment. शरीरसंस्कार°—संस्कार means bodily cleanliness and decoration. A man wishing to win the hearts of ladies must pay special attention to his bodily decoration and dress. सुभग°—charming. संभावनीयता—imposing appearance, impressiveness; lit. capacity to win public esteem. व्यपेक्षा—regard for, being kind to servants. उद्रिक्तसत्त्व°—great nobility of mind or vitality. स्पृहणीयवयो°—preservation of enviable youth (by the flush wine imparts to the face). अहंकारप्रकर्ष—an overwhelming sense of the self (due to the influence of wine). अनङ्ग°—its exciting or inflaming passion. संधुक्षणम्—the stimulation of. अपराधप्रमार्जन—blotting out from memory crimes committed. मनःशल्य—any thing rankling in the mind. अश्राव्य-शंसिन्—disclosing secrets. उपबृंहण—increasing. अनुबन्ध—break, cessation. आनन्दैकसंतानता—experiencing or the enjoyment of, unmixed joy. संविभाग—the habit of distributing or allotting shares to others.

P. 198. अनुत्तराणि—unsurpassed, excellent beyond comparison. भयाविहरणात् &c.—It is also useful in war since it makes one insensible to fear and pain. वाक्पारुष्य &c.—These are set forth as qualifications necessary for a king. The Bht. does not seem to be right in connecting these with 'Pa'na.' दूषणानि अर्थानां—Lit. check upon money, imposing money-penalty. *Cf.*

Hit. II. 103-105. लोकतन्त्र—administration of a kingdom. सच्छीला०—सत् refers to the king. प्रकृतयः—The subjects. समानभर्तृ०—of a like disposition with the king *i. e.* equally abandoned to vice. तन्त्राध्यक्षाः—Lit. the heads of different departments; the principal officers of state. स्वकर्मफलानि—The fruits of their own duties, *i. e.* the income of their offices. आयद्वाराणि—The sources of revenue. विटविधेयतया—The king obeying *i. e.* following the counsels of his parasites; —वैधेय० *v. l.*—on account of the follies of his parasites. उपारूढ०—for the king did not fear adverse criticism from them. पानगो०—कृताः—admitted to the drinking parties. अपाचरत्—had intercourse with. भिन्नवृत्त—who deviated from the path of virtue. मन्दत्रासाः free from fear. पांसुलजन—licentious people; भङ्गिभाषण crooked (cleverly expressed) speeches *i. e.* in which there is a hidden meaning in addition to the plain grammatical meaning conveying the real intention of the speaker. भग्नचारित्र०—Breaking through the restraint (shackles) of good conduct or character. धाल्गण—paramours. सामर्षाः—enthusiasts., exhasperated parties. अपहृतपरिभूतयः—freed from the fear of reproof. वध०—harassed by being put to death or imprisoned.

P. 199. अयथाप्रणीतः—Unjustly inflicted or inflicted on the wrong party. क्रोध—disaffection, discontent. कृशा—reduced to poverty. तेजस्विनो &c.—*cf.* तत्तेजस्वी पुरुषः परकृतनिकृतिं कथं सहते। Bh. N. 37. अकृत्येषु—evil or maldeeds, plots against the king. Here अ has the sense of अप्राशस्त्य. प्रासरन्—found scope to act, proved effective. परोपजाप—intrigues of the enemy; secret overtures or instigating to rebellion. तदा च &c.=The cons. is तदा च अश्मकेन्द्रयुक्ताः तीक्ष्णरसदादयः [illegible]गयु०—अग्निविसर्गैः &c. अनन्तवर्मकटकं जर्जरमकुर्वन्। अद्रिद्रोणी—mountain vallies. अनपसारमार्गाः—having no passage for egress, having but one entrance. शुष्क &c.—Bah. qualifying द्रोणीः. द्वारतोऽग्निवि०—setting fire to them at the entrance causing it to spread inward. इष्टकूप—a desirable well *i. e.* one the water of which is reported to be excellent. तट—a precipice; श्वभ्र—a crevice, a pit. विष्वग्विसर—moving in different directions. ०अनुयात्रिकैः—whose servants were cut off from them. ०अपराद्धैर्नाम—under pretenxt that they failed (missed their aim) to hit the deer. प्रतिरोधन—way-laying, attacking and making prisoners. संकुल—a crowd.

इतरेषां हिंसेत्स्या॰—By causing others to be killed by forcing them to enter crowds of people gathered on such occasions as &c. गूढोत्पादित॰—to whom injuries were secretly caused to be done. परात्क्रमैः—by asking them to run away secretly. योग॰—a beautiful woman who lures a man into danger, and destroys him; further on it means a woman with a body fed on particular things contact with which leads to consumption. संकेत—appointed places. सुहृत्त्वेनाभि॰—having asked paramours to approach them as their friends. साहसोपन्यासैः—by mentioning their daring deeds. प्रागुपनि॰—First lying concealed near. the Com. needlessly takes it in the sense of लीनतां मापय्य. अकीर्तनीय—secret. प्रमापण—Killing. उपप्रलोभ्य—having enticed them.

P. 200. विघ्नव्याजः—To be procured or encompassed under colour of their meeting with obstacles. प्रत्यपायनिवर्तन—प्रतिगतोऽपायं प्रत्यपायः a remedy against injury; तस्मान्निवर्तनैः refraining from taking steps to prevent injury *i. e.* allowing the elephants to kill or wound them. व्यालगज—a vicious elephant; अवक्रमण—directing them to, letting them off against. दायत्यर्थी—for such things as a share of the ancestral property or patrimony. अयथावृत्तान्—profligates. रसविधान impregnating or saturating with poison. चिकित्सामुखेन—by way of or under the pretence of treating. आमयोपबृंहणैः—by fostering diseases, or making the diseases reach a more serious stage, making the cases worse. तीक्ष्णरसद॰—such men as were entrusted with the work of striking in vital parts (secret assasins) administering poison and the like. Or तीक्ष्णरस may mean virulent poison. प्रवीर—choicest warriors. 'वानवास्य—The king of Vânavâsi, a city in the South of India, the remains of which in the Sunda district were discovered by Colonel Colin Makenzie.' P. Peterson. प्रोत्साह्य—having fomented or incited against. तत्परामृष्ट &c.—The borders of his kingdom being invaded by him. बलसमुत्थान—the mobilisation of his forces. कुन्तलपते—Kuntala was the name of the country to the north of Chola. It represents the south-western portion of Hyderabad. Its capital was Kalyân or Kallian-Doorg. आरभनाटकीया—a dancing girl in his service. परामृशति—violates. मुरलेश—The lord of the Kerala country. Muralâ is the principal river of Kerala. Hence the people of Kerala were sometimes called

Muralas. Kerala was the strip of land between the western ghats and the sea, north of the Kaveri. It corresponds to the modern Canara and probably included Malabar also. ऋचीक and नासिक्य were countries of the South which together with the others mentioned, form the whole of Southern India.

P. 201. उपजपाव—Make secret overtures to and win over to our side; instigate to rebellion. अग्रतो व्यतिषक्त—engaged or encountered in front. काञ्चन०—shawls of a saffron hue with lace-borders. प्राभृतीकृत्य—offering as presents, presenting. ०आत्माधिष्ठित—keeping it in his custody. यथाबलं—according to power. सर्वानुवर्ती—pleasing all. आमिषत्वमगमत्—fell a victim to them. अवशीर्ण—got as spoil. अग्रसत—appropriated to himself. मौलैः—heriditary ministers. दाहज्वर—a burning fever brought on by grief. माहिष्मती—It was the capital of the Haihayas or Kalachuris (the great Kártavírya and his son Arjuna) whose kingdom lay to the North of the Narmadá. It was situated between the Vindya and Riksha mountains, about Beraghar, below Jabalpur. See Rag. VI, 43. द्वैमातुराय भ्रात्रे—her husband's brother by another mother. अन्यथाऽभ्यमन्यत—thought otherwise of her *i. e.* thought that she would yield to his desires if he made the proposal. अवधार्य—Making sure that it would be a place of safety.

P. 202: क्षेमप्रवृत्त—Gone in safety. घोष—a station or residence of cowherds. आश्वासयितुं—To invigorate or refresh. संपाते—a sudden attack. किमीया जात्या—what is her family. सिन्धुदत्तपुत्राणां—Sindhudattá seems to be the name of S'us'ruta's mother, his father being Pushpodbhava. नयावलिप्त—proud of his state-craft. अविध्यम्—I shot the arrows at. एकः &c.—one of the deer fell with the arrow piercing him to its feathery part, the other with the arrow piercing him through so as to leave its feathers behind. 'सपत्रनिष्पत्रादतिव्यथने Pa'ṇ. V. 4. 61, डाच् (aff. आ) स्यात्. सपत्राकरोति मृगम् । सपुङ्खशरप्रवेशनेन सपत्रं करोतीत्यर्थः । निष्पत्राकरोति सपुङ्खस्य शरस्यापरपार्श्वेन निर्गमनात् निष्पत्रं करोतीत्यर्थः । Sid. Kau. मृगयु—मृगान् वधार्थं यातीति ; a huntsman. अपलोमत्वच—which was skinned and cleaned. क्लोम—the lungs; or entrails. निष्कुलाकृत्य—having dissected or separated the body into different parts. निर्गतं कुलमन्तरवयवानां समूहो यस्मादिति बहुव्रीहेर्डाच् निष्कुलाकरोति दाडिमम् । Sid. Kau. on Pa'ṇ. V. 4. 62.

(see com.). शूलाकृत्य—spitting it with a rod and roasting it. आ is added to निष्कुल and शूल in the senses given. (see com.).

P. 203. दृति—a leather bag. सम्यक्प्रतिपत्त्या—by treating or acting towards her well. प्रत्याकृष्य—having attracted him back. आक्रोशन—a report. अभिपत्स्यति—The Pars. is irregular, or read—पत्स्यते ; will approach her (with carnal desire); *cf.* रावणावरजा तत्र राघवं मदनातुरा । अभिपेदे निदाघार्ता व्यालीव मलयद्रुमम् ॥ Rag. XII 32. संनीय—having mixed. कापालिक—a mendicant of a particular S'aiva sect moving with a skull in his hand for collecting alms &c.

P. 204. रेवा—or the roaring one, was another name for the Narmadá. परीक्ष्य वैजन्यं जनेषु निर्गतेषु—when people will have left it after assuring themselves that there was no one in. प्रतिष्ठापयिष्यति—will reestablish him in his sovereignty. उपपत्स्यते—all this comes to pass. उपधियुक्तं—based on or proceeding from fraud. सानाथ्यशंसी &c.—The vision declared that she (Manjuva'dini) had a protector (was no longer destitute).

P. 205. मद्दर्शनराग०—who was agitated on account of the passion she felt for me at my sight. मञ्जुवादिनी०—whose courage was drunk up by the loveful glances of Manjuva'dini. आकार्य—having made a sign to him to follow us. प्रथित:—much talked of. कुशीलव—musicians, bards. मात्रा:—chattels, property. ०वेषलील:—having put on the gay dress of. अनुरञ्जितातपे समये—when it was about sunset. नानारसितानि—imitations of different voices. हस्तचंक्रमण—moving on hands with the legs raised up. ऊर्ध्वपाद &c.—movements with different postures of the body, for which see com. आपीडकरणानि—gymnastic feats.

P. 206. उपहितवर्म्मा—With these fixed about my body. उत्क्रोशपात—jumping like an osprey. प्रत्युरसं—अ is added to उरस् at the end of an Avyayíbháva. वसन्तभानु:—The king of As'maka. His object was to inculpate Vasantabhánu as the instigator of the murder. उरस्कर्तुं—अरुःकर्तुं *v. l.*; this is the reading of both, the Bhushaná and the Laghudipiká. It means 'to wound' from अरुस्. The final स् of this as also of चेतस् and चक्षुस् is dropped before the aff. च्वि; see com. चारभट:—a valorous man, a warrior; or it may mean here one of the bard-warriors. आक्रम्य—having jumped upon. विचेतीकुर्वन्—making

him senseless. आकुलं—frightened, confused. एष पन्थाः—this line of my foot-marks. ०अदृष्ट &c.–my footprints being effaced from the sand levelled by. पुनरवाचा—Then turning to the west. In this case वप्र will mean the mounds that supports a rampart. उच्चितेष्टक &c.—the bricks being unevenly piled up. प्राकारवप्र—v. l. खात—a ditch. प्रतिमुक्त—having put on. मत्कर्मतुमुल—crowded with people full of talk about my deed. प्रतिमाधिष्ठान—the place or pedestal of the image. भ्रमस्थूल०—the outer opening of which was concealed with a large stone-slab loosened from the compact side-wall. वर्षवर—a eunuch.

P. 207. देवी तु—i. e. the queen Vasundhará. अश्मकेन्द्रो०—sent him word that the unhappy event had been contrived by the king of As'maka. ०कुक्षिवेजन्य—carefully ascertained that the interior was quite unoccupied. पटीयांसं—very loud. अणुतर ०—very minute. लोहपादपीठ—The iron pedestal. असत्पुरुष०—not to be shaken even by a strong man after effort. यथापूर्वं-मर्पयित्वा—after having replaced Durgá. प्रत्यय—realisation, confidence. This and the following are adverbs to be taken with प्रणिपतन्तीः. रूढविस्मयं—overpowered by astonishment. आपन्नः—in distress, plunged into misery. अमन्दमातृपक्ष:—one having a protecting mother. The reading मन्द० makes no sense. ०घट्टनात्मानं—whose soul (energy, spirit) is able to remove (break off) the pot in the shape of As'maka, cruel by his intrigue well brought to light &c. निर्वेश—compensation, recompense. वाचामगोचरा—not to be expressed by words, beyond the power of expression.

P. 208. अलब्धरन्ध्रः—who could find no trace of our contrivance or secret plot. नष्टमुष्टि &c.–By telling what a man has lost or what he has in his clenched hand (or whether the things in his clenched hand are of even or odd number) or what one is thinking of and such other things—proofs which a man having any pretence to divine knowledge must give. समर्थयमानः—believing in. आर्यापुत्र—son of the venerable goddess. प्रभावहेतुः—due to the divine power of the goddess; it may also be a gen. Tat. भद्राकृत—shaved (for an auspicious purpose). मन्त्र—The power arising from good counsel. प्रभाव—the power arising from the majesty or preeminent position of the king; उत्साह—the personal energy of the king. परस्परो०—mutually assisted by their right employment. क्रमन्ते—have effect, have power to

accomplish. The next sentence explains their respective spheres of action. विनिश्चय: &c.—the determination of objects or political measures. निर्वहणं—the realisation of the object. पञ्चाङ्ग—the five elements of statesmanship are—allies, the means to the end, a proper division of time or space, adopting counter measures (to meet an emergency), and attainment of the desired object. पञ्च अङ्गानि यस्यासौ पञ्चाङ्गो मन्त्रः मूलं यस्य । See com. Policy or state-craft is here compared to a tree composed of the different parts mentioned here. द्विरूपभाव:—The supremacy of the king's position is due to two things, viz. greatness of wealth and abundance of men. उत्साह—has four divisions, viz. the well-known four *upáyas* (साम &c.). शक्तिसिद्धि०—power and success are the flowers and fruits respectively. नेतुः—The man at the head of political affairs; the king or the prime minister. For a similar fig. comp. Mud. V. 1; सत्से त्वन्नीतिपादपस्स पुष्पसुद्धिरम् । Mál. I. अनेकाधिकर०—on account of its dependence on various parts or elements. दुरुपजीव्य—difficult to be turned to advantage, hard to be made to yield fruit. कौसल्य०—being a native of Kosala. अवमत्य—because he (Mitravarmá) despised his counsel.

P. 209. मायापुरुष:—a deceitful rogue. भुजंग—a snake, a gallant; both the senses are intended. प्राभृत—presents, bribes. आसविस्रम्भ०—When he was in a pleased mood or when I got an opportunity owing to the confidence engendered or gained. त्वदुपदिष्टेन नयेन—according to your direction or instruction. शुद्धिदर्शन—giving evidence of the nobility or purity of. अनुग्रहार्द्र—tender with, disposed to favour. अभ्यमित्रीण—valiant enough to overpower his enemies. The affixes छ, यत् or ख (ईन as here) are added to अमित्र with अभि in the sense of boldly facing an enemy, by Pán. V. 2. 17; see com.; so अभ्यमित्रीय and अभ्यमित्र्य also. संनिपातिनः—collected together. विषविटपद्रुम—a poisonous tree i. e. a destroyer of. प्रह्व—submissive. नीतिज्ञं०—आत्मानं नीतिज्ञं मन्यतेऽसौ । special. उपधाभिर्विशोध्य—having tested his sincerity by various trials. उपधीयते शुद्धिज्ञानमत्र इत्युपधा; from धा + अ (अङ्) by आतश्चोपसर्गे । Pán. III. 3. 106. It means a trial by making a man swerve from Dharma, Káma and Artha. It is said to be of four kinds viz. 1 loyalty, 2 disinterestedness, 3 continence and 4 courage. Bráhmanas and ministers should be so tested. *Cf.* धर्मोपधाभिर्विप्रांश्च सर्वाभिः सचिवान्नृपः । (शोधयेत)

Kâlikâ P. It is different from उपधि and उपाधि also derived from धा. मतिसहाय—an accomplice in counsel or state-craft. शौच—uprightness, honesty. विविधव्यञ्जनान्—moving about under various disguises. गूढपुरुष—a spy, a secret agent. लुब्धलुब्धक—covetous misers. अत्युत्सिक्त—very proud. अविधेयप्राय—mostly turbulent. अभिख्यापयन्—proclaiming as commendable.

P. 210. उद्भावयन्—creating a taste or liking for. उपधि—a stratagem. अभिसमाहरमर्थान्—I collected the revenue. अर्थमूल—proceeding from wealth. दण्ड—stands for दण्डनीति; the commencement of all undertakings based on policy. नय दौर्बल्य—weakness in adhering to the principles of policy. योग—stratagems, political measures. आज्ञया—when I give the command. राजपरिग्रह—see com. नयानुविद्ध—guided by policy, always acting in accordance with the rules of policy. च—in addition to that.

P. 211. चलचित्त—vacillating, uncertain. मौलाः प्रकृतयः—The subjects come from the parent country i. e. Vidarbha. अर्पण—bestowal, conferring. उपजापाः—overtures were thus made to them. वाच्यमेव—we are bound to express it. विश्रुत—renowned. विप्रकुर्वाण—acting adversely or hostilely towards. अन्यवृत्तिः—engaged in actual warfare, (does not) take arms against. स वीतभयः &c.—The sense is somewhat obscure. He who comes over to his side stands out of the reach of danger and obtaining great fortune &c. सर्वेभ्यो वार्तम्—the message has been communicated to you all. भिन्नमना इव &c.—appear to have their hearts estranged from me (i. e. their affection alienated from me). क्षमामवलम्ब्य—remaining passive or apathetic, उत्पन्नोपजाप—in whom seeds of dissension have been sown. मद्व्यवसायं—my purpose or resolution to fight.

P. 212. क्षणं—only for a moment; cannot long hold out. अन्यायेन—goes with पराराज्याक्रमण. पराराज्य°—An unjust or unprovoked expedition is condemned by Hindu writers on politics. पुरोऽभवन्—faced the army. आलेख्यलिखितेव—like painted figures. संगर—a duel. शिक्षाविशेष—superior skill. अतःपरं—after this i. e. the fall of the king. स्वस्ववृत्ति—Their respective incomes. तदुपरागतिनः समभवन्—Lit. delivered themselves into his power; acknowledged him as their master. राजसात्—entirely into his possession. अनेहस्—time.

P. 213. °लक्षण—marked by. राज्यधुः—This ought to be राज्यधुरा; see Pân. V. 4. 74. सचिवरत्न—excellent minister.

आग्रह—importunity. उत्कलाद्रि०—Utkala, the modern Orissa, lay to the South of Ta'mralipta and extended to the river Kapis'a'. यावत्प्रयाणोपक्रमं &c.—As soon as I proposed to go. आकारित—called. सप्रमोदसंवलिताः—सप्रमोदाश्च ताः संवलिताश्च mixed, and full of joy. उत्कील्य—having opened. आशास्य—after expressing his blessings.

P. 214. स्कन्धावार—army, lit. what consists of divisions. उदन्वत—the sea. निश्चयं—our resolution to die. विज्ञान—superhuman knowledge. भाग्योदयात्—Their fortune smiling upon them. षोडशाब्दान्ते—This, if the correct reading, must be taken to mean at the close of their sixteenth year. In this case we shall have to suppose that the princes started on their tour of conquest at the beginning of their sixteenth year. It is clear however from some statements in the preceding narratives that the princes started on their mission after their attainment of youth *i. e.* at the close of the 16th year. So it will be better to read अब्दान्ते as we cannot reasonably suppose the Kumarás to have been for sixteen years in search of Rájaváhana. अवधि—The limit of time fixed by the ascetic, is 16 years. तत्प्रवृत्ति—the doings of the princes. आकारयितुम्—to call you.

P. 215. धामीयमपि &c.—*Cf.* the similar message of Tárápida to Chandrápida at Kád. p. 328. समर्थतर—very able. मानसारः—There seems to be some confusion here. Not Mánasára, but Darpasára was the reigning monarch then. But as he was away Mánasára might be supposed to have taken up the reins of the Government of Ujjayini after the assassination at Champá of Chadavarman, Darpasára's regent. प्रेत्यागमनान्ते—After their return from the expedition. अतिदुर्घट—extremely marvellous.

P. 216. अवाङ्मनस०—notice the comp. ending; a final अ is added to वाङ्मनस् by Pa'n. V. 4. 77. वानप्रस्थाश्रम—The third stage of life in which a Dvija ought to stay in a forest living as a hermit, see Ya'jnavalkya quoted in the com.; cf. also Manu S. VI. 3. आत्मसाधन—final emancipation by contemplation. यथोदित—According to the success or rise (उद्+इत) attained by each. Or—according to your direction (उदित p. p. of वद्). कायक्लेशं विना—without having to suffer bodily hardships or mortification. परिजनः—his vassals, the other Kumáras.

BOMBAY UNIVERSITY EXAMINATION QUESTIONS.

1871

(1) Write a short account in Sanskrit of the manner in which Rájavâhana's nine companions came under the care of his father as related in the Pûrvapîṭhikâ. 2 (*a*) Translate into idiomatic English :—इतः किल जनाङ्गणतः......श्रेयसेऽप्यनल्पाय कल्पते। p. p. 69–70. (*b*) Who speaks these words, under what circumstances, and with what intention? (*c*) In what intention has the poet put in this whole scene, and especially this speech? 3. (*a*) Translate into English :—अन्यदा तु वियति व्यवह्रायमानचन्द्रिके ...सरोवरमसमपासरत्। p. p. 60–61. (*b*) Who speaks these words and who is the actor in the scene described? (*c*) Explain grammatically व्यवह्रायमान, give the etymology of वियत्, and state the rules regarding the formation of the feminines मधुरस्यन्दिनी, and हुतगार्त्ता; parse the words पाण्डुलोहशंखलात्मना.

1872

F. A.

(1) Translate into English अस्ति सौराष्ट्रेषु वलभी......देवीपङ्कजमेरुपस्थितामपश्यत्। p. p. 163–164.

B. A.

(1) Correct any mistakes that may occur in the text or the translation, here given, of the following passages :—(*a*) वेणुयष्टिमादाय तच्छायितया परिखायां स्थापितया च प्राकारमत्यलंघयम्. (*b*) तया विना न भोक्ष्य इति रुदन्त्येव स्थास्यति. (*c*) वार्धकोचितमन्त्यमाश्रमं संक्रमेयं यदि देवः साधु मन्यते। (*d*) न च शक्ष्यामि राजशत्रुरित्यशुभिन्न्यायमाचरितुम् —I shall not be able to follow a proper conduct or loyalty to him (although he be) a friend. (*e*) अतिष्ठच्च सा सद्य एव मे हृदये न मयान्ये न चान्तराले दृष्टा although seen by me a different person, and at a distance, she took her place immediately in my heart.' (one Ms. reads न मयान्येन चान्तराले दृष्टा). (*f*) प्रावर्तत संप्रहारः पराजयिषत यवनाः। (*g*) तमप्यार्द्राशयः स्कन्धेनोद्वह्य गहनोद्देशा न्विरमवसत्। (*h*) पुष्ट च तं सा धूमिनी रिरंसयोपातिष्ठत्' (*i*) अथ परप्रत्ययाहृतेषु दारेषु याहृच्छिकीं संपत्तिमनभिसमीक्ष्य, not approving of accidental coming together in wives taken upon faith in others.' (*l*) दत्त्वा पदकल्पनं सा भया पंदशादपरं चापनीय नूपुरं......दिनानि निन्ये. (*m*) तेन जामाता कृतोऽस्मि

ताम्रलिप्तेश्वरेण तस्यत्रो मदनुजीविजातः. (n) संनताङ्ग्या संगरपारंसिषि. (o) निर्जनिकेतनं न्यम्पशिश्रयम्. (p.) चन्द्रोत्तरनरकशासनत्रिदशेशानाम् 'of S'iva, Yama, Brahmá &c. (q) चाणक्योपदिष्टानाहरणोपायान्सहस्राभ्यात्मसुद्धर्चेते विकल्पयितारः. (r) यावता च नयेन विना लोकयात्रा स लोकत एव सिद्धो न तत्र शास्त्रेणार्थः. 'As long as the course of the world (proceeds) without policy, the object (of government) seems to be accomplished through the world (by ordinary means; or of its own nature or spontaneously) not by the S'ástras.' (Two Mss. read : नयेन विना न याति लोकयात्रा. (s) तदा च मृगयुवेषत (other ed. मृगयुवेष) मृगबाहुल्यवर्णनेनाद्रिद्रोणीः प्रवेश्य. (t) प्रचण्डवर्मा मंत्रवादिनी विलिख्धुरम्येति. (Only the corrections of the words which are actually wrong are required. The whole passages need not be repeated, nor need reasons be assigned for the corrections). (2) Translate into English :—यतोपि द्रव्यराशेस्तृणवत्यागा .... मन्युपायरेभ्यनया बुद्धिवाचोः पाठ्यम्. p. p. 196–197. (3) Give the etymology of अपत्य, अमात्य, कन्या, क्षण, तुरङ्ग, तूष्णीम्, कुहिल, नैऋत, भुज, वासर.

1876.

I. Translate into English :—Either (a) या वसन्तसहायेन समुत्सुकतया रतेः...निर्मितेव रराज ॥ p. p. 44–45. or (b) उदारकस्तु तदादाय सलज्जं च...को वाहं यथा समाज्ञापयसीति ॥ p. p. 79–80. II. Correct the mistakes against grammar in the following passages :—(only the corrections should be given). (a) ततः स रत्नाकरमेखलामनन्यशासनां शासन्नपत्यतया नारायणमर्चयामास । (b) कदाचिदेकेन तापसेन सुकुमारं कुमारं राज्ञे समर्प्योवोचि । (c) बालकं पलिवकवलमिवाददाति गजपतौ कण्ठीरवो महाग्रहेण न्यपतात् । (d) बालकं निजोत्संगतले निधाय स्थविरामेकां रुदन्तीं विलोक्यावोचिषम् । (e) नदीवेगेनोह्यमाना केनापितरुलग्नेन कालभोगिनाहमदंशि । (f) कमल्याक्रीडमासाद्य विश्रममिषुरान्दोलिकास्ढं पुरुषमपश्यत् । (g) कार्पण्यविवर्णवदनो महदाशापूर्णमानसोऽवोचदग्रजन्मा । (h) कुमारः सत्वरमानेतव्यो मया मो चेदेनां स्मरणीयां गतिं नयिष्यति मनिकेतनः । (i) उन्नतात्फलमलभ्य त्वदुरस्थलालिङ्गनसौख्य-स्मरान्धतया लिप्सुः । (j) शायेयं मातितिक्षगविक्रियस्तवयाप्यमी वाच्याः । (3) (a) Judging from the whole style of the Das'akuma'racharita do you think that the mistakes enumerated under question (2) should be corrected. (b) Have you found in the Das'akuma'ra any words derived from the Greek or Latin. (c) Explain the meaning of the following words or phrases:—अग्रहार, काकली, घुणाक्षरन्यायेन, नैष्ठिक, भौवसीय, क्षपणक, निमित्तिक, ऐकागारिक.

1877

1 Translate:—(a) लीलाशिथिलं च स्तनौ मुक्तवति। मन्दोत्थितं च &c......मध्यविलम्बितलये द्रुतलये च......चूर्णपदमदर्शयत्। p. p. 151, 152. (b) ततस्तस्य शाल्योदनस्य......दध्ना च त्रिजातकावचूर्णितेन......दयाचत च शनीयम्। p. p. 162 163. Write notes on the expressions underlined. 2. (a) Explain the following words and expressions:—पूर्वेद्युकामचरः, उपधाय वामभुजम्, लक्षहुतः, अलसतान्ततारकेण युगलेन चक्षुषोः, परिवादिनीद्वितीयः, मृजावन्तः, निर्ग्रन्थिका, घनदर्शितराग-विभ्रमा विद्युल्लतामिव विडम्बयन्ती, उदश्वनम्, भस्मनि हुतम्. (b) Explain the Grammar of the following and state if any of the forms are incorrect, giving the corresponding correct ones:—द्वैमातुरः, उपास्थायिषि, मधुवर्षमवर्षत्, पर्यभुः, अभ्यधत्त, अभ्यधीये, अदत्त.

1897

1 State the meaning in which the following words are used in the Das'akumâracharita:—चारक, गन्ध, मातृका, पटभास, नीवी, कारणा, औशीर, सुषीम.

2 Translate into English:—एष हि गणिकामातुरधिकारो......ऽनर्थसंशयान्विचार्य भूयोभूयः संयोजनमिति। p. p. 66–68.

3 Write a brief account of the state of society mirrored in the Das'akuma'racharita' as regards (1) morality and (2) education.

1898

PART II.

1 Translate into English:—एवं गते मन्त्रिणि राजनि च दोषगुणौ स्वेच्छया विपरिवर्तयता मतं गुरूपदेशमिवादरेणानुवर्तमाने तच्छीलानुसारिण्यः प्रकृतयो विशृंखलमसेवन्त व्यसनानि। सर्वश्च स्वसमानदोषतया न कस्यचिच्छिद्रान्वेषणायायतिष्ट। समानभर्तृभक्तयस्तन्त्राध्यक्षाः स्वानि स्वानि कर्मफलान्यभक्षयन्। ततः कमादायद्वाराणि विशीर्णानि। व्ययमुखानि विटविधेयतया विशोरहरहर्व्यवर्धन्त। सर्वेपि स्वं स्वमाचारमत्यचारिषुः। अहन्यन्त दुर्बला बालिभिः। अपहृतपरिहृतयः प्रहृताः पातकपथाः। दण्डश्चायथापणीतो भयक्रोधावजनयत्। विमानिताश्च मानेनादहयन्त। तेषु तेषु चाकृत्येषु प्रासरन्परोपजापाः। तदा च विषमुखीभिः क्षुरिकाभिः कण्टकोद्धरणैर्मृगदेहापराद्धैर्नामिषुमोक्षणैर्दोलपादितव्यलीकैर्व्योमप्रियाणि प्रकाशं लब्ध्वा साक्षिषु तद्विज्यापञ्चाकीर्तिगुप्तिहेतुभिः पराक्रमैरन्यैश्चाभ्युपायैः प्रक्षपितप्रवीरमवन्तिनर्मकटकं परनिपुणा जर्जरमकुर्वन्।

2 Sketch briefly the account of Pramati.

3 Give the meanings of करण, उपहास्तिका, ग्रामिक, मद्गु, नरेन्द्र, कृतान्त and भुजिष्या.